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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEAR 1925

*WITH THE GOVERNMENT REVIEW THEREON*



BANGALORE  
PRINTED AT THE GOVERNMENT PRESS  
1926





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# Government of his highness the Maharaja of Mysore.

## GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 2747-57—Edn. 31-25-17, dated 25th November 1925.

### Report on the working of the Archæological Department during the year 1924-25.

Reviews the — — —.

READ—

Letter No. 5899, dated 5th October 1925, from the Registrar, Mysore University, forwarding a report on the working of the Archæological Department during the year 1924-25.

ORDER No. E. 2747-57—EDN. 31-25-17, DATED 25TH NOVEMBER 1925.

Recorded.

2. The Director, his Assistants and the staff made tours in parts of the Mysore, Hassan, Bangalore, Kolar and Chitaldrug Districts and discovered 20 copper-plate grants, 100 stone inscriptions and 500 manuscripts. A detailed survey was made of the Harihareswara temple at Hariharpur and of the Jain Basti at Markuli in the Hassan Taluk and of the Saumyakesava temple at Nagamangala in the Mysore District.

The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 11 institutions and in paragraph 41 of the report it is brought to notice that local officers are not vigilant enough to prevent damages to ancient monuments. The attention of the Deputy Commissioners of Districts is invited to Government Order No. E. 3830-9—Edn. 115-24-2, dated 8th January 1925, reviewing the last year's report of the Archæological Department and they are requested to direct the Sub-Division Officers to visit every important monument within the Sub-Division and furnish Inspection Reports to the Director of Archæological Researches and also impress upon all Revenue Officers that it is one of their important duties to see that monuments within their jurisdiction are properly looked after. Among the monuments which were ordered during the year under review to be included in the list of ancient monuments are the Savandurga Hill and the Panchalinga temple at Somanathpur. Orders were passed by Government during the year in regard to the measures to be taken for the preservation of the famous temple at Belur and the Hoysaleswara temple at Halebid. As a result of the monumental survey carried out during the previous year, an estimate amounting to Rs. 1,127 was prepared by the Public Works Department for the repair of the Veera Narayana Temple at Belvadi and the same is reported to have been countersigned and returned to the Public Works Department.

Sixty-three manuscripts relating to Saiva saints of the South who have been honoured for their meritorious religious deeds were studied during the year and it is reported that the study of these manuscripts throws a flood of light on the social, moral, religious and political views of the times and enables the reader to determine the chronology of the period in the History of Southern India.

No. E. 2747-57—EDN. 31-25-17, DATED 25TH NOVEMBER 1925.

Among the epigraphical records discovered during the year, the most important are (1) Hebbata grant of the Kadamba King Vishnuvarma and (2) the Bedirur grant of the Ganga King Bhuvikrama.

Five hundred and fifty old copper coins, 15 silver coins and 6 gold coins and a copper-plate grant of the Ganga dynasty were purchased and added to the Museum. An Archæological Map of Mysore showing places of antiquarian or historical importance is stated to be under preparation.

Government note with satisfaction that the department continued to do good work during the year.

P. G. D'SOUZA,  
*Chief Secretary to Government.*

To—The Registrar, Mysore University.  
The Deputy Commissioners of Districts.  
The Revenue Commissioner in Mysore.  
The Chief Engineer in Mysore.

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Exd.—P. S. R. N.

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PLATE I.



SAVANADURGA HILL : MAGADI TALUK.

GENERAL VIEW.

# ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925.

## TOURS, EXPLORATION AND EXCAVATION.

Tours made by the Director, his Assistants and Staff in parts of the Mysore, Hassan, Bangalore, Kolar and Chitaldrug Districts resulted in the discovery of 20 copper plate grants and 100 stone inscriptions besides 500 manuscripts for examination.

2. Detailed monumental survey was made of the Hariharêśvara temple at Hariharapur and of the Jain Basti at Markuli in the taluk of Hassan, and of the Saumya-kêśava temple at Nâgamangala in the Mysore District.

3. So far back as October 1908 a few trenches were dug out in what is known as the Chandravaḷi site close to the town of Chitaldrug in Chitaldrug District and a few bricks and pots were unearthed together with a few pieces of lead coins bearing the names Chutukadâṇanda and Muḍâṇanda, Kings of the Ândhrabhṛitya dynasty. These coins are assigned on historical grounds to the 2nd century A. D. The site measuring about 24 acres has since been acquired at a cost of Rs. 941 for excavation by the Department and it is proposed to begin the work of excavation early during the next official year, provided funds enough to carry on the work on a large scale are made available.

## PART I.—ARCHÆOLOGY.

### (i) MONUMENTAL SURVEY.

4. No detailed survey was ever made of the two monuments :—(I) The Jain Basti at Markuli, (II) The Hariharêśvara temple at Hariharapura. The same have been examined during the year.

5. Markuli is a small village, about 3 miles to the east of Ambuga, a Railway Station on the Mysore Arsikere line. There is a Hindu temple called Rangaswami temple and a Jain Basti in the village. The first is quite modern and is of no architectural or archæological importance. The latter is an ancient structure and has some architectural beauty. It is a small structure of early Hoysala style. A fine inscription stone standing in front of it, viz., Hassan 119, Epigraphia Carnatica, Volume V, tells us that it was constructed in Saka 1095 i.e., 1173 A. D. by Bûchimayya, minister of Ballâḷa Deva.

6. It is *trikutachala* in plan and consists of 3 *Garbhagrihas*, 3 *Sukhanasis*, a *Navaranga* and a porch. The structure faces the north and is enclosed by a high compound wall with a gateway which is reached by a flight of steps. On either side of the gateway within the enclosure, two more shrines are constructed consisting of a *Garbhagriha* and a *Navaranga*. These latter are plain and are apparently later additions.

7. Each of the three cells of the main temple measures 8' × 7' and each of the *Sukhanasis* 7½' × 7½'. The *Sukhanasi* in front of each of the east and west cells is open while that in front of the south cell is closed by two fine perforated screens. The *Navaranga* and the porch are squares measuring 17' and 6' respectively. The *Garbhagriha* and the *Navaranga* of the front shrines measure 8' × 7' and 20' × 19' respectively.

8. The central ceiling of the *Navaranga* of the main shrine is flat with 9 flowers. Others are small but deep. The ceilings of the *Garbhagrihas* and *Sukhanasis* are also flat and adorned with lotuses.

9. The chief or the south cell in the main temple contains a seated figure of Ādis' vara about 5' high, its hands being in the *Yogamudra* and placed palm over palm on the crossed legs in front of the image. Behind the image and detached from it is a *prābhavali* built against the wall. The east cell contains a standing image, about 6' high which the villagers call Bāhubali. The west cell has got a standing image about 5' high of Pārśvanātha with a serpent of five hoods. The eastern of the front shrines contains an image of Bāhubali while the western shrine contains Pārśvanātha. The Bāhubali image is flanked by two small figures one of which has got six hands and the other only two. The six-handed figure has the attributes of *Ankusa* in three hands, *Kalasa*, trident, and fruit in each of the remaining.

10. Two more figures are kept in the *Sukhanasi* of the south cell one of which is a male and the other female. The male figure is seated and holds *ankusa*, *Akshamāla* and fruit in three hands while the fourth is in the *Varada* pose. The female figure is also seated and has twelve hands. The following are the attributes held by the image.

*Right hands.*

*Chakra* in 4 hands.  
Thunderbolt in one hand.  
The sixth hand is in *Varada* pose.

*Left hands.*

*Chakra* in 4 hands.  
Thunderbolt in one hand.  
Lotus in the 6th hand.

It is hard to find out the names of these images. The Basti is said to have an endowment of 14 acres of land which is in the enjoyment of a Jaina resident of the village. At the time of inspection of the monument he was not in the village.

11. Hariharapura is a small village, situated near the border of the Channarayapatna taluk, and is about six miles to the north of Grama. The temple in the village is a neat little structure after the model of Doddagaddavalli temple. It faces the East, is *trikuttāchala* in plan and consists of three *Garbhagrihas*, one *Sukhanasi*, one *Navaranga* and a porch.

12. Each of the *Garbhagrihas* measures 8'-7" × 8"; the *Sukhanasi*, which is in front of the west cell measures 7'-8" × 7'-6". The *Navaranga* and the porch are squares measuring 18' and 11' respectively. The central platform in the *Navaranga* is 10'-6" square. There are two elegantly carved niches in the *Navaranga*, one on each side of the *Sukhanasi* doorway. Elephants are placed on either side of the flight of steps leading to the temple in front of the porch.

13. The ceilings in the temple are all ordinary, but very well carved and crisp in outline. The central one of the *Navaranga* is flat and contains *Ashtadikpālākās* with Krishna in the central panel. All the others are deep dome-like ones ornamented with lotus buds in the centre.

14. Rati and Manmatha are carved on either side of the *Sukhanasi* which has been provided with fine perforated screens.

15. There are no images in the temple. The front central panel of the pedestal of the image in the west cell has got a bull and Garuda carved, and a crocodile and an elephant are carved on the side panels of the same. The pedestal in the south cell has a peacock and that in the north cell has Garuda. The lintel of the west *Garbhagriha* has Harihara flanked by Chauri-bearers; those of the north and south cells have Ranganātha and Sarasvati respectively. It may therefore be easily inferred that Harihara, Sarasvati and Ranganātha were the deities for which the temple had been dedicated, the first one being considered the chief deity and giving its name to the village.

16. The niches in the *Navaranga* also are empty. From the figure of a mouse carved on the pedestal in the south niche, it can be presumed that the image of Vighnêśvara stood there. The pedestal in the north niche is missing, but a beautiful image of Lakshmi Narasimha lies mutilated near it. This might have been inside the niche originally.

17. It was reported that the images of this temple were removed about 20 years ago by Mr. D. Devaraj Urs, the then Deputy Commissioner of Hassan, for being shipped to Denmark in connection with an Exhibition there.

18. Gajalakshmi and Vêṇugôpāla are carved on the lintels of *Sukhanasi* and *Navaranga* respectively.

HARIHARISVARA TEMPLE : HARIHARAPURA.



FRONT VIEW.



SIDE VIEW.



19. The *Gopuras* are built of thin horizontal courses of plain stones as in the case of the temple at Dodḍagaddavalli. Only the western *Gopura* has got a projection in front which has Tāṇḍavêśvara carved on it.

20. There is an inscription stone in front of the temple which has been noticed in Hassan 62, Epigraphia Carnatica, Volume V. The inscription is completely effaced. It is dated Saka 1255. It is difficult to decide whether this is the date of the construction of the temple or not.

21. On the whole, the temple, though small, is beautiful in appearance and the carvings inside show fine artistic taste of the sculptors employed.

22. The temples of Saumyakêśava and of Bhuvanêśvari at Nagamangala have been described in para 32 of the Report for the year 1915. But no plan of either temple was given there. The plan of the Saumyakêśava temple is published as Plate IV in the current year's Report. There is a lofty *mantapa* to the left of this temple which is in a good state of preservation. The place is spacious enough to serve as an Assembly Hall.

23. The Bhuvanêśvari temple, according to an inscription found there, viz., Nagamangala 3, Epigraphia Carnatica, Volume IV, was renovated in Saka year 1057 i.e., 1135 A. D. by Bammaladêvi, wife of Vishṇuvardhana. To the north of the main temple is the shrine of the goddess in which an image of Sarasvati in seated posture is set up and worshipped.

24. Nagamangala being famous for its metal work, some of the processional images that are in the temples are claimed to be of local manufacture. All these are highly artistic and are beautiful examples of figure sculpture. The art, however, has considerably deteriorated of late for various reasons, and the images said to have been cast recently are anything but elegant.

#### (ii)—PROTECTION OF MONUMENTS.

25. A statement showing the amounts spent for the repair and maintenance of the several monuments during the current year is given in Appendix A.

26. Inspection Reports from Revenue Sub-Division Officers were received in respect of the following institutions :—

Mr. Close's pillar at Closepet.	Narasimhasvâmi temple at Sîbi.
Cenotaph at Bangalore.	Channakêśava temple at Bêlur.
Apramêyasvâmi and Kailâsêśvarasvâmi temples at Malûr.	Hoysalêśvara temple at Halêbîḍ.
Channigarâya temple at Kaidâla.	Hariharêśvara temple at Harihar.
Narasimhasvâmi temple at Devarâyaḍurga.	Jain Basti at Heggere.

27. The Government having in their Order No. E. 1807—Edn. 150-23-7, dated the 4th December 1923 called for a report on the importance of Savandurga Hill as an ancient monument, the Durg was visited in January 1925. It is situated seven miles to the east of Mâgaḍi and consists of huge boulders rising to about 4,000 feet from the sea level and about 500 feet from the ground level on the spot. It extends for about two miles, east to west and also north to south. It is enclosed by three walls, the height of which varies from 4 to 6 feet. The first wall built of bricks and mud is situated at a distance of about a furlong from the foot of the rocky hill and the second about 300 yards. The hill contains two summits of almost the same height, situated side by side, and called on account of their whitish and ashy appearance, *Bîliguḍḍa* (white hill) and *Kariguḍḍa* (black hill), separated from each other by a wide valley about a hundred feet deep from the top of the hill. On the southern side, the hill rises almost perpendicularly and is therefore impregnable. On the other sides, the hill is so steep that it is necessary to take a circuitous way to ascend the hill. At its middle, the hill is surrounded by a third wall built of stones. Portions of these walls have now fallen here and there.

28. Between the foot of the hill and the second wall and to the south of the hill lies the site of Kempe Gowda's *Nelapattana* or city on the earth's surface. The city is now in ruins and it appears that when it was flourishing in the seventeenth century, it contained Kempe Gowda's palace together with houses of his chief officers. Only the foundation of the palace is now visible. It appears that the palace had its doors opening

to the south and the north, the northern door pointing to a secret path leading to the top of the *Karigudda* just by the eastern side of the valley, between the *guddas*. Just like the site of the ruined town, this path is also now entirely covered with thorny plants and bushes.

29. Outside the fort there seems to have been a flourishing city which is now reduced to three or four houses with temples of Virabhadra and Lakshminarasimha and an underground dungeon to imprison enemies. The Virabhadra temple is a massive building of stones with a flag-staff about 50 feet high in front. The temple has no architectural beauty of any kind. Inside the fort there is also a temple of small dimensions dedicated, it is said, to Viśvēśvara. It is now in ruins beyond repair.

30. It is probable that before Kempe Gowda made this hill his stronghold under the name of Savan Durg and fortified it by constructing three walls, it afforded shelter to earlier Pālyagars, who, occupying the hill, could command a wide area around it. Besides the walls enclosing the hill, there are also constructed some stone *mantapas* on the top of both the White and Black hills. The latter contains also a watch-tower of the same type that is even now pointed out as Kempe Gowda's watch-tower in Basavangudi in Bangalore. The top of the hills is wide enough to accommodate about 4,000 to 5,000 troops. There was, it is said, along the fort-wall a path leading from the *Karigudda* to the *Biligudda*. As the wall has now fallen here and there, the path is partly destroyed and partly covered with thorny plants and shrubs. About half the way from the top of the hill there is a natural cave called Kempe Gowda's *Hazāru*. This consists of an arch-like stone standing on another stone with a hole only on the south side, the other three sides being entirely closed.

31. Since Hiriya Kempe Gowda and his successors ruled over the district of Bangalore as Yelahanka Chiefs under the suzerainty of the Kings of Vijayanagar for a century, it was recommended that the ruins of Savandurg, which was their strong hold deserved to be preserved from further decay, as a memorial to their bravery and statemanship. The Government have accordingly directed, in their Order No. E. 5351-4—Edn.150-24-5; dated the 28th February 1925, that the Durg may be included in the list of Ancient Monuments as a third class monument.

32. The Pancha Linga temple at Somnathpur has also been ordered to be included as an ancient monument of the III class.

33. The Government have passed final orders on the recommendations submitted by the Special Committee with regard to the measures to be taken for the preservation of the famous temples at Bêlûr, Halebid and Somnathpur. In their Order No. 511-7—Muz. 135-23-13 dated the 13th October 1924, administrative sanction was conveyed to the following works :—

- (a) Work costing about Rs. 3,325 for the Bêlûr temple.
- (b) Purchase of tools, etc., at a cost of Rs. 550 for the Hoysalesvara temple at Halebid.
- (c) Appointment of two watchmen on a pay of Rs. 12 per mensem.
- (d) A provision of Rs. 500 and 100 per annum respectively to the two temples for a period of three years in the first instance for annual repairs.

With regard to the Kêśava temple at Somnathpur and the Kedârêśvara temple at Halebid, Government have reserved orders pending the receipt of a report from the Chief Engineer as regards the funds that may be made available in the D. P. W. Budget for their repairs during the current and subsequent years.

34. The Government, in their Order No. C. 15447-50—G.M. 44-20-6, dated the 9th February 1921, approved of an estimate of Rs. 340 for repairing the Jain Basti at Heggere, Hosadurga taluk, and sanctioned a grant of Rs. 240 from State Funds, the balance of Rs. 100 being met by the contributions promised by the devotees. The work was not undertaken as the promised contribution was not collected. A revised estimate for Rs. 723 has since been received from the Deputy Commissioner, Chitaldrug District, and has been forwarded to Government for sanction, the entire cost being debited to State Funds.

35. With regard to the Palace site outside the fort walls of Nagar, which is said to be within the compound of a church, located there, it was suggested that the site may be separated from it by means of a dwarf wall and a name plate fixed in front of it.

36. An estimate for Rs. 2,110 for the renovation of the Śrī Amṛitêśvara temple at Amritapura, Tarikere taluk, was sanctioned by Government and the work was ordered to be completed before the end of the official year.



SAUMYA KESAVA TEMPLE : NAGAMANGALA.



EAST VIEW.

37. As a result of the monumental survey carried out last year, an estimate for Rs. 1,127 based on the Conservation Note furnished by this Department was prepared by the Executive Engineer, Kadur Division, for the repair of the Vira Nārāyaṇa temple at Belavāḍi and forwarded to this office. The same was duly countersigned and returned.

38. The Inspection Reports forwarded by the Sub-Division Officers of Tumkur and Chāḷlakere disclosed that the Channigarāya temple at Kaidāḷa, Tumkur taluk, and the Hariharēśvara temple at Harihara were badly in need of repairs. As these institutions have ample funds at their credit, the Muzrai Commissioner's attention was invited to this fact and he was requested to take necessary steps for early repairs of these two monuments.

39. Slight repairs were carried out during the year in the case of the Ardharāmēśvara temple at Kelsi, Sagar taluk; the Kēśava temple at Araḷaguppe, Tiptur taluk; and fort-walls at Maddagiri.

40. Annual visits were paid to the following monuments in accordance with para 5 (v) of Government Order of 14th September 1920 and their conditions noted :—

Channakēśava temple at Bēlur.

Hoysalēśvara and Kēdārēśvara temples at Halebīḍ.

Būchēśvara temple at Koravangala and

Īśvara temple at Arsikere.

41. These annual visits have brought to light the fact that there is much to be desired in the way in which the ancient monuments are looked after throughout the State. The people in general are not keen to preserve them from decay nor are the local officers vigilant enough to prevent damages caused by mischievous persons. Watchmen have been employed in the case of a few important institutions, but even such a step has not tended to improve matters. For example, there is a watchman for the Īśvara temple at Arsikere, which is one of the first class monuments. In spite of it, the monument has been allowed to become an asylum for all the undesirables of the locality, who spend most of their time within the temple rendering it dirty and spoiling its beauty in various ways. The Būchēśvara temple at Koravangala, Hassan taluk, is another instance in point. There is a compound wall built round the temple and the Patel and Archak are made responsible for its up keep. Still the villagers are found to be in the habit of committing nuisance within the compound. It is highly desirable therefore, that the local Revenue Officers do take personal interest in the preservation of the monuments within their jurisdiction as already laid down in the Government Order of the 14th September 1920 and make it a point to inspect them as often as they can during their itineration. It is also a matter of urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and declare all the monuments as "Protected".

## PART II.—MANUSCRIPTS.

42. Among the manuscripts studied during this year are those relating to the sixty-three Śaiva Saints of the South.

43. There are a number of works in Sanskrit, Tamil, and Kannaḍa treating of the lives of early Śaivite Saints. The Skāṇḍapurāṇa or Skāṇḍōpapurāṇa, the Śivarahasya and the Śivabhaktamāhātmya are the three most important Sanskrit works which narrate the stories of the Śaivite devotees in the Puranic style. In Tamil the Periyapurāṇam is said to be the most important. There are a number of works in Kannaḍa, some in prose and a few in verse, dealing with the same subject. The most important among them are the "Aravattu mūvara Purātana charitre" in prose, the "Trishashthipurātana charitre" in prose and verse by Kannaḍaka Kavichakravartī, the "Aravattumūru Purātana Śaraṇara charitre" by Viṇūpākṣa Kavi and the "Trishashthi purātana vidhi". In the Kannaḍa works the devotees are all designated by their Tamil names, while in Sanskrit their names are Sanskritised in almost all cases and can only be identified with the Tamil names after considering the stories applicable to them.

44. It is not easy to ascertain the reason why the number of the ancient Śaivite saints is neither more nor less than sixty-three. In the "Bhuvana Kōśa" and "Aravattumūru Purātana Śaraṇara charitre" a few more Śaivite devotees are mentioned

in addition to the sixty-three. The compilers of the stories of these saints do not seem to be aware of any particular period of time to which they could assign the ancient sixty-three saints as distinguished from the later saints. Still, there seems to be some historical fact connected with the choice of the number sixty-three. For the *Hālāsya-māhātmya*, a Sanskrit work treating of the lives of the legendary Śaivite Kings of Madura, speaks of those Kings as the sixty-three *līlās* or sports of Śiva. The Jains also have their own sixty-three personages called *Trishashthi Salāka-purushas* made up of the twenty-four *Tīrthankaras*, the twelve *Chakravarti* Kings, the nine *Baladēvas*, the nine *Vāsudēvas*, and the nine *Prativāsudēvas*.

45. Before proceeding to discuss the question of the chronology of the ancient Śaiva saints, it appears to be very necessary to briefly set forth the meritorious religious deeds for which the saints have been honoured. While it throws a flood of light on the social, moral, religious and political views of the times, it will also enable us to determine the chronology of this period in the history of Southern India. In giving a brief outline of the lives of the saints, the order in which their stories are usually narrated in the *Charitres* and the *Māhātmyas* will be followed here.

46. *Sundara* or *Nambināyanār* was the son of *Jaṭēśvara* and his wife *Sujnāriṇi*. As a boy, he exhibited his poetical skill and sang a number of poems in Tamil in praise of Śiva. Admiring his physical beauty and mental excellence, King *Narasimhavarma* of *Nadipur* took him to his palace and brought him up as his own son. As he was a Brahman, a suitable Brahman girl was selected to be married to him. On the occasion of his marriage, an old Brahman, said to be Śiva himself, appeared before *Sundara*, the bridegroom, and claimed him as his family slave. The dispute had to be settled by the *Dharmasabha*, or Assembly of justice located in the Śiva temple of the city. The Assembly gave a verdict in favour of the Brahman. The marriage had to be given up. The Brahman claimant disappeared and it was thought that it was Śiva who claimed *Sundara* as his slave. *Sundara* became more and more devoted to Śiva and the songs he composed in praise of Śiva were admired. He married two or three prostitutes and had to put up with the jealousy one prostitute exhibited against the others. He began to think that none could rival him in devotion to Śiva. Accordingly he did not condescend to show as much respect to the Śaivites of his day as was usually expected of him. One *Meremindanāyanār*, also called *Sangunāyanār* and styled as *Vīramiṇḍa* in the *Skāndōpapurāṇa*, sixth in the list of the Śaivite saints, attempted to slay *Sundara* for his immoral regard to prostitutes. It is stated that Śiva himself intervened and reconciled him to *Sundara*. It is also stated that he was the contemporary of *Chērama*, King of the *Chēras*, known also as *Mahāgōḍa*.

47. *Tirunīlakanṭha*, a potter by caste, was one evening caught in a heavy rain on his way back from the temple to his house. Taking shelter from the rain he had to spend the whole night in a prostitute's house close by. Early morning when he went to his house beaming with sweet-smelling flowers and scents he received from the prostitute, he was found fault with by his faithful wife. The couple were afterwards estranged from each other, and avowed that though living together they should not touch each other. It is said that disguised as a Brahman, Śiva went to his house and kept a vessel in his custody to be taken back later on. Somehow or other, the vessel was lost. The Brahman would not agree to take a substitute. The usual Assembly of justice decreed at the request of the Brahman that the couple should take a bath in a river touching each other with a stick held in their hands and come out of the water saying that the vessel was lost. They did so and when coming out of the water, they were rejuvenated so as to enjoy their life as husband and wife.

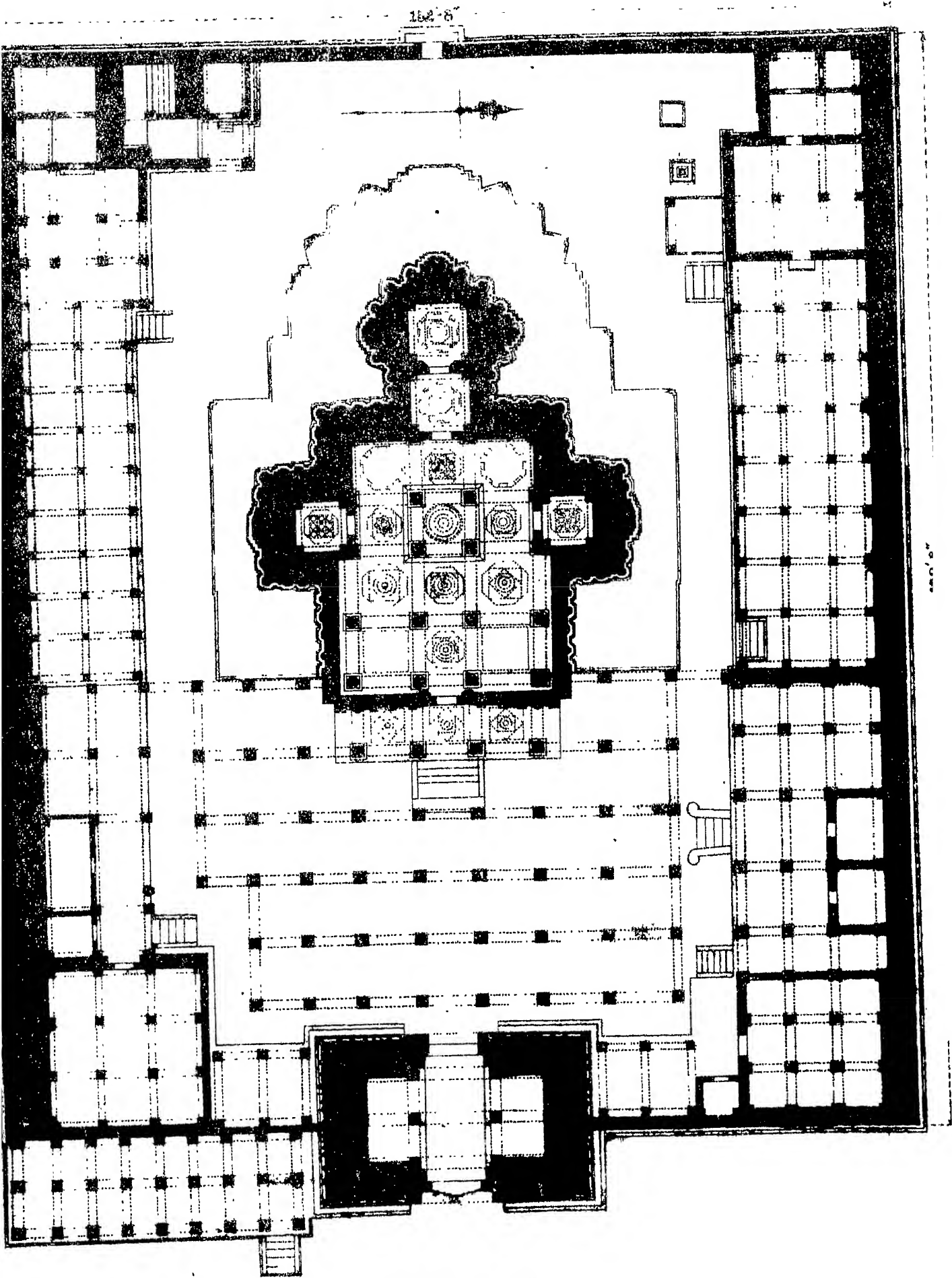
48. *Iṭhappageyāṇḍanamānār*, known as *Aihikaripu* or *Svabhāvaripu* in Sanskrit, is said to have been a Dravidian King in some works and a *Vaiśya* in others. At the request of a Śaivite guest, he is said to have surrendered his wife to the guest and slain many of his relatives who attempted to prevent him from doing so.

49. *Iṭeyāṇḍakudimāranāyanār*, spelt as *Ilānanda Kuṭimāra* in Sanskrit, was a poor farmer who, to feed a starving Śaivite guest that came to his house at midnight on a rainy day, brought back the seeds of paddy sown in his field in the morning and preparing food out of the seeds gave nourishment to the guest.

50. *Sēdiraja*, spelt also as *Chēdi* and *Siddhināja*, was a King of *Chēdināḍu*. Aiming at his life, one of the Buddhist feudatories disguised himself as a Śaivite and went unobstructed into his palace at night one day. Pretending to teach the principles of Śaivism, he dealt a severe blow on the head of the King kneeling at his feet. Alarmed

SAUMYA-KESAVA TEMPLE  
NAGAMANGALA

PLATE II



GROUND PLAN

D. NARAYANAMURTHI RAO, D.L.T.  
MYSORE ARCHAEOLOGICAL SURVEY

W. K. Rao  
ARCHITECTURAL ASSISTANT



at the noise of the wounded King, the palace servants ran thither and caught hold of the assailant. The dying King, however, ordered his servants not to hurt the Saivite, but to take him to his own palace and leave him there in safety. They did so and the king attained Kailâsa, the abode of Siva.

51. Sangunâyanâr called also Vîramiṇḍa and Meremiṇḍa was a Saivite saint famous for his respectful treatment of all Saivites equally and for his dislike towards Sundara for the latter's haughty indifference towards Saivites and for his love of prostitutes.

52. Amaranîti lost one of a pair of loin-cloths kept in his safe custody by an old Saivite guest. As the loin-cloth substituted by Amaranîti weighed less than the other of the pair of the cloth-pieces he and his wife had to be weighed along with the substituted cloth piece in order to make it equal in weight to the other. Thus he and his wife had offered themselves as slaves to the Saivite guest.

53. Iripattunâyanâr, called also Iribhakta and Vîrabhakta was a brave Saivite who slew an elephant of King Pogalchôla, when after snatching a flower basket from the hand of a Saivite called Sivakâma and trampling down the flowers meant for worshipping Siva, it was about to kill Sivakâma. The brave man was commended for this by the king who is variously named as Manuchôla, Anapâyanayachôla, and Pogalchôla.

54. Enâdinâtha famous for his skilful handling of weapons in war was once challenged for a duel by a warrior named Atisûra. Enâdinâtha fought with him till he recognised his rival to be a Saivite by the ashes and Rudrâksha beads the latter had worn, when he threw down his weapons saying that on no account he would kill or even hurt a Saivite.

55. Kannappanâyanâr named also as Mukkanna and Nêtrârpaka was a Saivite of the hunting tribe. He is said to have replaced the wounded eyes of an image of Siva by his own eyes. Having been pleased with his devotion, Siva is said to have given him three eyes.

56. Kankulinâyanâr or Gugguliya was a Brahman Saivite who being too poor to purchase incense to burn on the altar before Siva sold ever the sacred necklace of his wife to find money for incense.

57. Mânakanjaranâyanâr or Mânakanjanadîsa was a Chôla King who cut off the braid of the hair of his most beautiful daughter on the occasion of her marriage to make a gift of it to a Saivite guest at his request.

58. Arivâltonḍanâyanâr or Sankulâcâya was a Sûdra Saivite who was prevented from cutting his own throat by Siva himself when the dish of food prepared for offering to Siva and carried as usual by his wife over her head once fell down on a marshy ground and was irrecoverably lost.

59. Chokkanâyanâr or Gônâtha was a cowherd who pleased Siva by playing a note on Siva's name on his flute while grazing the cows.

60. Mûrtinâyanâr or Mûrtinâtha called also Ulaghâṇḍamûrti was a Brahman Saivite who succeeded in driving out an Ândhra Buddhist usurper from Madura back to his Karnâṭa country when the latter began to molest the Saivites and especially made it impossible for Mûrtinâtha to procure sandal fagots to burn as incense on the altar before Siva.

61. Muruha-nâyanâr or Murugha was a Sûdra Saivite who pleased Siva with his offering of beautiful flower garlands day after day.

62. Rudrapasûpatinâyanâr was a Brahman Saivite who pleased Siva with his sweet chanting of the Rudra hymn.

63. Tirunâlpôpar, Tirunâlvôvar, or Svôgantri is the celebrated Nanda of Chidambar who though a chaṇḍâla pleased Siva with his devotion.

64. Tirukurutonḍanâyanâr or Vichârabhakta was a Saivite of the washerman's caste who, wont to wash the soiled garments of all Saivites free, once undertook to cleanse the dirty cloth-piece of an old Saivite with a promise to return it dry to him before sunset. The day became cloudy later and the garment could not be dried. Afraid of failing to fulfil his promise he attempted to cut his own throat, but was prevented by Siva himself.

65. Chaṇḍésanâyanâr, a Brahman Saivite, took permission to watch and graze the cows from a cow-herd who was ill-treating them. He began to milk the cows and



make ablution of Siva with it. When at the request of the several owners of the cows his father went to chastise him, Chandêsa dealt out severe blows to his father with his cudgel, an act which is said to have pleased Siva beyond measure.

66. Appar, Vâgîsa, or Dharmasêna, was a Brahman by birth and was a very learned man. For reasons unknown he became a Jaina and was then known by the name Dharmasêna. He wrote a number of learned works on Jainism. His sister refused to remarry after her first husband died in a war soon after marriage. She was a Saivite and was grieved to see her brother a Jaina. Finding no remedy in the Jaina spells and charm for his colic, Dharmasêna got rid of it through Saivite charms and the use of ashes and was reconverted to Saivism. Then he was called Vâgîsa or Appar in Tamil. He composed a number of songs both in Sanskrit and Tamil in praise of Siva and accompanied Tirujnâna-Sambandhar to Madura to reconvert King Kubjapândya to Saivism.

67. Kulabarainâyanâr or Kulapaksha was a Saivite minister of Kubjapândya of Madura and he helped Sambandhar in reconverting the King.

68. Parumalalai Kurumbâr-nâyanâr or Mithilâdvija was a Saivite Brahman of the country called Mithilâ. He was an admirer of Sundara and desirous of accompanying him to Kailâsa. He constantly worshipped Siva. He is said to have departed to Kailâsa just a minute before Sundara did.

69. Kari Kalammeyâr or Pûtavati was a woman of Vaisya caste. She obtained supernatural powers through her devotion to Siva and once made many out of two mango-fruits which her husband gave her.

70. Appâdinâyanâr or Tadbhakti was a Brahman Saivite who in his admiration of Vâgîsa (para 66) called his sons, cows and even inanimate objects of his house-hold after the name of Vâgîsa.

71. Tirunîlanakkanâyanâr or Nîlanagna was a Saivite who was persuaded not to abandon his wife for what he considered her sin of removing with her tongue the fibre of a spider from a linga-image of Siva.

72. Nêminandinâyanâr was a Saivite who lighted a lamp with water for oil in response to the mocking reply "light the lamp with water before your Siva" given by the Jainas when he begged of them some oil for a light before Siva.

73. Tirujnâna Sambandhi-pille nâyanâr was a Brahman Saivite famous for his Tamil songs in praise of Siva. He is considered an Avatâr of Siva. He cured Kubjapândya, King of Madura, of his fever which Jinasêna and other Jaina devotees of his time could not cure with all their Jaina spells and charms, and thus persuaded him to embrace Saivism again. He paid a visit to Gajâranya and worshipped the Linga which was set up there by Raktâkshachôla, son of Subhadêva, King of the Chôlas. Vâgîsa, Nîlanagna, Skandanâtha, Kulapaksha, Haracatta, and others were his contemporaries. At his request, Tirumanghayâlvâr, one of the celebrated Vaishnava saints, anterior to Râmânujâchârya paid a visit to a Vaishnava temple in Madura. Vâdîbhâsimha, a celebrated Jaina scholar, is said to have disputed with Sambandhar on the merits of Saivism.

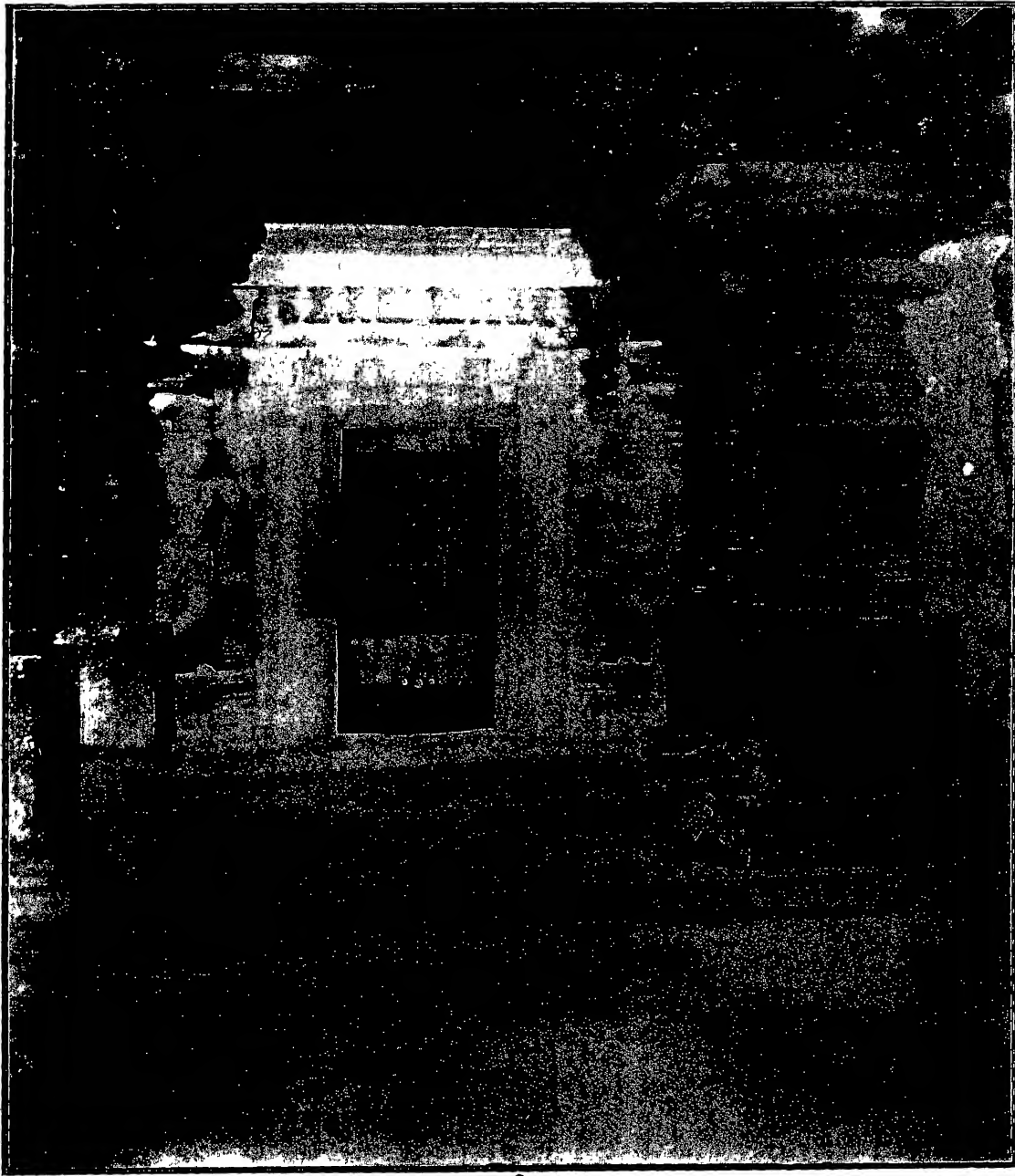
74. Kalikâmanâyanâr, Commander of the army of a Chôla King and who is said to have been the son-in-law of Mânakanjanadîsa, was a Saivite who made it a vow not to see the face of Sundara at all costs for the reason that the latter was in the company of prostitutes.

75. Tirumûlanâyanâr or Mûladêva, was a Vaishnavite of Northern India. In his wanderings through southern India he once chanced to see the corpse of a cow-herd in the midst of weeping cows. With his Yogic power he entered into the cow-herd's body leaving his own in a bush. The cows were rejoiced and began to graze as before. At sunset he took the cows to the village and himself stayed away from his house. His Vaishnavite wife was surprised at his incessant utterance of the word Siva and thought that he became insane. The next morning he led the cows to the same pasture and finding his own body nowhere remained in the cow-herd's body and thus having turned out a Saivite attained at the close of his life the abode of Siva.

76. Dandivadighanâyanâr or Dandibhakta was a blind man devoted to Siva. Not caring for the mocks and insults made by the Jainas he succeeded in digging out a well for the use of Saivites and to the wonder of the Jainas he recovered his eye-sight.

77. Mûrkhanâyanâr was a gambler and used all the money he earned in gambling in feeding the Saivites.

SAUMYA KESAVA TEMPLE : NAGAMANGALA.



INTERIOR VIEW





78. Sômasimâranâyanâr or Sômayâji was a Brahman Saivite whose sacrificial hall was deserted by all the Brahman priests in a body when in the middle of his sacrifice he fed a Chândâla Saivite and his wife in the sacrificial hall. When, however, Siva appeared in person before the sacrificer, the priests returned and finished the sacrifice, as if nothing happened to pollute it.

79. Sakkinâyanâr or Sâkyanâyanâr was a Brahman who embraced Saivism in preference to Buddhism in which he believed for a long time. When unable to procure flowers and incense to worship Siva, he made use of stones in worship.

80. Sirapulinâyanâr or Nirôdha-Sârdûla was a warrior who entertained all the Saivites that went to his house.

81. Siruttoṇḍanâyanâr or Dabhrabhakta was a general of a Chôla King and having destroyed the fort of Vâtâpi, the capital of the Western Châlukyas, and captured the King (Pulakêsi II) alive surrendered him together with an immense quantity of treasure to the Chôla King. The general's son was Sîriyâla or Srilâla whom the general is said to have slain and offered his flesh to a Saivite guest at the latter's request. Pleased with this devotional though horrible deed, Siva is said to have restored Srilâla to life again.

82. Saraman Perumâl or Chêrama, called also Mahâgôda, was a Saivite King of the Chêras. He is said to have visited Sundara Nambiyar.

83. Gaṇanâtha was a devoted Saivite who took pleasure in feeding and clothing all his Saivite guests. He was a contemporary of Tirujnâna Sambandhar.

84. Kuttuvanâyanâr or Kṛitântaka was a King of the Chôlas. After expanding his kingdom by his extensive conquests, he requested the Brahmans of his country to crown him with the diadem of early Saivite Chôla Kings. On their refusal and migration to the country of the Chêras, he prayed to Siva for the realisation of his ambition. Once he dreamt that Siva himself crowned him. On hearing this, the Brahmans that migrated to Kêraḷa returned and formally crowned him and placed him at the head of Saivites.

85. Pogalchôla Nâyanâr was a King of the Chôlas. His capital was Kâveri-pompattana. Once he sent his generals and his army to reduce the power of a King called Adhika in Giridurga. The army returned victorious bringing with them a number of the heads of enemies slain in the battle field. On seeing one of the heads with braids, of hair and ashes, the usual signs of Saivism, the king was grieved and was prevented from falling into fire for the sin by Siva himself.

86. Narasimhamuni was a Saivite King who adopted Sundara Nambi as his son.

87. Atibhaktanâyanâr was a fisherman whose vow it was to offer to Siva the first fish he caught in his net every day. Once it proved a golden fish and yet he did not break his vow.

88. Kalikamba or Kalikampa was a Chôla King who was wont to wash the feet of all Saivite guests irrespective of caste and rank and entertain them. Once one of his own servants of low caste appeared as a guest among others. On seeing his wife's hesitation to wash his feet, the king cut off her hands and himself taking up water washed his feet and entertained him with others.

89. Kalinîti, a Saivite saint, went to burn a light before Siva all the night over, went so far as to sell his wife for money to purchase oil for lamp-light. But when no purchaser could be found, he attempted to commit suicide rather than abstain from keeping a light in the temple. Siva is said to have prevented him from doing so.

90. Sattinâyanâr or Saktinâtha made a vow to slay all those who were not Saivites.

91. Aiyadigal or Kâḍavarkônâyanâr was a king of the Pallava dynasty ruling in Kânci. He is variously called Simhânka, Pâdasimha, and Panchapâdasimha whose father (rather son, according to inscriptions of the Pallavas) was Bhîma or Bhîmavarma (A.D. 550). He spent the whole revenue of his vast kingdom in constructing Siva temples, groves, wells, tanks and feeding-houses.

92. Kaṇṇampâla or Kaṇolapa, a Saivite, once burned his own hair when the oil and fagots he collected one night for maintaining a light in the temple were exhausted.

93. Kârinâyanâr or Kârinâtha constructed a number of Siva temples with the money he collected by begging.

94. Kaḍumâranâyanâr or Dīrghamâra, also called Kûna and Kubja was the King of Madura. He embraced Jainism under the influence of Jinasêna, Bhaṭṭâkalanka and others. He was reconverted to Saivism by Tirujnânasambandhar.

95. Vâyilârunâyanâr or Vâgmi was famous for his mental worship of Siva.

96. Monai Âṇḍuvârunâyanâr or Nâsirabhanjana was a brave warrior who spent all his earnings in the construction of Siva temples.

97. Kalarchinganâyanâr or Pâdasimha was a Pallava King of Kânci. He cut off the hand of his wife when she took with her hand an old flower garland removed from the body of Siva after worship and smelt it-smelling such flowers being considered a heinous sin.

98. Idangalinâyanâr or Idamkrishi was a King of the Chôlas. When a Saivite thief who stole grains from his palace granary to feed Saivites was brought before him, he not only excused the thief, but also threw his granary and treasury open to all Saivites and thus rendered robbery unnecessary.

99. Sirattunenâyanâr or Raṇamitra cut off the nose of the queen of Pâdasimha (Para 97) when he saw her smell the old flower garland that was removed from the body of Siva's image and thrown out.

100. Pogaltunenâyanâr or Kîrtinâtha was a Brahman Saivite who let fall a vessel of water on the Siva linga when he was too weak to hold it during the performance of ablution owing to starvation during a severe famine and thus pleased Siva.

101. Kotpulinâyanâr or Vîraśârdûla was a general of a Chôla King. During his absence on account of a war abroad, his relatives at home lived upon the grains he stored for offering to Siva. On his return he slew his relatives inclusive of a child.

102. Pôsalanâyanâr or Bhôsala was a Brahman who pleased Siva by his mental worship in a mental temple of his own.

103. Mangâyakkarasi or Kulaśchari was the daughter of Pogalchôla, King of the Chôlas, and the wife of Kûnapândya (Para 94). She helped Tirujnânasambandhar in converting her husband to Saivism.

104. Keranâynâr or Snêhanâtha was a weaver who supplied cloths to all Saivites free.

105. Kôchanganchôlanâyanâr or Raktâkshachôla, King of the Chôlas and son of Subhadevachôla is said to be an incarnation in human form of a spider which killed an elephant for devoutly destroying its web as often as it formed over the head of a Siva linga to screen the latter from the touch of flies and other insects.

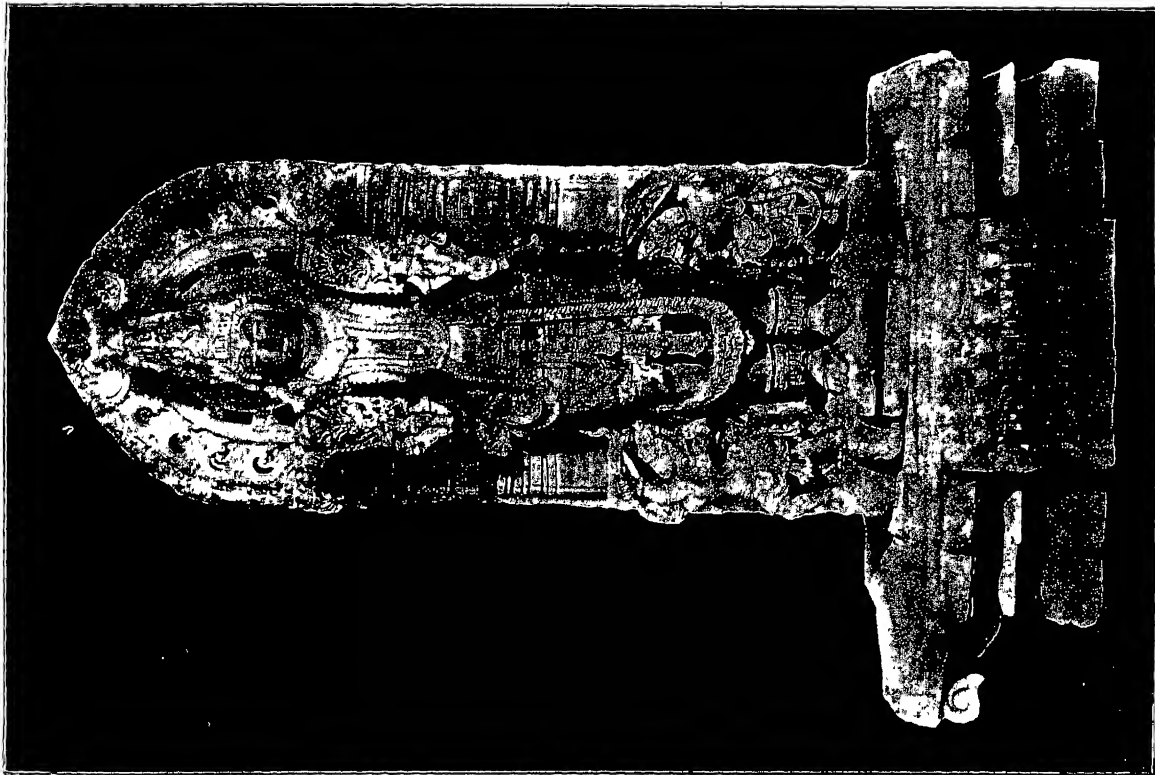
106. Yâlpânanâyanâr or Tirurîlakantha, was a musician famous for his devotional songs in praise of Siva. He received valuable rewards from Chêrama (Para 82) King of the Chêras.

107. Jadenâyanâr or Nîlajnâni Kapardi was the father of Tirujnânasambandhar (Para 73).

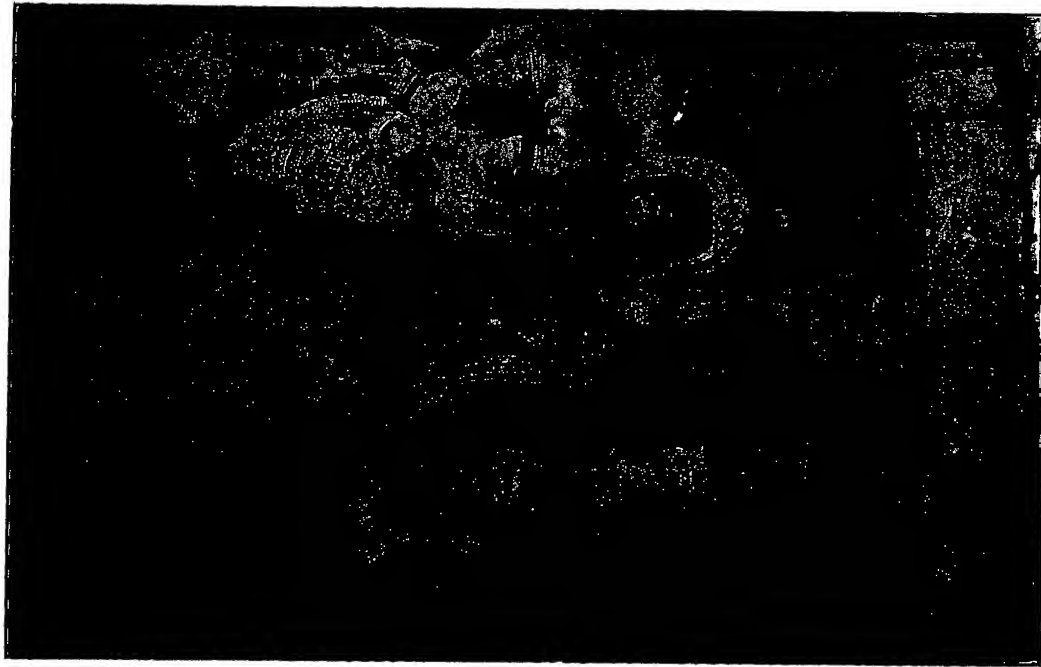
108. Yasyajnâni was the mother of Sambandhar.

109. Sundara Nambiyar, noticed in the beginning.

110. Such is, in brief, the story of the sixty three Saivite saints given in the Skândô-papurâna, Sivarahasya and other works. Little or nothing is known of Saivism and Vaishnavism of Southern India before the advent of the Jainas and the Buddhists in this part of the country. While Brahman immigrants of Southern India seem to have given a Vedic colour to those local cults and have mingled with the local people in the interests of their own culture, there is no doubt that the ambition of the Jainas and the Buddhists was to root out the local cults and convert the people to their own faith. The most powerful means they employed for this end was *Âhâra-abhaya-bhaishajya-sâstra-dâna* gift of food, protection, medicine and knowledge. Food, security, medicine, and right knowledge. What more will man want than these? The temptation for the people to embrace Jainism or Buddhism was so great that unless the Saivites adopted the same policy, Saivism was in imminent danger. That the Saivites adopted the same policy that the Jainas and Buddhists observed for spreading their own faith, is evident from the stories of Nos. 4, 31, 32, 34, 39, 41, 42, 52, 55, 58, and 59. (paras 50, 78, 80, 85, 87, 88, 98, 101 and 102.) That like the Buddhists and the early Jainas, the Saivites discarded caste distinction, if at all they had it, is clear from the stories of Nos. 32 and 42, paras 78, 88. It is also clear from stories of Nos. 2 and 35 (paras 48, 81) that in the



SURYANARAYANA FIGURE : BUCHESVARA TEMPLE AT KORAVANGALA.  
*Mysore Archaeological Survey*



LAKSHMI NARASIMHA FIGURE : HARIHARASVARA TEMPLE :  
HARIHARAPURA.



matter of pleasing a Śaivite guest neither wife nor life was too sacred to part with. So great was the honour shown to the Śaivites that even a thief and a murderer Nos. 52 and 4 (paras 98, 50) were honourably let off. It may be presumed that the rivalry in feeding the Śaivite poor gave room for no accumulation of wealth in a few hands, an economic evil for which no solution other than religious piety could be found. Even kings seem to have been afraid of abusing their wealth and of being indifferent to the claims of poverty. Immorality which is ever attendant upon selfishness seems to have had no wide scope owing to the altruistic spirit of Śaivism.

111. Turning to the chronology of this period in Indian History, some indications are found in the stories to fix with some approximation to truth its limits. Whatever might be the form of Śaivism that prevailed in the south before the advent of the Jainas and the Buddhists on the scene, one thing is certain that in their struggle for preservation of their own religion against the proselytising religions of the Jainas and the Buddhists, the Śaiva saints seem to have given a new turn to their own faith and interpreted its basic principles so as to claim converts from its opponents. It is probable that before Asōka's Buddhist Mission to South India about B. C. 240 there were no Buddhists and Jainas in this part of the country, and that subsequently to that mission and especially during the reign of the Āndhrabhṛityas in the north of Mysore both Buddhism and Jainism began to spread at the expense of both Śaivism and Vaiṣṇavism. It is also probable that about the close of the period of the rule of the Āndhrabhṛityas in Mysore there was a keen struggle for supremacy between Buddhism and Śaivism in Madura which formed part of the Āndhra Empire. This is corroborated by the story of Mūrtinātha (Para 60) who is said to have driven out the Āndhra King from Madura and established himself as the King of the Pāṇḍyas. This may be even assigned to the closing period of the Āndhras about the commencement of the third century, A.D., when the power of the Āndhras was too feeble to put down rebellion in Madura. Śaivism seems to have received the greatest support at the hands of the Pallava Kings of Kāंची. In the Skāṇḍōpapurāṇa, Śivarahasya, and the Śivabhaktamāhātmya the Pallavas are called Āryagrihyas, worthy of social intercourse with the Āryans. This indicates that though a non-Aryan tribe, they were regarded as Āryans probably for their devotion to Śaivism. One Panchapādasimha or Simhāṇka as he is also called (Paras 91 & 97) is said to have built a number of Śiva temples. His father Bhīma is said to have dedicated his life to the service of Śiva and retired from his kingdom early in life, installing Simhāṇka on the throne. According to epigraphical records, however, Simhavarmā (550-575 A. D.) was the father of Bhīmavarman. Though with regard to genealogical order the statement of the Skāṇḍōpapurāṇa is wrong, the sanguineous contiguity of the two Pallava personages in the story is in itself a reliable index to their position in the genealogy of the Pallava Kings. It follows therefore that Panchapādasimha or Simhāṇka of the Skāṇḍōpapurāṇa identical with the Tamil name Aiyadigaḷ or Kāḍavarkonāyanār is no other than Pallava Simhavarma (550-575 A.D.), father of Bhīmavarman. Kāḍava or Kāṭava is another name of the Pallavas. Simhavarma is said to have cut off the hand of his own queen for her sinful act of taking an old flower long after it was removed and thrown out from the Linga of Śiva and of smelling it. Raṇamitra, a Śaiva saint (Para 99) is said to have cut her nose for smelling the *nirmālya* flower.

112. The exploit of Dabhrabhakta, (Para 81) a general of the Chōḷa King, in destroying the fortification of Vātāpi is another historical event which throws a flood of light on the chronology of the Śaiva saints in general. According to the history of the Pallavas, it was Narasimhavarman I, that destroyed the fort of Vātāpi (Bādāmi) and captured alive Pulakēśi II, one of the Chālukya Kings, about A.D. 634. As there is no evidence to assert that there was a second destruction of the fort of Bādāmi, the capture of the fort mentioned in the Śaiva story cannot but be taken to be the same that was accomplished under Narasimhavarman I, about A.D. 634. This decides the date of Dabhrabhakta, the father of the famous Śiriyāḷa or Śrīlāla and also the dates of other Śaivites who are mentioned along with him.

113. About a hundred and fifty years later we meet with Kaḍumāranāyanār or Dīrghamāra known also as Kubja or Kūṇa Pāṇḍya, King of Madura. He is said to have married Mangāyakkarasi known as Kulaśchārī, daughter of Pogaḷchōḷa, one of the Chōḷa Kings. His minister was Kulapaksha. Both the queen and the minister were Śaivites while the king coming under the influence of the Jainas embraced Jainism. Once he was attacked by fever. His whole body was burning as it were, when, according to Kar-

nāṭaka Kavichakravarti's statement in his Trishashthi-purātana-charitre, (Page 301 Manuscript No. 365) Jinasēna, Nayasēna, Śrutakīrti, Viśālakīrti, Budhachandīa. and Suvrataakīrti attempted to cure him by making use of Jaina charms and spells.

“ Jinasēnam Nayasēnam Śrutakīrti Viśālakīrti Budhachandram Suvrataakīrti yamba sivanar Kshatipana mayyuriya nilisal udyatarādar ”

114. Now Jinasēna's own date is given at the close of his Bṛihaddharivamśa Purāṇa as follows :—

” Śākēshvabda-śatēshu saptasu diśam panchōttarēshūttarām  
pātindrāyudharāmni Kṛishnanripajē Śrīvallabhē dakshinām  
pūrvam śrīmad Avanti-bhūbhṛiti nripē Vatsādhirāje' aparām  
Sauryanām adhimandalam jayayutē vīrē Varāhē' vati

.....  
.....  
.....

śāntēh śārtigrihōchita ssurachito vamsō harinām ayam.

When seven hundred years in the era of Śaka increased by five have elapsed, when Indrāyudha, son of Kṛishna, was ruling over the north and Śrīvallabha, the south, when Vatsarāja, the King of the Avanti country was ruling over the east, and when the brave Jayavarāha was ruling over the Śūrasēnamaṇḍala in the west, this Harivamśa was composed.”

115. This settles the date of Kūra Pāṇḍya and also the date of Tirujnānasambandhar who with the assistance of Vāgīśa known as Appar in Tamil and Haradatta, the commentator on the Āpastamba Gr̥hya and Dharmasūtras, cured the king of his fever when Jinasēna and other Jaina teachers failed in their attempt.

116. The epoch of the latter part of the eighth and the first part of the ninth century A.D. arrived at for Kūnapāṇḍya, Tirujnāna Sambandhar, Haradatta and others on the strength of the tradition recorded by Karpāṭaka Kavichakravarti in his Trishashthi-purātana-charitre is in harmony with the epoch assigned to Haradattāchārya in Haradatta Māhātmya (Ms. B. 131).

Kalyāḍau tu chatussahasravarshē yatraikavimsōnnate  
Pushyē māsi Vilamba-nāmni khamagād aṣṭaprajo Maudgalah  
Panchamyām sitapakshakē Bhṛigudinē Sahyātma-jōdaktatē  
Kamsagrāma-nivāsibhi sudarśanassārdham vimānōjjvalah.

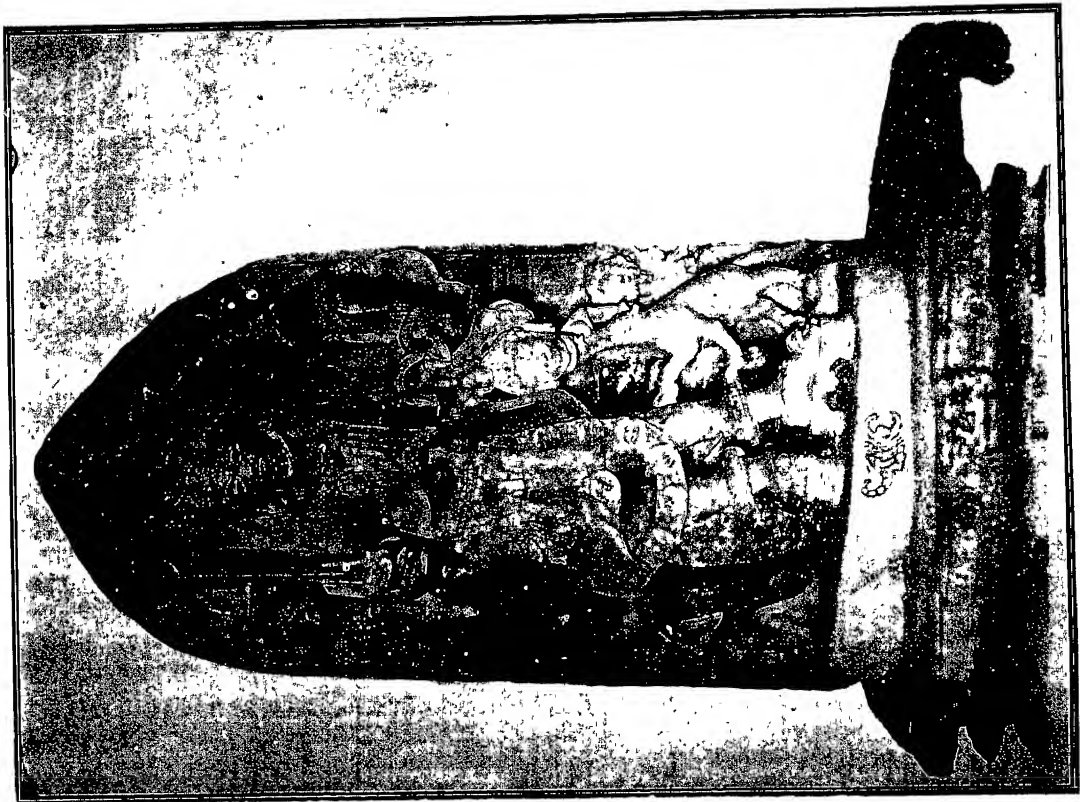
When four thousand years greater by twenty-one years from the beginning of Kali (3979 years) had elapsed, in the year Vilamba, on Friday the 5th lunar day of the white half of the month of Pushya, Haradatta of Maudgala-gōtra and father of eight children ascended the heaven. His passage in a brilliant Vimāna was a pleasing sight as witnessed by the inhabitants of the village Kamsa on the northern bank of the Kāvēri.

117. The phrase “four thousand years greater by twenty” one is not taken in the sense of 4021 years, because 4021 Kali equivalent to A.D. 920 coincided with Pramāthi but not with Vilamba. In the sense, i. e., 4000-21—3979 Kali, equivalent to A.D. 877-78 it is evident that it coincided with Vilamba. There are however two errors in the verse: one metrical and the other calendrical. As the metre is Śārdūlavikrīḍita, the fourth sa-gaṇas formed by the words varshē and darśane are wanting in a short a syllable. The calendrical error consists in Friday not agreeing with the 5th lunar day which rather coincided with Thursday. The first error is evidently due to want of metrical knowledge on the part of the versifier while the latter indicates that the verse was composed long after the event happened. Thus though there might be uncertainty about the exact date of the event, there is no reason why the epoch should also be questioned.

118. The Rājāvalīkathe, a Kanarese historical work of the Jainas, furnishes some additional evidence confirming that the epoch of Kūnapāṇḍya fell partly in the 8th and partly in the 9th century. It is stated in the work that Bhaṭṭakalanka whose name is mentioned by Jinasēna in his Mahāpurāṇa taught Hoysala, the legendary founder of the Hoysala dynasty, some charms to enable him to conquer Kūnapāṇḍya of Mādura. The verse runs as follows :—

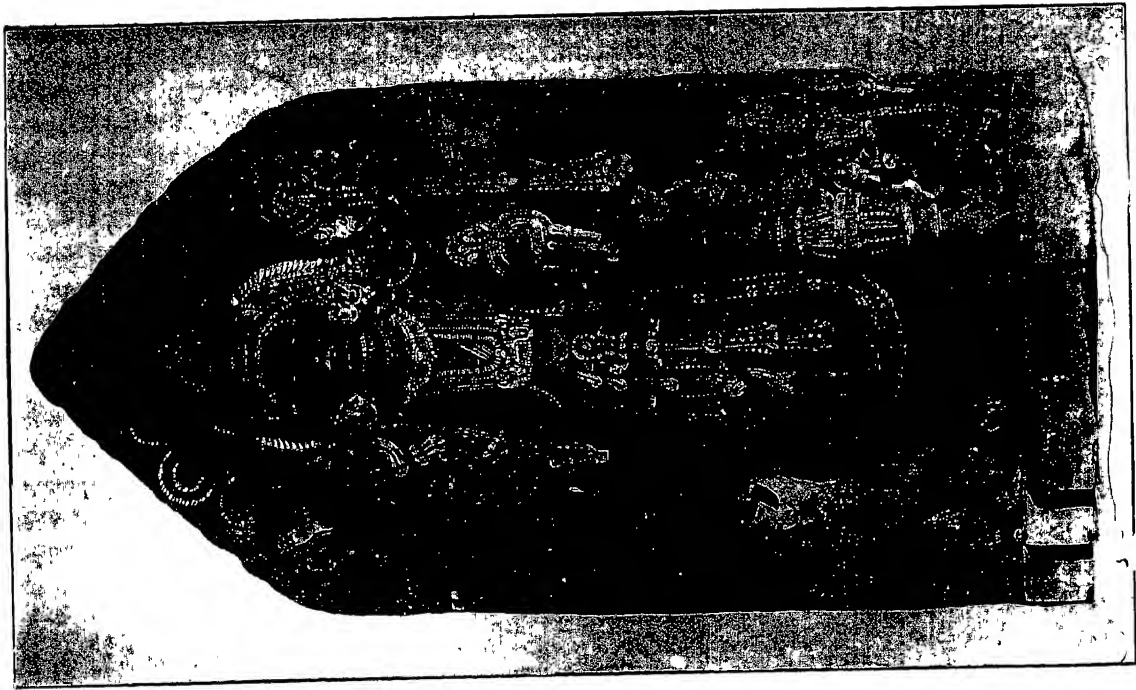
Śakaśaradentānūrara Vilambisamvatsara Chaitra śuddhamā  
prakāṭitamappudā daśami Brihaspati vāra Pushyatāre Kau-

(2)



KALABHAIRAVA IMAGE · BRAHMESVARA TEMPLE · KIKKERI.

(1)



KESAVA FIGURE IN A NICHE · BRAHMESVARA TEMPLE ·  
KIKKERI.





tuka Dhṛitiyôga Girijākaraṇam lagna tâ baruvâge sampad

Akalanka munipam Hoysalange nerekoṭṭa mantra siddhiyam.

In the Śaka year eight hundred, in the Vilambi year, on Thursday the 10th lunar day of the white half of the month of Chaitra, with the constellation Pushya, Dhṛitiyôga and Girijākaraṇa, Akalanka taught Hoysala the necessary charm and spell for his victory.

119. The only calendrical error here is that the 10th lunar day of the white half of Chaitra of the year Vilambi, 878 coincided with Monday and not with Thursday, as stated in the verse. It follows therefore that the correct date was forgotten. Nor can it be believed that Bhaṭṭākalanka who must have been old enough to be referred to by Jinasēna about A.D. 783 could have lived as long as A.D. 878 to teach Śaḥa the necessary Mantra. Thus though there is uncertainty about the exact date of Bhaṭṭākalanka, there is no reason to question the fact that he lived partly in the latter part of the 8th century and partly in the beginning of the 9th century. That this was the epoch of Bhaṭṭākalanka, Jinasēna, Kūnapāṇḍya, Tirujñāra Sambandhar, Tirumangayālvār and others is confirmed by the statement made in the Divyasūricharita that Tirumangayālvār was invited by Tirujñārasambandhar to pay a visit to Madura (P. 104—Ed. 1885, Mysore).

120. There is reason to believe that Tirumangayālvār was not far removed in point of time from Viṣṇuchitta and Bhaktāṅgrirēṇu, who were according to the Divyasūricharita contemporaries of Śrīvallabha, King of Kānci (PP. 31, 33, and 71). According to Jinasēna's statement in his Harivamśa, Śrīvallabha ruled over the south when Indrāyudha was ruling over the north in A.D. 783. Now according to Divyasūricharita, Tirumangayālvār was invited by Tirujñārasambandhar to visit Madura. Hence it follows that Tirumangayālvār was the contemporary of Tirujñārasambandhar who converted to Śaivism Kūnapāṇḍya from Jainism, notwithstanding the hold which Jinasēna and other Jaina teachers had over him.

121. From these considerations it follows that Kūnapāṇḍya, or Kubjapāṇḍya, Sundarapāṇḍya, Kaḍumāra or Dīrghamāra, as he is variously called, lived about 770 to A.D. 820 and that he became Śaivite under the influence of Tirujñārasambandhar, Appar, Haradatta, and other Śaivite preachers.

122. Lastly, regarding the date of Sundaranambināyanār, the 63rd Śaivite saint, reliable information is furnished by Sômadēvasūri in his Yaśastilakachampu. In the colophon of this work he says as follows:—

Sakanripa-kālâtîta-samvatsara-satêshvashṭa  
svêkâśîtyadhikêshu Siddhârtha-samvatsarântargata-  
Chaitra-mâsa madana-trayôḍaśyâm Pāṇḍava Simhalôchana Chêramâprabhṛi-  
tîmahîpatîr prasâdhya Melyâtipravardhamâna rājyaprabhâvê Śrîkrishṇarāja-  
dêvê sati tatpâdapadmôpajîvinah samadhigata  
panchamahâśabda mahâsâmantâdhipatêh Chalukya-kulajanmanah sâman-  
tâchûḍâmanêh śîmad Arikêsarînah pratha-  
mâputrasya śrîmad Vâgarāja pravardhamâna vasundharâyâm Gangadharâyâm  
vinirmâpitam idam Kāvyaṁ.

“When 881 years in the Śaka era have elapsed, on the 13th lunar day of the month of Chaitra in the year Siddhârtha, and when Krishṇarāja was reigning in Melyâti after conquering Pāṇḍava Simhalôchana, Chêrama and other kings, in the Ganga country under the rule of King Vâga, the eldest son of Arikêśari, a descendant of the Châlukyas and the crest-jewel of the feudal chiefs under King Krishṇa his feudal lord, this work was caused to be composed.”

123. Here Arikêśari is the second Arikêśari (A.D. 941) one of the Châlukya feudatories of the Râshtrakûṭas. His son was Vâga. King Krishṇa referred to here is Krishṇa III (A.D. 940) of the Râshtrakûṭas. King Chêrama referred to here can possibly be no other than the one of the same name mentioned as one of the Śaivite Saints and as a contemporary of Sundaranambināyanār. Simhalôchana seems to have been one of the Pallava kings. It follows therefore that Sundaranambināyanār lived about A.D. 941.

*Some other manuscript records.*

124. Some manuscript records were found in the possession of Mr. Chaturanga Basavarāja Arsu at Mysore.

125. One of the records is said to be the copy of an inscription dated Śaka 1535. It is of some importance as it gives the genealogy of the Kannaḍa poet, Mangarāja.

126. According to this record; Mādhavarājendra, King of Changaladēśa had a son named Vijayarāja by his queen Kusumājammanī. Vijayarāja was so called because he was born at the time of his father's victory over enemies. He ruled over a territory of the annual value of 80 lakhs (of varahas) with the capital Pirirājapaṭṭana and was a Jaina in religion. To him and his queen Padmājammanī was born a son named Mangarāja-arasa. His queen was Kamalājammanī. He and his queen were devout Jains.

127. Mangarāja was a poet and wrote the books Rāmanasangīta, Harivamśa, Sanatkumāracharita, Śrīpālacharita, and Samyaktvakaumudī. He ruled over a country yielding 8 lakhs (of varahas) annually and had marriage relation with the families of Chāmuṇḍirāyaru and Changālarāyaru. He built the fort at Kallahalli and also fortified the villages Chilukunda, Mallarājapaṭṭana, Kaṭṭemalaluvādi, Doḍḍahunasūru Hanagūdu, Hebbinakuppe, Tammaḍihalli and Pālupāre. He also constructed several tanks and Jaina temples. The temple at Yamagumba was constructed by him. He set up in it the images of Pārśvanāthasvāmi, Padmāvatiammanavarū, and Chennigabrahmarāya and endowed it with lands.

128. The record next gives the names of the descendants of Mangarāja and the parentage of the ladies married to them. They are also stated to belong to Bhāradvāja-gōtra, Tribhuvanasūtra and Padmākara-pravara. It concludes with a statement that the above śāsana was written by Dēvarājearasu (a descendant of Mangarāja) at Dhātupura.

129. Another manuscript gives an interesting account of the origin of the village Beṭṭadapura.

According to this manuscript, King Vikramarāja, chief of Nanjarājapaṭṭana, once went to the hill Anjanagiri with his minister, Mangarasa for constructing a fort. During his absence, his capital was attacked by enemies on the 3rd lunar day of the bright half of Māgha in the year Plava, 1469 of Śalivāhana era, and Anāntarāja who was entrusted with the defence of the capital during the King's absence fought hard with them and died in battle. But before his death he had sent away the royal family with proper escort to the place where the King was. Ere long the whole kingdom fell into the hands of enemies and the King had to seek refuge in a forest with his retinue, his son Changalarāja, and the minister Mangarasa. The King and the minister next thought of a stratagem and sought the friendship of the warriors of the Bēḍa caste who lived near by, in order that they might recover their lost kingdom with their assistance. But when the Bēḍas were requested by the King to permit him to build houses and live near them as friends, they refused to co-operate unless the royal party agreed to give their daughters in marriage to them. The royal party had therefore to feign willingness to this condition; but demanded that the Bēḍas should first assist in building suitable homes for them before they could celebrate the marriage of their daughters. The Bēḍas consented to this and the royal party had suitable habitations built for them near the settlement of the Bēḍas. Shortly however, the royal party created feuds among the Bēḍas and conquered them all and took possession of their lands. They next built a town near by and named it Uttunga-vikramapura and fortified it. Further conquests followed and the King built a *trikūṭāchala* Jaina temple at Chikka Hanasōge at the request of the queens Chennājidēvi, Kempājidēvi and Marudēvammanī and set up in it the images of gods Ādiśvara, Śāntiśvara and Nēmiśvara and granted for its service villages Doḍḍa Hanasōge, Chikka Hanasōge and Channamagge. The King next went on in creasing his kingdom. One day he found, while encamped near Tirthankarabēṭṭa a hare pursuing a dog and thinking that it was an auspicious site for habitation he built a fort there and induced people to migrate into it and named the town Beṭṭadapura. This town was given away to his son Chengalarāja. The King remained at Uttunga-vikramapura and constructed two tanks Kṣhīrasamudra and Dvārasamudra, named the village near them as Mallināthapura and bestowed it for the service of god Mallinātha. He next built the town Kallahalli and gave it with the adjacent territory to his minister Mangarasa. The record concludes with the statement that all the details found therein are found in an inscription stone at the entrance of the village Tunga and that a copy of it was taken away by Mackenzie Sahib in the year Akshaya.

130. In Para 3 of my Report for 1923-24, I referred to the presence of a figure with the word Jain written below it on the side of the pedestal of the double Linga in a cave near the Ānjanēya temple at the foot of the hill in Beṭṭadapur. The association of a Jaina image with Śaivite Linga points to the inference that a sort of reconciliation was effected between the Jainas and the Lingāyets during the rule of the Chengālvās in the second half of the sixteenth century. The earlier Chengālvās were feudatories of the Hoysalas and Jainas in their faith, like their feudal lords, the Hoysalas, during the eleventh, twelfth, thirteenth, fourteenth and fifteenth centuries. The grant of an extensive plot of wet land of fifty *Khandugas* in sowing capacity for the purpose of feeding the poor by Chengālva Piḍuvayya in Śaka 1013 mentioned in a stone inscription discovered during this year in Kinangur, Hunsur Taluk, is a conclusive evidence that he was a Jaina. That Mangarasa, minister to Chengālva-Vikrama in Śaka 1547 was a Jaina is evident from his Jayanripacharita, Śāpālacharita and other works.

131. But Nanjunḍarāja, Śrīkanṭharāja and other Arasus of Nanjarājapaṭṭana called themselves the descendants of Chengālvās in their inscriptions and were Śaivites, as proved by the endowments of lands granted by them for the service of Mallikārjuna on the top of the hill. It is probable that, as stated in the records referred to above, the image on the top of the hill was originally that of Mallinātha, one of the Tīrthankaras of the Jainas and was replaced by a Linga during the reign of Nanjunḍarāja or Śrīkanṭharāja in the latter half of the sixteenth century.

132. According to inscriptions found in Chikka Hanasōge (Yedatore 26, 27), there were Bastis of Ādīśvara, Śāntīśvara, and Nēminātha constructed as early as the first half of the 11th century A. D. It is therefore difficult to decide whether the *Trikūṭāchala* referred to in the above records as newly constructed by Mangarasa in Chikka Hanasōge was a new Basti or whether the old Basti was renovated and was regarded as a new construction.

133. A third manuscript is similar to the previous number, but purports to give an account of the history of the rulers of Kallahalli.

According to this record, certain Jaina Kshatriya families left Dvārāvati at the time of its disappearance and settled in various countries. Among the descendants of such families who lived at Vijayanagar, two Kshatriyas named Mangarasa and Changalarāya, finding famine and political disturbances raging in the country departed from the place with their families also taking with them 500 to 600 families of Jaina Kshatriyas who were their friends. After some time Mangarasa along with some families settled at Piripattana and Changalarāya with other families settled at the town called Tunga. At that time, the country around was subject to the Bēḍas who were ruling there as Pālēgārs. These Bēḍas were rich and proud and seeing the Kshatriya families settled among them, demanded of them their daughters in marriage. The Kshatriyas could not openly refuse the demand as the Bēḍas were all powerful and so evaded the demand by saying that the marriage ceremony could only be performed in their house and that as they had a large number of relations they must have a commodious house first and then they would give away their daughters in marriage to the Bēḍas. The Bēḍas were pleased with the promise and went away. The Kshatriyas then built a big house consisting of six large halls ostensibly for marriage and dug up a well at the back of the last hall. One day they mustered up their forces and sent word to the Bēḍa chiefs to come for the marriage. The Bēḍa chiefs felt elated with the prospect of a marriage alliance with Kshatriyas and repaired to the place with their families. When the Bēḍas reached the house the Kshatriyas told them that it was a custom of theirs that only a single pair of married couples should enter the house at a time. The Bēḍas therefore went inside two by two. As each pair went to the innermost hall the Kshatriyas arranged to have their heads cut off and bodies thrown into the well. Thus all the Bēḍas were killed and Mangarasa conquered all the neighbouring country by the prowess of his arms and became king of a territory of an annual value of 48 lakhs (of varahas) with Piriypaṭṭana as capital. Changalarāya became King at Rangapaṭṭana. Both these were feudatories of Vijayanagar Kings.

The record ends abruptly after mentioning that there was some dissention among the families of Kaḷale chiefs . . . . .

134. Another record gives the genealogy of Mangarasa, as follows:—  
Mādhava was the King of Dautapura in Hosavittinād in Hōsalavishaya; his son was Vijayēndra; his son Mangarasa, the ruler of Kallahallināḍu; his son-Jayarājēśvara.

It next states that Mādhavarājaḍeyar ruled over Kallahalli and Pinyāpatṇa kingdom for 6 years and at the end of the period entrusted the government to his eldest son Mādhavarājaḍeyar and became a *sanyāsi*. His successor Mādhavarājaḍeyar ruled in great state defeating the chiefs called Rāya-rāvutas and the palegars in Changunnāḍu . . . . .

and after a rule of 5 *pattas* he became a *sanyāsi* leaving the kingdom to his younger brother Vijayarājaḍeyar. Vijayarājaḍeyar next ruled for 3 *pattas* and became an ascetic at the end of the period. His successor was his younger brother Vijayarājaḍeyar. He fought with Rāyarāvuta and died in battle. His son and successor was Mangarasa who ruled for 6 *pattas* and at the end of the period entrusted his young son Jayarājēśvara to the care of his uncle's son Nanjunḍarasu and of his *pradhāna* Bommarasayya and became a *sanyāsi*. After Nanjunḍarasu had administered the kingdom for 1 *pattu* and Bommarasayya died, Nandināthayya, general of Rājaḍeyar, invaded the kingdom and Nanjunḍarasu was wounded in battle and died leaving the kingdom to Jayarājaḍeyar. Soon after, the whole country fell into the hands of the enemy and Jayarājēśvara went to his palace at Kallahalli and was invested with the government of a country of 15,000 varahas by Rāja Ḷḍeyar.

His descendant was Channarājars. In his time the Mahrattas plundered the country and the king died leaving the kingdom to his son who was a minor of 3 years. During his minority the kingdom came to an end.

### PART III.—EPIGRAPHY.

135. Among the epigraphical records discovered during the year the most important are (1) the Hebbata grant of the Kadamba King Vishṇuvarma and (2) the Bedirūr grant of the Ganga King Bhūvikrama. Speaking of himself Vishṇuvarma says that he was the son of Krishṇavarma and that he was installed on the throne by a Pallava King called Śāntivarma. Among the Pallavas so far known, no such King as Śāntivarma is anywhere mentioned. The only fact that this plate brings to light is that, while Mayūnāśarma, the founder of the Kadamba dynasty worsted the Pallavas and asserted his supremacy over them, Vishṇuvarma who is removed by six generations from the founder was obliged to be a feudatory to the Pallavas.

136. Coming to the Ganga grant, we find that, unlike other Ganga Plates, this grant is dated Tuesday the 10th lunar day of the bright fortnight of the month of Chaitra with the constellation Makha in the Saka year 556. The weekday and the constellation of the day are found correct on verification. Another interesting feature of this grant is the mention of the name Karikāla Chōla who is described here in consonance with the accounts given of him in Tamil literature as *kārita-Kāveri-tīra*, one who has caused the construction of banks to the Kāveri. What, however, tends to prove the genuineness of the plate is the fact that the gift of the village was neither to a Brahman nor for the service of a temple but to a feudatory chief, a *sachchhūdra* of the Bānās.

137. Another interesting epigraph is the stone inscription recording the grant of wet fields of fifty *Khandugas* in sowing capacity by Chengāḷva Piḷḍuvayya in Saka 1013 for the purpose of *Āhāradāna* or gift of food to the poor.

138. The other records are later ones relating to the Kings of Hoysala dynasty, those of Vijayanagar, and the Mysore Kings.

139. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

*Anekal Taluk.*

On a stone set up in a field on the way to the village Bidaraguppe to the south of the village Sarjâpura.

Size 4'—3"×1'—2".

Kannaḍa language and characters.

1. svasti Yiva-samvacha-
2. rada Chayitra su 15
3. lu Dâsapana varige sa-
4. rvamânyavâgi ko-
5. tṭa hōla kham ½
6. yidake tapidavaru
7. . . . drôhake hô-
8. guvaru gauḍaru

*Note.*

This records the gift of a piece of land with the sowing capacity of ½ khaṇḍuga as a sarvamânya to Dâsapa on the 15th lunar day of the bright half of Chaitra in the year Yuva.

2.

*Bangalore Taluk.*

Copy of a sannad in the possession of Mr. N. Venkata Rao, Agent, Kundâpur Vyâsarâya Mâṭha in Bangalore.

1. Śrî-Kṛishṇarâja-Voḍeyaravaru
2. Parâbhava-samvatsarada Pushya ba 3 llu śrîmatu Paṭṇada-
3. hobali-sîme-vichârada Kântayyage barasi kaḷuhisida nirûpa
4. adâgi Chennapaṭṭaṇadalli iruva Lakshmîdharatîrtharige avaru idda
5. sthaḷadalli kam|| gu 360 munnûru aruvattu varahâvanu aṭhavaṇe-
6. yinda prativarushadalliyû koṭṭu baruva hâge kaṭṭe mâḍisi
7. yidîtâda kâraṇa â-prakârakke Lakshmîdharatîrtharige varusha
8. vondakke kaṇṭhîrava gulige munnûru aruvattu varahâda prakârakke
9. prati-varushadalliyû aṭhavaṇeyinda nelâdhâravâgi koṭṭu baruvudu
10. yî-nirûpa-pratiyanu châvaḍi-karaṇîkara kaḍitakke baresi tirugi
11. koḍuvadu śrî

*Note.*

This is a *nirûp* (order) addressed by Kṛishṇarâjavoḍeyar, King of Mysore, to Kântaiya, officer in the department of Paṭṇada-nôbali-sîme-vichâra, directing him to pay every year 360 Kaṇṭhîrâya varahas to the guru Lakshmîdharatîrtha at Chennapaṭṇa and to file a copy of this order in the register (kaḍita) of the clerk of the office (Châvaḍi-karaṇîka). The order is dated the 3rd lunar day of the dark half of Pushya in the year Parâbhava.

Copy of another sannad produced by Mr. N. Venkata Rao, Agent of the Kundâpur Vyâsarâya Mâtha at Bangalore.

1. Śrî-Krishnarâja-Vodeyaravaru
2. Siddhârthi-samvatsarada Śrâvana ba 12 llu śrîmatu
3. Āyakattina namma Chikkayya Vichârada Chikka Nanjarâ-
4. jayya dēvasthânada sîme-pârapattegâra Karakaige sa-
5. hâ baresi kaluhisida nirûpa adâgi Chennapaṭṭaṇadalli yi-
6. ruva mâttha yidakke salluva svâstya grâmagalu dēvatâ-
7. rchane sahâ Vyâsarâyara mâtthada Raghunâthatîrthara ha-
8. vâlige hondisi koṭṭu ittashṭe yathâprakârakke Chen-
9. napaṭṭaṇa mâttha idakke salluva svâstya grâma dēva-
10. târchane sahâ Chennapaṭṭaṇada mâtthada Lakshmîdharatîrthara ha-
11. vâlige naḍesikonḍu baruvantha kaṭṭe mādîsi iddî-
12. tâda kâraṇa â-mêrege Chennapaṭṭaṇada mâttha idakke salluva
13. svâstya grâma dēvatârchane sahâ Lakshmîdharatîrthara
14. mâtthada havâlu mādîsi koṇḍu baruvuḍu yî-Lakshmî-
15. dharatîrtharige îchege Chennapaṭṭaṇada aṭhavaṇeyinda neladhara-
16. vâgi koṭṭu baruttâ iruva haṇavannu koḍade nilli-
17. sikonḍu â-bage haṇavannu vichârada châvaḍige baramâ-
18. ḍikonḍu yî-nirûpada pratiyannu châvaḍi-karaṇika-
19. rakaḍitakke baresi tirugi Lakshmîdharatîrthara havâlige
20. koḍuvuḍu śrî.

*Note.*

This like the previous number is a nirûp addressed by Krishnarâja Vodeyar II of Mysore on the 12th lunar day of the dark half of Śrâvana in the year Siddhârthi to Chikkayya of the office of Āyakaṭ, Chikkananjârâjayya of the office of Vichâra, and Kanakayya, the sîme-pârapattegâr of temples, directing them to invest Lakshmîdharatîrtha of Chennapaṭṭaṇa mutt with the management of the Mâttha at Chennapaṭṭaṇa and of the villages belonging thereto and also conducting the worship of the gods therein, which was formerly administered by Raghunâthatîrtha of the Vyâsarâya Mutt. The nirûp further directs the discontinuance of annual payment of *neladhara* (a grant) from the Athavaṇe office to Lakshmîdharatîrtha and remittance of the amount to the Vichârada-Châvaḍi Office. A copy of this nirûp was directed to be preserved in the register of the Châvaḍi-Karaṇika while the original nirûp was to be handed over to Lakshmîdharatîrtha.

*Channapaṭṭaṇa Taluk.*

Copy of a copper plate grant in the possession of Suphalada Kêśavâchârya at Channapaṭṭaṇa.

1. damas tunga-śiraś-chumbi-chandra-châmara-châravê 1 trailôkya-nagarâ-rambha-
2. mûlastambhâya Sambhavê 1 Harêr Ilâ-Varâhasya damshtrâ-daṇḍas sa
3. pâtu naḥ Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau svasti
4. śrî-vijayâbhyûdaya Śâlivânana-śaka-varshangalu 1706
5. neya sanda vartamâna Krôdhi-samvatsarada Phâlguna bahuḷa 8 yalu
6. Âtrêyasa-gôṭrar âda Âśvalâyana-sûtrar âda Anṇâjirâyara pra-pautrarâ-
7. da Rangarâyara pautrar âda Bhîmarâyara putrar âda Rangarâ-
8. yaru Kaundinya-sagôṭrar âda Âśvalâyana-sûtrar âda Dhârma-
9. purî Rangâchâryara prapautrar âda Śêshagiriyaçhâryara pautra-
10. râda Râmâchâryara putrar âda Śêshagiri-âchâryaravarige
11. barasi koṭṭa griha-dâna-patra-kramav ent endare nammage pitrârjita-
12. vâgi banda Chennapaṭṭaṇada killeyalliruva namma manege vuttara-
13. dalliruva namma dânaḍa koṭṭige bhûmiyannu namma hiriyara mrita-di-
14. vasa-punya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvaka śrî-kri-
15. shârpâṇa-pûrvakavâgi koṭṭevâda kâraṇa î-bhûmige sêrida
16. jala-taru-pâshâṇa-akshîṇâgâmi-nidhi-pikshêpa-siddha-sâdhyan-
17. gal emba ashṭa-bhôga-têja-svâmyagalannu nimma

18. putra-pautra-pâraparyavâgi â-chandîrka-sthâyi-
19. galâgi sukhadim anubhavisikondu munde nîvu mâdatakka dâ-
20. nâdhi-vinimaya-vikrayagaḷ emba vyavahâra chatuṣṭayangaligu
21. nimage saluvudu yembadâgi namma stî-putra-jñâti-dâyâda-
22. sâmantâdyanumatiyinda kottu yidhêvâda kâraṇa nîvu i-
23. bhûmiyalli mane kaṭṭikondu śreyaḥ-prârthane-mâdikondu
24. sukhadinda iruvudu yembadâgi baredu kottâ dâna-
25. śâsana idakke sâkshigaḷu Âditya-chandrâvanilônalaś cha dyaur bhû-
26. mir âpô hridayam Yamaś cha l ahaś cha râtriś cha vubhê cha sandhyê
27. dharmas cha jânâti narâsya vrittam
28. śrîrâma

*Note.*

This is said to be a copy of a copper-plate grant which is not found. It begins with the usual invocation to Sambhu and Varâha and records the gift of a building site inside the fort of Channapaṭṇa to Śêshagiriyaçhârya, son of Râmâchârya, grandson of Śêshagiriyaçhârya, and great-grandson of Dharmapuri Rangâchârya of Kaundinya-sagôtra and Âśvalâyarasûtra by Rangarâya, son of Bhîmarâya, grandson of Rangarâya, and great-grandson of Annâjirâya of Âtrêyasa-gotra and Âśvalâyana-sûtra, on the anniversary day of the death of the donor's father. The gift is dated the 8th lunar day of the dark half of Phâlguna in the year Kîôdhi, 1706 of Śâlivâhara era, corresponding to 3rd March, A. D. 1785. The witnesses to the grant are stated to be the sun, moon, wind, fire, etc.

#### 5.

At Hosahalli, in the Hobali of Channapaṭṇa, on a stone near the ruined maṇṭapa in the village boundary.

Size 4'—6'' × 3'—0''.

Kannaḍa language and characters.

1. svasti śrî-vijayâbhyudaya Śâli-
2. vâhana-śaka 1449 neya Sarva-
3. jitu-samvatsaradâ
4. śrîmanu-mahârâjâdhirâja
5. râja-paramêśvara Krishṇadêva-
6. mahârâyaru prithivî-râ-
7. jyam gaivali Vijayapura-
8. da asêsha nâḍa-gauḍu-
9. gaḷu Bayirapanâyakage
10. yajamânatanakke kottâ
11. mânyada gadde kha . . . hola
12. . . . .

*Note.*

This inscription records the grant of a field with the sowing capacity of  $\frac{1}{2}$  khaṇḍuga to Bayirapanâyaka by all the nâḍa-gavudus of Vijayapura in consideration of his holding the office of Yajamân (headmanship) of the nâḍu in the year Sarvajitu, 1449 of Śâli vâhana era, during the reign of the illustrious mahârâjâdhirâja Krishṇadêva-mahârâya of Vijayanagar. The date is not verifiable.

#### 6.

At the village Kannasandra in the Hobali of Channapaṭṇa, on a rock at the foot of the hill.

Size 3'—3'' × 2'—2''.

Kannaḍa language and characters.

- |                      |                   |
|----------------------|-------------------|
| 1. śrî Râma          | 5. makkaḷu Ranga- |
| 2. mahârâja-mâ-      | 6. râyara kaṭṭu-  |
| 3. nya râja-śrî Bhu- | 7. koḍage hola    |
| 4. jangarâyara       | 8. śrî śrî śrî    |



## Note.

This records the grant of a plot of land as *kattukodage* to Rangarâyaru, son of Bhujangarâya.

## 7.

Bûdinatta grant of Mâsti Krishnarâjagavudarayya dated Śaka 1680 in the possession of the agent to Vyâsarâya Mutt at Brahmanypura in the Hobali of Channapaṭṇa

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sambhavê l svasti śrî-vijayâbhyudaya-Śalivâhana-śaka-varshan-gaḷu 1680 neya
3. Bahudhânya-nâma-samvatsarâda Āshâdha śu 15 lu śrîmad-râjâdhirâja-râ-
4. japaramêśvara śrî virapratâpa Śrîangarâya-mahârâyarayyanavaru prithivi-sâmbrâjyam gai-
5. vuttiralu Achyuta-gôtra-pavitrar-âda śrîman-Mâsti-Immaḍi-Chikkadêvarâ-
6. ja-gavudarayyanavara putrar âda Mummaḍi-Hiriya-gavudarayyanavara putrar â-
7. da śrîman Mâsti-Krishnarâja-gavudarayyanavaru śrî-Lakshmîdharatîrtha-śrîpâdangalavarige barisi koṭṭa
8. bhû-dâna-dharma-śâsana-kramaventendare namma Hastigiridurgada âlvikege saluva Tal-
9. gunṭe hôbali valitavâda Bûdinetta-grâmavannu î-divasa sômôparâga parva-
10. nyakâlādallu Sâmbaśiva-prîtiyâgi nimage dâna-dhârâ-pûrvakavâgi koṭṭev âda kâ-
11. ranâ Achyuta-gôtra-pavitrar âda śrîman Mâsti-Mummaḍi-Chikkadêvarâja-gavudarayya-
12. navara putrarâda Mummaḍi-Hiriyanṇa-gavudarayyanavara putrar âda śrîman-Mâ-
13. sti-Immaḍi-Krishnarâja-gavudarayyanavaru śrîmad Vyâsarâyara-samsthâ-nâdhîśvararâ-
14. da śrî-Râmachandratîrtha-śrîpâdangalavara vara-kumâarakarâda śrîmal-Lakshmîmanôhara-
15. tîrtharavara kara-kamala-sañjâtar âda śrîmal Lakshmîdharatîrtha-śrîpâdangalavarige nan-
16. ma Hastigiridurgada âlvikege saluva Taligunṭe-hôbali valitavâda Bûdinatta-grâma-
17. vannu sômôparâga-puṇyakâlādallu Sâmbaśiva-prîtiyâgi dâna-dhârâ-pûrvakavâgi ko-
18. ṭṭevâgi î-sarvamânyavâgi nimage kotta grâmadânâdhikraya-parivartane-
19. galige nimage yôgyavâgi sallatakkaddâgiyû î-grâmada yalle chatuṣ-simevalagana
20. jala-taru-pâṭhâṇa-nidhi-nikshêpa-akshîni-âgâmi-siddha-sâdhyangal emba ashta-bhōga-têja-
21. svâmyagalannu nîvu anubhavisikoṇḍu baralullavaru yendu śrîmad Vyâsa-
22. râyara samsthânâdhîśvarar âda śrîmad-Râmachandratîrtha-śrîpâdangalavara vara-ku-
23. mârakar âda śrîmal Lakshmîmanôharatîrtha-śrîpâdangalavara kara-kamala-sañjâtar
24. âda śrîmal Lakshmîdharatîrtha-śrîpâdangalavarige Achyuta-gôtra-pavitrar âda śrîman-
25. Mâsti-Immaḍi-Chikkadêvarâja-gavudarayyanavara putrar âda Mummaḍi Hiri-
26. yanṇagavudarayyanavara putrar âda śrîman-Mâsti-Immaḍi-Krishnarâja-gau-
27. darayyanavaru namma Hastigiridurgada âlvikege saluva Taligunṭe-hôbali-valitavâda Bûdinatta-grâmavannu â-chandrârka-sthâyigalâgiyû
28. anubhavisikoṇḍu baralullavaru yendu sômôparâga-puṇyakâlādallu
29. śrî-Sâmbaśiva-prîtiyâgi tri-purushôddêśavâgi trikaraṇa-suddhiyâgi tri-vâcha-
30. kadalliyû dhâreyaṇ eredu barasi koṭṭa bhû-dâna-dharma-śâsana sva-dattâd
- 31.

32. dvigunam punyam para-dattânupâlanam paradattâpahârêṇa sva-dattam  
nishphalam bha-
33. vêt sva-dattâ putrikâ dhâtrî para-dattâ sahôdarî anya-dattâ bhavên mâtâ
34. vipra-dattâ vasundharâ mad-vamśajâḥ para-mahîpati-vamśajâ vâ yê pārthi-
35. vâḥ satatamujvala-dharma-chittâḥ mad-dharmam êva paripâlanam âcharanti  
tat-
36. pâdukâ-dvayam aham śirasâ vahâmi ||

*Note.*

This is said to be a copy of a copper plate grant the original of which is stated to have been sent to some court as an exhibit. It begins with the usual invocation to Sambhu and records the gift of the village, Bûdinatta, in Taligunṭe Hobali, in the country of Hastigiridurga with all rights of possession to Lakshmidharatîrtha, disciple of Lakshmîmanôharatîrtha, who was a disciple of Râmachandratîrtha of the Vyâsarâya Mutt by Mâsti Krishnarâjagaudarayya, son of Mummaḍi Hireyagaudarayya, and grandson of Mâsti Immaḍi Chikkadêvarâjagaudarayya of Achyuta-gôtra, during the reign of Śrîrangarâya of Vijayanagar. The grant is dated the 15th lunar day of the bright half of Āshâḍha in the year Bahudhânya, 1680 of Śâlivâhana era, on the occasion of a lunar eclipse, corresponding to 20th July, A.D. 1758 on which date, there was according to Swami Kannu Pillai's chronology, a lunar eclipse. The record ends with the usual imprecations.

### 8.

Singanahalli grant of the Vijayanagar King Venkatapatirâya dated Śaka 1516 in the possession of the Vyâsarâya Mutt at Abbûr in the Hobali of Channapaṭṇa.

1. namas tunga-śiraś-chumbi-chandra-
2. chāmura-châravê | trailôkya-nagarâ-
3. rambha-mûlastambhâya Sembhavê ||
4. svasti śrî-vijayâbhyudaya Śa-
5. livâhana-śaka-varsha sâvirada 500
6. 16 neya-Jaya-sam | Mâga-sû 15
7. lu śrîmad-râjâdhirâja râjaparamê-
8. śvara śrî vîrapratâpa śrî-Venkaṭapati-
9. dēva-mahârâyarū samasta-râjya-
10. vānu paripâlisuva samaya-
11. dālli avara âjñâ-dhârakar âda
12. Sôde Arasappanâyakaru
13. Sôde-râjyavānu sad-dharmadim
14. paripâlisuva kâlādalū
15. śrîmat-parama-hamsa-parivrajaka-
16. Vyâsatîrtha-śrîpâdangalavarū
17. ârâdhisuva śrî-Vēnugôpâlakri-
18. shnadēvarige Hulikallinalliruvā śrî-
19. Lakshmînârâyana-muntâda dē-
20. varige amṛitapaḍi nandâdîpti
21. rathôtsava pañcha-parva muntâda
22. vibhavangala naḍisuvā nimittavâgi
23. dēvara sēvegālû
24. â-chandrârkavâgi nadava prakâra tâvu tam-
25. mā vidyâ-baladinda kûḍisida grâma-sîmegala
26. silâ-śâsanagala kramaventendare Sôde-sîmege sa-
27. luva grâma | Kopada grâma | Kesuvinamane sthala
28. Amuchimare sthala | Singanahalligrâma | Harima-
29. ne sthala | Hânagôḍu grâma | ubhayasthala grâ-
30. mā 10 ke sistu koṭṭu Śraṇnûru 705' 4 da svâ-
31. stheyānu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi
32. śrî-Krishnadēvarū muntâda dēvarugala
33. sēvege biṭṭevâgi i-svâstiyānu nimma śishya-
34. pâramparyavâgi âli anubhāyisikonḍu
35. êkânukûladinda dēvatâ-sēveyānu
36. naḍasikonḍu baruvudu yem-
37. ḍu barasikoṭṭa śâsanake âda sâ-

38. kshigaḷu āditya-chandrāv anilōnala-
39. ś cha dyaur bhūmir āpō hridayam Yamaścha ahaś cha rātrīś cha ubhē cha sandhyē
40. dharmas' cha jānāti narasya vṛittam ||

*Note.*

This copper-plate grant records the gift of the villages Kopadagrāma, Kesuvanamane sthala, Amuchimane-sthala, Singanahalli-grāma, Harimane-sthala, and Hānagōḍu yielding an annual value of 705 Śravaṇūru (Śavaṇūr) varahas and 4 haṇas, by the donor Arasappanāyaka, chief of Sōde, a feudatory of the Vijayanagar King Venkaṭapati dēva to the mutt of Mādhva guru Vyā. atīrtha for the expenses of maintaining a perpetual lamp-light, food offerings, car-festival, etc., of the god Vēṇugōpālakrishṇa in the Mutt and god Lakshmīnārāyaṇa in Hulikal. The grant is dated the 15th lunar day of the bright fortnight of Māgha in the year Jaya, 1516 of Śālivāhana era, corresponding to 15th January A.D. 1595. The date is not verifiable. The witnesses to the gift are said to be Sun, Moon, Wind, Fire, etc.

9.

Māpachchārlapalli grant of Javvādi Vīrappanāyari dated Śaka 1693 in the possession of the Vyāsarāya Mutt at Abbū in the Hobālī of Channapaṭṇa.

1. śrī-Rāma
2. svasti śrī-vijayābhyudaya Śālivāhana-śaka-varshambulu 1693 agunēti Nandana-nāma-samvatsaram
3. Āsvayuja-suddha 15 lo śrī-bhū-varāhakshêtrādhiśvara āranda-nilaya-vimānastha dvi-prakārāntargata Śēshaśaila-
4. nivāsa Makaradhvaṇa-lāvaṇya Dinakarakōṭi-prabhā-bhāsamāna Ramā-brahmādi-niyāmaka sakala-lōka-pālana-dhurandhara
5. bhakta-jana-mandāra rājādhiṛāja-Mahārāja pūrva-dakṣiṇa-pāśchimōttara-chatus-samudra-mudritāvanīśvarābhi-
6. vanditaśrī-Venkaṭāchalasvāmi Venkaṭāchalamandu ratna-simhāsanārūḍhulai pṛithvī-sāmbhājyaṃ chēyuchu-
7. puṇḍagānu śrīmat-paramahansa-parivrajakāchāryatvādyanēka-guṇa-sampanna śrīmat-pada-vākya-pramāṇa-pārā-
8. vāra-pārangata sarva-tantra-svatantra śrīmad-Vaiṣṇava-siddhānta-pratishthāpanāchārya śrīmad-Vidyānagara-Karnāṭaka-
9. simhāsanādhiśvara śrīmad-Vyāsamuni-Varada-Gōpālakrishṇadēva-divya-śrīpāda-padmārādhaśa śrīmad-Vyāsarāya-
10. samsthānādhipati śrīmal-Lakshmīmanōhara-tīrtha-śrīpāda vara-kumāra śrīmal-Lakshmīdharatīrtha-śrīpāda-kara-kamala-saṅjāta-
11. śrīmal-Lakshmīvallabha-tīrtha-śrīpāda-sarōjamulaku Vālmīki-gotia-pavitru-laina Mannala-vamśābdhi-paripūrṇa-chandulaina
12. Gutti Hannimbaragonḍa Konkanadēśa-vibhāshānkulaina Basavaśankara-birudānkitulaina Āṅgana-
13. mala-śāsanādhiśvarulaina Mēlupākam Kambināyari-Javvādivara-muṭti-Nāyanivāri pautru-
14. layina Venkaṭapatināyanivāri putrulayina Javvādi Vīrappanāyarigānu vrāyinchī yichchina
15. grāma-bhū-dāna-dharma-śāsanam-kramam-etlannanu mā yēlupaḍiki naḍiche chaṭṭusīmalōni Aḍavi-vaḍḍuna Māpachchārlapalli-
16. grāmam vagutini mīku dhārā-dattam chēsi sōmōparāga-punya-kālamandu sa-hiraṇyōdaka-dāna-dhāra-pūrva-
17. kamugānu tripurushōddēśyamugānu trikarāṇa-siddhigānu tri-vāchakamugānu dānādhi-kṛaya-parivartanaku yōgya-
18. māunaṭṭugānu dhārā-dattam chesiyunnāmu ganuka yī-grāmamunaku kaligina niddhi-nikshēpa-jala-taru-pāshāṇa-
19. akṣhīṇi-āgāri-siddha-sādhyambulanīyēdi aṣṭa-bhōga-tēja-svāmyamulanu vāpī-kūpa-taṭākāṇa-nivēśana-
20. sahitamugānu mī-putra-pautra-pāramperyamugānu ā-char drāka-sthāyigānu śrī-Vēṇu-gōpālakrishṇasvāmi-
21. kainkaryam raḍepinchumari sukhāna unḍamani vrāyinchī yichchina grāma-bhū-dāna-dharma-śāsanam Bangārūnattam

22. pedda-cheruvu kaṭṭi kiinda tûrpu-kâlavanu-maḍi pu l puttēdu maḍi dhârâ-dattangâ grâmantô kûḍa yippinchi-
23. nâ muganuka â-chandrârka-sthâyigânu anubhavincha tagadi
24. dâna-pâlanayôṛi madhyî dâna-ch chhrâyônupâlanam l dârât svargam avâpnôṛi pâlanâd achyutam padam
25. sva-dattâd dvigunam puṇyam para-dattânupâlanam para-dattâpahârêna sva-dattam nishphalam bhavêtu
26. mad-vamśa jāḥ para-mahîpati-vamśa-jâ vâ yê bhûmipâḥ satatan ujvala-dharma-chittâḥ l
27. mad-dharmam êva sâtatam paripâlayanti tat-pâda-padma-yugalam śirasâ namâmi l

*Note.*

This inscription records the gift of the village Mâpachchâlapalli in Aḍavivaḍḍu to the head of the Vyâsarâya Mutt, named Lakshmîvallabhatîrtha, disciple of Lakshmî-dharatîrtha, who was a disciple of Lakshmîmanôhara-tîrtha, by Javvâdi Virappanâyanaigârû, son of Venkaṭapatinâyanivârû, grandson of Mēlupâkam Kanchinâyani Javvâdi Varamûrtinâyani of the Vâlmîki-gôtra, a moon to the sea of Mannala family, ruler of the twelve Gutti villages, lord of Korkana-dêśa, possessed of the title of Basava-Sankara, and champion over Anganamala. The grant is dated the 15th lunar day of the bright half of Āśvayuja in the year, Nandana, 1693, of Śâlivâhana era. The date is not verifiable.

#### 10.

Kôṭâdhivâsa copper-plate grant of Yatirâya Voḍeyar dated Śaka 1447 in the possession of the agent to Vyâsarâya Mutt, at Abbûr.

1. śrî-Gaṇâdhipatayê namaḥ śrî-gurubhyô namaḥ
2. śrî-Sarasvatyai namaḥ nirvighnam astu śubham astu
3. namas tunga-śiras-chumbi-chandra-châmarâ-châravê l trailôkya-nagarâ-rambha-mûla tambhâya
4. Sambhavê svasti śrî-jayâbhyudaya nripa-Śâlivâhana-śaka-varushangalu 1447 sânda
5. yentaneya vartamâna-Parthiva-samvatsarada Pâlguna-śudha 15 Sôma-vâradaḷlu śrîman-mahâ-
6. rājâdhirāja rājaparamêśvara śrî-vîrapratâpa śrî-vîra-Kṛishṇarâya-mahârâ-yaru Vijaya-
7. nagariya simhâsanadallu chittayisi samasta-dushta-nigraha śishta-pratipâlaneyâgi saka-
8. la-varnâśrama-dharmavannu pratipâlisuttiha kâlādallu śrî-Kṛishṇarâya-mahârâyaru Bâ-
9. rakûru-râjyavannu Lingarasa-Voḍêrige pâliśi â-nirûpadinda Yatirâya-Voḍêru Bâra-
10. kûru-râjyavan âluva-kâlādallu śrî-Kṛishṇarâya-mahârâyarige śatru-kshaya mitrôrji-
11. ta-âyur-ârôgya-aîśvarya-abhivridhiy âgabêkendu Ānegondiya Raghupa-
12. titîrtha-śrîpâda-voḍêru Śrînivâsatîrtha-śrîpâda-Voḍêru ârâchisuva śrî-Râmachandra-dê-
13. vara naivêdya nandâdîpti avara bhikshâ-svâstige koṭṭa dâna-śilâ-śâsanada kramav en-
14. tendare Bârakûru-râjyada Kundâpurada grâmada vilage Bhaṇḍâra-sthâḷake saluva
15. Kôṭâdhivâsa l kke vrakku kuḷa 176-3 nûrayeppattâru mûru haṇavannu Adhivâsada sun-
16. kada ha ga 10 uhayam ga 186-3 nûra-embhattâru mûru haṇavannu nû
17. śishya-pâraparyavâgi tandukonḍu sukhadalli anubhavisî bahiri yendu
18. Yatirâya-Voḍeyaru Raghupatitîrtha-śrîpâda-Voḍeyarigu Śrînivâsatîrtha-Śrîpâda-Vaḍe-
19. yarigû â-chandrârka-sthâyigalâgi bâluviri yendu sômôparâga-puṇ-
20. nya-kâlādallu sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyaṇ eredu
21. koṭṭevu Kôṭyâdhivâsavannu sarvamânya-sthâḷavâgi kuḷavannu kaḍidu koṭṭadda-
22. nru nimma śishya-pâraparyavâgi â-chandrârka-sthâyigalâgi bâluhiri yen-

23. du Yatirāya-Voḍeyaru Raghupati-Voḍerigu Śrīrivāsa-Vaḍerigu dhāreya-  
era-  
24. du koṭṭa śilā-śāsana dāna-pālanayōr madhyē dānāch chhrēyōnupālanam  
25. dānāt svargam avāpnōti pālanād achyutam padam Bārakūra Timmarasana  
bara-  
26. ha Kōṭādhivāsada nālvaru channigaḷa voppa ūra aravatteraḍu vokkalu  
voppa  
27. Yatirāya-Voḍeyara voppa mangala mahā śrī śrī śrī.

## Note.

This inscription records the grant of the village Kōṭādhivāsa in Bhaṇḍāra-sthala in Kundāpura-grāma in Bārakūr Kingdom with an annual income of 186 varahas and 3 haṇas to Ānegondi Raghupatitīrtha-śrīpādavaḍeyar and Śrīrivāsatīrtha-śrīpādavaḍeyar for the expenses connected with the food offerings to god Rāmachandra-dēvaru worshipped by them and for their own maintenance by the donor, Yatirāya Voḍeyar, governor of Bārakūr Kingdom for the welfare of the King Vīra-Krishnarāya mahārāya of Vijayanagar. The grant is dated Monday the 15th lunar day of the bright half of Phālguna in the year Pārthiva, Śaka 1447 corresponding to 26th February A. D. 1526. The record ends with the usual imprecations and the signatures of the donor and the witnesses.

## 11.

Vyāsarājapura copper plate grant of the Vijayanagar King Śrīrangarāya, dated Śaka 1581 in the possession of the Agent, Vyāsarāya Mutt, Abbūr, in the Hobali of Channapaṭṇa.

1. śubham astu
2. namaḥ tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-
3. nagarāraṁbha-mūlastambhāya Sambhavē l Harēr līlavarā-
4. hasya damshtrā-daṇḍas sa pātu vah Hēmādri-kalāśā yatra dhātrī
5. chhatra-śriyam dadhau ēkāśītyadhikē pañcha-śatādhika-sahasrakē
6. śakābdānām Vikāryākhyā-vatsare māsi Kārtikē Paurṇi-
7. māsyām puṇya-vārē śubhē yōge tathaiva cha Bēlūra-
8. nagarē śrīmach-Chennakēśava-sannidhau śrīmat-paramahamsārya-pa-
9. rivrājaka-śekharaḥ pada-vākya-pramāṇākhyā-vārdhi-pāram-
10. gatās cha yē sarva-tantra-svatantrāścha Vyāsarājākhyā-yōgi-
11. naḥ Tarka-Tāṇḍava Tātparyachandrikā-granthakārinah l Bhē-
12. dōjjīvana-san-Nyāyāmṛita-mandāra-mañjarī vidvad-vai-
13. dika-maryādā-pālanāya kritās cha yē śrīmad-Vyāsa-
14. samudrādi-tatākādi-vidhāyinaḥ pratyarthi-vādi-
15. nāgānām pañchānana-samās cha yē Krishnarāya-yaśah-kshī-
16. ra-vārdhi-pūrṇa-sudhākarāḥ Krishnarāya-sabhā-madhyē
17. pūjitā ishṭa-dēvavat tad-vamśa-sambhavaś śrīmal-Lakshmīnārāya-
18. nābhidhāḥ yōgīndrāḥ Kṛishṇa-pat-kañja-sampūjana-parās cha
19. yē tat-pāṇi-padma-sañjāta-Raghunāthākhyā-yōginē
20. Bēlūru-pura-sīmāyām antarbhāvam samāśritam
21. Bommāṇḍihalli-sīmāntam pūrvasyām diśi samsthitam
22. Muṇḍagaṇḍākya-sīmāntam āgneyyām diśi samsthitam u-
23. ttarasyām Indumati . . nadyā parishkrītam Sūrāpurā-
24. khyā-sīmāntam uttarasyām diśi sthitam Hirēmēdūru-sī-
25. māntam īśānyām diśi samsthitam nidhi-nikshēpa-pāshāna-si-
26. ddha-sādhyādi-samyutam akshīnāgāmi-samyuktam nadī-ku-
27. lyā-samanvitam śishya-praśishya-bhōgārham kramād ā-cha-
28. dra-tārakam sarvamānyam chatuḥ-sīmā-sahitam chaika-bhō-
29. gyakam pratināmnā śōbharēna Vyāsarājapurā-
30. bhidham Sambuga-grāma-nāmānam sarva-sasyābhiśōbhitam
31. śrīmad-rājādhirājākhyē śrī-rāja-paramēśvarē śrīmad-vī-
32. rapratāpa-śrī-Vīra-Śrīranga-bhūmipē śrī-samyuktē mahārājyē
33. Ghanasāila-mahāpuri ratna-simhāsanārūdhē sāmrajyā-
34. bhisamanvitē Ātrēya-gōtra-jōtpannah Āpastambākhyā-
35. sūtrakah Yajur-vēdī . . . . . sadā dharmā-pa-

36. rāyaṇaḥ Śrīrangarājadēvādi-mahārāja-padābhidhāḥ
37. sa-hiraṇya-payō-dhārā-pūrvakam dattavān mudā
38. śrī-Rāma

*Note.*

This inscription begins with the usual invocation to Sambhu and Varāha incarnation of Viṣṇu. It records the grant of the village Sambuga re-named Vyāsarājapura (with boundaries specified) in Bēlūrupura-sīma by the Vijayanagar King Śrīrangarāja seated on the jewelled throne in Ghanaśaila (Penukoṇḍa) to Raghunāthayogi, disciple of Lakṣmī-nārāyaṇa-yōgi, worshipper of god Kṛishṇa and spiritual descendant of the sage Vyāsa-rāja who was author of Tarkatāṇḍava, Tātparyā-chandrika, Bhēdōjjivana, and Nyāyā-mṛita, constructor of the tanks Vyāsasamudra, etc., revered by King Kṛishṇarāja. The grant is dated the full moon day in the month of Kārtika in the year Vikāri, 1581 of Śālivāhana era corresponding to 20th November, A. D. 1659 and is issued from the city of Bēlūr in the presence of the god Chennakēśava. It concludes with the signature of the King, Śrī Rāma.

## 12.

Kōdamagge grant of Hanumappa Nāyaka, chief of Santebennūr, dated Śaka 1568 in the possession of the Agent, Vyāsarāja Mutt, Abbūr, in the Hobali of Channa-paṭṇa.

1. namas tunga-sīraś-chumbi-chandra-chāmara-
2. chāravēl trailōkya-nagarārambha-mūla-
3. stambhāya Sambhavē svasti śrī-jayā-
4. bhyudaya nṛipa-Śālivāhana-śaka-va-
5. rusha 1568 neya vartamānakke sa-
6. lluva Sarvajitu-samvatsarāda Pālgū-
7. ṇa śuddha 15 rallu Svādeya Hayagrīva-
8. svāmigaḷavara samsthānada śrī-Kṛishṇadē-
9. vara charanāravindakke śrīmat Sante-
10. binnūru Rāmachandradēvara
11. pāda-padmarādhaḥkar āda Hanumantadē-
12. vara nija-bhaktarāda Pūllānvaya-
13. da Kengannanāyakana putrar ā-
14. da Immaḍi Hanumappanāyaka-
15. ra putrar āda Nichchamadavaniga
16. Hanumappanāyakarū barasi ko-
17. tṭa dāna-paṭṭe kramav entendare
18. Āragada Vēṇṭhekke saluva Gangema-
19. tlanāda Basavāpaṭṇada hobali
20. Holēhonnūru sīme Ānevēri-
21. nādina vaḷagaṇa Mallāpurada
22. pratināma Kōdamagge-grāmavannu
23. Tungabhadra-Kūḍliyallu maṭha-
24. kaṭṭikoṇḍu snāna-japa-māḍikoṇ-
25. ḍu iruva nimitta ī-grāmada si-
26. stu ga 70.0 eppattu varahada
27. bhūmiyannu chandrōparāga-
28. parva-puṇya-kāladallū namma
29. mātā-pitṛigaḷige puṇya-barabē-
30. kendu Rāmārpitavāgi koṭṭu i-
31. dhēve nīvu nimma śishya-pāramparya-
32. vāgi anubhavisikoṇḍu bahiri
33. yendu barasi koṭṭa bhū-dāna-
34. paṭṭe idakke sākshigaḷu
35. Āditya-chandrāv anilōnalaś cha dyaur
36. bhūmir āpō hṛidayam Ya-
37. māś cha ahaś cha rātrīś cha ubhē cha san-
38. dhyē dharmāś cha jānāti narasya vṛittam
39. dāna-pālanayōr madhyē dānā-
40. chhrēyōnupālanam dānāt svarga-
41. mavāpnōti pālanād achyutam pa-

42. dam sva-dattâd dvigunam punyam  
 43. para-dattânupâlanam para-dattâpahâ-  
 44. rêna sva-dattam nishphalam bhavêt ||

*Note.*

This inscription records the gift of the village Mallâpur also called Kôdamagge yielding the annual income of 70 varahas in Ânevêrinâdu in Holihonnûru-sîme in Gangematlanâd in the Hobali of Basavâpatna in Âragada Vêntheya, to the Mutt of Hayagrîvasvâmi of Svâde for religious service and for the peace of the donor's departed parents, by the Santebennûr chief Nichchamadavaniga Hanumappa Nâyaka, son of Immaði Hanumappa Nâyaka, grandson of Kenganna Nayaka of Phullânvaya, worshipper of the god Râmachandra at Santebennûru and devoted to the god Hanumantadêvaru. It is dated the 15th lunar day of the bright fortnight of Phâlguna in Sarvajit, the year 1568 of Sâlivâhana era, corresponding to 11th March 1647. There was no lunar eclipse on the day, as stated in the grant. The record ends with the usual imprecatory stanzas.

## 13.

*Closept Taluk.*

On a stone lying in a grove of trees at the foot of the hill in the village Nâgêhalli.

Size 3'—3''×1'—6''

Kannada language and characters.

- |   |                         |   |              |
|---|-------------------------|---|--------------|
| 1 | śrî-Vikrama-sam    dalu | 4 | yana mânyada |
| 2 | talada sênabôva         | 5 | hola śrî śrî |
| 3 | Timmâjamma-             |   |              |

*Note.*

This inscription records that a plot of land was given as *mânya* to Timmâjammaya, *sênabova* of the place in the year Vikrama.

## 14.

*Hoskote Taluk.*

In the village Konḍênahalli, on a piece of stone lying in the Government waste land near the stone mantap to the east.

Size 1'—6''×1'—6''.

Kannada language and characters.

- |    |                       |    |                   |
|----|-----------------------|----|-------------------|
| 1. | śubham astu . . . . . | 4. | mantapa-dharmake  |
| 2. | śrîmatu Râmôjana      | 5. | mangala śubha śrî |
| 3. | maga Timmôjana        |    |                   |

*Note.*

This records the construction of the Mantapa close by by Timmôja, son of Râmôja.

## 15.

At the village Bissanahalli, in the Hobali of Nandagudi, on a rock set up in a grove of *honge* trees to the east.

Size 2'—3''×1'—6''.

Kannada language and characters.

1. śrîmatu râjamâ-
2. nya Kempêgaḍaru
3. Maṭhada Vîrapadêva-
4. rige dayapâlisida
5. manyada hola

*Note.*

This records the grant of a field as a *mânya* to Maṭhada Vîrapadêvaru by the illustrious *râjamânya* Kempegauḍa (Chief of Mâgaḍi ?)

At the village Agrahâra, on a stone set up in the field of Muniyappa to the east.

Size 4'—3'' × 2'—9''.

Kannada language and characters.

1. Gaṇâdhipatâyam namaḥ śubha-
2. m astu Raktâkshi-samvatsarada
3. Mâgha-śu 5 lu śrîmatu
4. Sambhôjarâyara kâladaḷu
5. śrî-Mâdêśvaradêvara dîpârâdha-
6. negendu Dêvayanâyakaru
7. koṭṭa mânyada hola kham ||o i-
8. danu keḍisidavanu tande-tâyiga-
9. la drôhiy âguvanū śrî śrî śrî

*Note.*

This inscription records the grant of a plot of land with the sowing capacity of half a Khaṇḍuga for the worship of god Mâdêśvara by Dêvayanâyaka during the reign of the illustrious Sâmbhôjarâya (Maharatta King Sâmbhâji) on the 5th lunar day of the bright half of Mâgha in the year Raktâkshi.



# CHITALDRUG DISTRICT.

## *Molakālmuru Taluk.*

17.

At the village Molakālmuru, in the Hobali of Molakālmuru, on a stone set up in the field of Giryajja.

Kannada language and characters.

Size  $3\frac{1}{2}' \times 2'$ .

1. śrī Śālivāhana-śaka . . . ne-
2. ya || Bhāva-samvatsarada Vaj i-
3. śākhada bahula 10 Sô-
4. mavâradandu . Bo-
5. marâjaru . . . . .
6. dalli . . . su . . . . . a-
7. varu . . . . .
8. . . . mâdisida
9. . . . kottâ kapile bâviya dharma
10. mangala mahâ .

### *Translation.*

On Monday the 10th lunar day of the dark half of the month of Vaiśākha (April-May) of the year Bhāva, śaka . . . . . is the well with water-lift caused to be constructed by Bomarâja.

18.

At Bairâpura, in the Hobali of Molakālmuru, on a stone set up by the side of the house of Mallayya.

Telugu language and characters.

Size  $5\frac{1}{2}' \times 1\frac{1}{8}'$ .

- |    |               |       |                     |
|----|---------------|-------|---------------------|
| 1  | śrîmamtu-     | 6.    | hâgâyaka            |
| 2. | Lumkiya Ba-   | 7.    | . . . . . gûnu      |
| 3. | yaravadava-   | 8.    | va . . . . . danu   |
| 4. | riki Herava-  | 9.    | . . . . . pala-dina |
| 5. | ra Râyapa-ma- | 10—20 | . . . . .           |

### *Note.*

This inscription is not dated and is engraved in Telugu, the language of the inhabitants of the village, Bhairâpura. They form a sect called Herava or Eleva, of whom a majority live by begging. They take a bull decorated with bracelets and other ornaments and go from house to house in villages ringing a bell and singing their songs. The villagers whom they call their Bhaktas or devotees give them rice, grains, cloth, coats and other things.

The inscription seems to record some gift made by Râyapa, an Eleva, to Bhairva, the village deity on the hill close to the village.

On a rock in the field belonging to Pâpaya to the west of the deserted village Ayya-  
nahalli in the Hobali of Molakâlmuru

Kannada characters and language.

- 1 . . . . . dêvarige
- 2 . . . . . Râmaga
- 3 Bomananayakaru
- 4 . . . . . makatîna Chennavî-
- 5 radêvara bokattada-
- 6 li kottadu chinmaya Garuḍa-
- 7 padêvaru
- 8 . . . . . di
- 9 kaṭida charante Kôra-bareda śāsana

Note.

The inscription is almost effaced and only a few lines are legible. It records the gift of the image of Garuḍa (Kite) to the temple of god Chennavîradêva by Bommanṇa Nâyaka. The name of the engraver of the inscription is stated to be Kôra.

## 20.

Hariharapura grant of King Harihara II of Vijayanagar, dated Śaka 1315 in the possession of Basavannagauḍa, *patel* of the village Kaddihalli in the Hôbali of Dêva-samudra, received through Mr. Gopalaiya, Forest Ranger.

Three Plates : Nâgara characters.

Size 7" × 8"

### I (b).

1. śrî-Gaṇâdhipatayê namaḥ namas tungâ-śiraś-chumbi-chandra-châ-
2. mara-châravê l trailôkya-nagarârambha-mûlastambhâya
3. Sambhavê l Gajânanô vijayatê danta-kôtim dadhâti
4. yah l grâmân Harihara-prâptân likhitum lēkhinî-
5. miva l sa tu svikartukâmēbhyô dattâm <sup>1</sup> dātum ivô-
6. ddharan' l akûpârâd apârâd yah sa pâyâd Âdisû-
7. karaḥ l Trimûrti-bhâjam bhajatê trisandhyam trayîmayam
8. yam śirasâ trivargah l sa karmasâkshî jagatâm trayânâm
9. pushpâtu vah sarva-sukhâni Pûshâ l trilôkî-bhartâpi Tri-
10. purajayinâ mûrdhani dhritah sudhâbhiḥ kurvânô sura-
11. parishadâm pâraṇa-vidhim l Harêr vâmam chakshur hata-ka-
12. mala-rôchir nija-ruchâ pramôdam yushmâkam prathayatu
13. nikâmam himakarah l mathyamâna- payôrâśâv âvi-
14. râsît sa Chandramâḥ l Lakshmî-kalpalatâ-vriksha-kâmadhênu-sa-
15. hôdaraḥ l kalâdharas tasyâ kulê Yayâtir udabhût tataḥ l
16. tad-âdi yat-kulam lôkê khyâtam âsît tad-âkhyayâ l ya-
17. smin Yadu-kula-slâghyô sañjâtas Sangamêśvaraḥ l â
18. karô guṇa-ratnânâm tasmâ [t] śrî-Sangamêśvaraḥ l sangama [ś]

### II (a).

19. Śrî-Sarasvatyôr abhûd yatrâpi durlabhah l pârijata ivâm-
20. bhôdhêr udabhûd Bukkabhûpatiḥ l tasyânujô Bukkarâyah Râma-
21. syêva tu Lakshmanah l sa tu sarva-virôdhinâm mrigânâm kêsarî
22. yathâ l rakshatrânâm śasîr iva manîbâm iva kaustubhah l nri-
23. pa-madhyê Bukkarâya-ghanatêjôditam yayau l tasya Gaurâmbi-
24. kâ-jânê [s] tanayô vinayônnataḥ l hâragaura-yaśah-pûra-hâ-
25. rî Hariharêśvaraḥ l balî bhîmas satyavâdî dhârmikas-su-
26. jana-priyah l tyâgê Karpô ranê sûrah kripâlur nîtimân
27. sudhîḥ l pûrvâbhibhâshî sumukhō jitâkshô dhî-jitêndriyah l
28. sarva-śâstra-vichârajña [s] sarva-vêda <sup>2</sup> nibarhanah l lôkôṭta-
29. râdhika-guṇah sârvabhaumô' bhavad bhuvi l râja-vamśê Harihara-
30. râya tējôdhikam babhau l svasti samasta-bhû-maṇḍala-va-

1. Read *dharm*.

2. Read *varî*.

31. rtamāna-rājaparmēśvara pūrvapaśchima-dakṣiṇōttara-samu-
32. draika-nāyaka bhāṣhā-langhita-rājanya-bhujanga Hindu-
33. rāyasuratrāna śaraṇāgata-vajra-pañjara sakala-
34. bhuvana-bhayōnnata-dushtaśārdūla-mardana shōḍaśa-mahādā-
35. na-brimhita sucharitāyamāna-chatush-shashti-kalā-vilā-
36. sa-darpaṇēśa l Sālīvāhana-nirṇītē śaka-varsha-kramā-
37. gataih <sup>1</sup> l bāṇēndu-guṇa-bhū-yuktē Bhāvē vikhyāta-vatsarē l māsi

## II (b)

38. Bhādrapadākhyātē krishṇa-pakṣbē viśēṣhatah l nakṣatrē Rohiṇi-chai-
39. va Vyatīpāta-mahātithau l yuktē cha Kapilē shashtī Bhrigu-vā-
40. ra-samanvitē l puṇya-lakṣhaṇa-samyuktē Tungabhadra-nadī-ta-
41. tē l kshētrē cha Bhāskarē sthānē Haima-kūtōpaśobhitē l śrī-Virū-
42. pākṣhadēvasya sannidhau cha viśēṣhatah l Hariharasya <sup>2</sup> mahā-
43. rāya-dharmavṛidhyānvitas sudhīh l Rāyaḍurga-sthalē Pūrṇa-nadī
44. Halatarāhvayā l tat-simōttarakē bhāgē girim Varadarāja-
45. su l grāmam cha pratināmōyam <sup>3</sup> Hariharākhyā-puram nagha <sup>4</sup> l grā-
46. mam grāsa-tad-ardham cha tat-samīpē puram naghā <sup>5</sup> Benṇekallaka-
47. raḍiḥaḷityabhihitam <sup>6</sup> cha manōharam l Bhāradvāja-gō-
48. traś cha bahrirē cha <sup>7</sup> vichakṣhaṇāh l sakalāgamadharmajñāh shaṭ-ka-
49. rma-niratā nidhi <sup>8</sup> l daivajña śakuna-jñās cha l tathā Dēvagurū-
50. pamā vēda-vēdānga-vēdārtha-tatvārtham vētti bhūsurah l Tri-
51. vikramākhyā-vidushah putrāya guṇasālinē l Māyikhaṭṭēti
52. nām[n] ē cha dattām grāma-dvayam yatah l Hariharākhyapuram svarṇa-dā-
53. na-dhārā-purassaram l sarvamānyāgraharam cha sarva-bādhā-vivarjitam l
54. nidhi-nikṣhēpa-pāshāna-siddha-sādhyā-jalānvitam l akṣhīnāgāmi-sam-
55. yuktam ēkabhōgya-purassaram l tva <sup>9</sup> putra-pautra-pariyanto <sup>10</sup> mā bhūd <sup>11</sup>
- ā-chandra-tā-
56. rakam l vikhyātē nētra-sankhyā cha sāśi-vēdās cha sankhyayā l tais tais sī-

## III (a)

57. māvitaś chihṇaiḥ dikshu prāchyādiṣhu kramāt l simānō-[syā] l grahāsyā
58. likhya [n] tē dēśabhāṣhayā l palāyadhvam palāyadhvam rē <sup>1</sup> ē śakuna-dām-
59. bhikāh l Ayyaṇam Māyaṇānkōyam śakuna-dig-gaja-kēsari l dā-
60. na-pālanayōr madhyē dānāch chhrēyōnupālanam l dānāt svargam avāpnō-
61. ti pālanād achyutam padam l sva-dattād dviguṇam puṇyam para-dattānu-
- pāla-
62. nam l para-dattāpahārēna svadattam nishphalam bhavēt sva-dattām para-
63. ttām vā yō harēti vasundharā shashtir varsha-sahāsrāni viṣṭāyam jā-
64. yatē krimin <sup>12</sup> lyēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām l na
- bhōjiyā
65. na kara-grāhyā vipra-dattā vasundharā l sāmānyōyam dharma-sētur nri-
- pānam
66. kālē kālē pālanīyō bhavadbhih l sarvān ētān bhāvinah pāṭhivēdrān bhūyō-
67. bhūyō yāchatē Rāmachandiah ||
68. śrī-Virūpāksha (In Kaurāḍa characters):

## Translation.

Obeisance to Gaṇādhipāti. Salutation to Sambhu, beautiful with the fly-flap-like moon touching his lofty forehead and who is the foundation pillar of the city of the three worlds. Victorious be the Elephant-faced god (Gaṇēśa) who assumed a pointed tusk that it might be a style for writing down the names of villages received from Harihara. May the Original Boar protect you—the Boar who lifted up the earth from the boundless ocean in order that it might be bestowed upon the virtuous who desire to obtain it. May Pūshan who is formed of Trimūrtis and in whom are contained the three Vēdas and whom the people of the three higher castes worship devoutly during the three periods of the day (sandhyā) and who is a witness to all the acts done in the three

1. Read *kramāgate*.
2. Read *Hariharascha*.
3. Read *pratināmnāyam*.
4. Read *tathā*.
5. Read *tathā*.
6. Read *abhidham*.

7. Read *bahvriṣascha*.
8. Read *niratō' nagha*.
9. Read *ivat*.
10. Read *paryantam*.
11. Read *yāvad*.
12. Read *krimih*.

worlds increase your happiness. May the Moon who is borne on head by Śiva, the Lord of the three worlds and the conqueror of Tripura, who feeds with his rays hosts of the gods, who is the left eye of Hari and whose light makes the lotuses fade—grant you abundance of joy.

During the churning of the ocean was born the Moon who is the brother of Lakshmi, Kalpa creeper and Kalpa tree and the Celestial Cow. In the race of the moon was born Yayāti whose son was Yadu after whom the family was called and became famous in the world. In that famous line of Yadu was born Sangamēśvara who was a mine of good qualities and in whom was seen the rare union, of the goddess of wealth and of learning. Like the Pārijāta tree from ocean was born King Bukka from Sangamēśvara. Bukkarāya was his younger brother (?) like Lakshmana to Rāma. He was a lion to the deer-like hostile chiefs and shone with great splendour among kings like the moon among stars and Kaustubha among gems.

His son by Gaurāmbikā was Harihara, renowned for his courteous manners, possessed of a fame as white as a string of pearls, strong, terrible to enemies, honest, virtuous, beloved of good people, a Karna in liberality, brave in war, compassionate, politic, wise, eloquent, handsome, whose senses and mind were under thorough self-control, well-versed in the study of all śāstras, skilled in all Vēdas, possessed of virtues unrivalled in the world and shining with kingly lustre.

Be it well! Lord of all Kings in the world, sole master of all the four oceans in the east, west, south and north, a champion over Kings who break their word, a Sultan of Hindu Kings, an adamant cage to those who take refuge in him, destroyer of all the wicked people in the world, bestower of sixteen famous gifts, famous for his high character, a hand-mirror to the sixty-four arts, (was King Harihara). In the year 1315 of Śālivahana era, during the year named Bhāva, in the month of Bhādrapada and in the dark fortnight, on Friday the 6th lunar day, called Kapilā-shashti, with the constellation Rōhini and with Vyatīpāta, the charitable and high-minded King Harihara made a gift in the presence of God Virūpāksha, on the bank of the Tungabhadra river, in the sacred place called Bhāskara-kshētra fortified by the Hēmakūta hill, of the village Varadarājagiri renamed Hariharapura and Bennekaraḍiyahalli situated in Rāyadurga-sthala to the north of the river Pūrṇā also called Halatara.

To the learned Trivikrama was born the Brahman named Māyibhaṭṭa of Bhāradvāja-gōtra and Rikṣakhā, well versed in all the āgamas and rules of conduct, engaged in the six-fold duties of a Brahman, skilled in the study of astrology and the interpretation of omens, as wise as Brihaspati, learned in the Vēdas and Vēdāṅgas. To this Brahman Māyibhaṭṭa were granted by the King with pouring of water and gift of gold, the two villages as Sarvamānya agrahāras free from all imposts, with all rights and powers of possession including the right to treasure underground, minerals and the like to be enjoyed by himself and his descendants perpetually . . . . . The boundaries of the agrahāra are described in the vernacular language.

Run away! Run away! O ye who pretend to a knowledge of omens. Here is Ayyaṇa Māyaṇa, a lion to the elephants of the cardinal directions, who are the persons that interpret omens.

Between making a new gift and protecting one already made, protecting is better than making a gift. By making a gift one goes to Svarga while by protecting a gift one attains regions of everlasting bliss. Maintaining a gift of another is twice as meritorious as making a gift oneself. By seizing another man's gift, the gift made by oneself is rendered fruitless. Whoever confiscates land given away by himself or others is born as a worm in ordure for sixty thousand years. The land bestowed on a Brahman is a common sister to all Kings; she is to be neither enjoyed by them nor seized by hand (taxed). Rāmachandra thus begs of all future Kings; This bridge of dharma is common to you all and is to be maintained by you from time to time.

*Virūpāksha.*

*Note.*

The cyclic year corresponds to 1394 A. D. but not to A. D. 1393 which is given in the grant. The week day is wrong either in the case of 1393 or 1394. The inscription abounds in errors.

At Kara dihalli, in the Hobali of Dēvasamudra, a copper inscription in the possession of Ganga, son of Gollara Timmappa.

Size 6" × 3".

Kannada language and characters.

1. Virūpāksha-Kumārasvāmi
  2. śrī-vijayābhyudaya Śālivāhana-śakavarusha-
  3. ngaḷu 1400 varushangaḷu Dhātu-nāma sam || da Kārtika śu-
  4. da 9 yallu Achyutarāyaru Krishnarāyaru koṭadu
  5. Gōlakonḍe Timmanāykage koṭṭadu Vidyānagaradalli daḷavā-
  6. yike paṭṭa koḍuvāga sākshi Paṭṭanaśetti Virapa, Hoḷina
  7. Hampanna Goḍagupāla Kaḍaba Rāmanṇa yi-muntāda-
  8. vara mukhāntradallu ivarige Timmanāyakana kumāra
  9. Hire Tirumalanāykas, Chikkatirumalanāyka Gōlakonḍe-
  10. liddu banda taravāya doḍḍa pālēgāranendu namma
  11. kshatri-kuladalli koṭṭaddu tapalikāgaḍu manistanadavara ma-
  12. gan endu Gōlakonḍe biṭṭevendu chinte māḍadirendu a-
  13. darashtu sīme yiṭṭakoḍuta yidēvi endu āḍideu Tu-
  14. rugōḍu ninage mātu koṭṭa kāranadinda Turugōḍu Tā-
  15. lōkinalli nūrāmūvatali Byāḍara Timmanāykanu nīvu yi-
  16. baru savanāgi Chendra Sūrya iru pariyantradallu anu-
  17. bhavisikonḍu barendu nimma putra pautra pariyantra a-
  18. nubhavisikonḍu barendu jāgiri grāma Yallā-pura 1 Genute-
  19. hālu 1 Dāsāpura 1 tanna jāgiri grāmada vaḷage dorigaḷa
  20. mukhāntra Konchigeri Yamme Basappanavarige dorigaḷa
  21. mukhāntra naḍasikoḍuvadendu āḍidanu Tirumalanā-
  22. ykana kumāra Dāsālanāyka māṇḍi kudure saḥavāgi daṇḍige agāḍiya na-
  23. ḍisuttarendu ide prakāra nimma doretanadalli nīu tapali-
  24. kāgaḍu yendu nīu tappidare Krishtra āṇe Tirumalanāyka-
  25. na māḍe mānya vūru ummaḷige grāma grāmada mānya nā-
  26. u tapidare gōhatya tappadu yī-prakāra
- (Other side).
27. birule dorigaḷu tilivācha tappidare
  28. viravatana māṣūdi vaḷage kondhāge Brāhmaṇa tappida-
  29. ranāta-putrana kondhāge nāḍiga dēśāyimukhāntrada-
  30. llu kere kaṭṭisiddu Dāsālanāykanu yaraḍu sāvira, varaha
  31. ī-prakāra kaṭṭiddakke kere hindala hola 81 Byāgāra Hanuma-
  32. nṇa Mādigara Bīmanṇa ī-prakāra 12 māṇḍi svāstimantara mukhā-
  33. ntra śāsana hoḍisi chendra-sūryya iha pariyantradallu
  34. śāsana hāki namma māneya bāgilige Hindōli Sangamana gu-
  35. ḍi hinde śāsana hāki idditu ī-prakāra namma māni dēva-
  36. ti āḍa Kanniyatammanu

Note.

This inscription is dated the 9th lunar day of the white half of Kārtika of the year Dhātu, Śaka 1400 and records the gift of a village to Tirumala Nāyaka by Achyutarāya and Krishnarāya.

A copper inscription in the possession of Durga, watchman of Bompadēvanahalli in the Hobli of Dēvasamudra.

(One plate; no seal; handle with a small hole).

Size 1½" × 1⅞"

Telugu language and characters.

śrī-Virupākshayā.

1. namastunga . . . . . vē 1 svasti śrī-vijayā-
2. bhyudaya Śālivāhana-śa-
3. ka samvatsaramulu 960 Prabhava-samvatsaram Mārgaśira śuddha 5 varaku
4. Vidyānagaram vēlina rājulu prithvī samagram veluchundagā savārula

3. nāmānkitālu Bukkarāju Dévarāju Sangamarāju Harihararāju tammudu  
Bukkarāju itani kumāruđu Harihararāju itari ko-
4. daku Vikramarāju kumāruđu Bukkarāju iyyana kumāruđu Dévarāju moda-  
lainavāru rājyam veluchundagāru Nagaram dēsamu-
5. nunchi Kurubavāndu Mudigōtram Paṭṭarāmanagauđu-Bhinarāmanagauđu  
Paras'unagauđu Chinaparuśanagauđu mēdubandlatōnu i-rājyā-
6. niki vachchi Baridenapalle sthāpanam chēsi akaḍa raḍḍirikam anubhavinchi  
taruvātānu sāmicheruvu sthāpanam chēsi raḍḍirikam anubhavinchiri yin-
7. dukala Kurubayiti perukuna gonḍlavāru Kōṭala-gōtram Nādagauđu Sidda-  
nagauđu Dēsāyi Karaṇam Hanamantarāyudu Timmarāyudu
8. vīru Smārtha brāhmalu kuruba Aradala Nāgappa mēṭivāndlu induku nāḍa  
talāri Manigela-gōtram Vīralingāyakuđu vāri talārlu
9. Kanuma Kambanayakuđu Lingāyakuđu Dāsināyakuđu Kammara Nāgappa  
Voḍla Rāmalingappa maṭhavāru Voḍdumale Svāmulu maṭha-
10. pati Lingayya nāpita Rāmalingađu sarābu Narasingađu bārika Chitrayā-  
chakala Rāmagađu panchāngam Yallambhaṭlu tambaḍi Nāguđu
11. chakārulu Kindikēri Māḷagađu Aikēri Krengeṭṭi Sāmigāđu paṇḍrenḍu āya-  
gāṇḍlu sahā muraḍi Sirekollam sthāpana-cheyinchi kaṭṭinchinadi
12. vūrilō vunde bhāvi Rāmanagauđu tōvinchinadi Rāmésvaruđu Bhôgésvaruđu  
iṭṭim pelvalugā guḍikaṭṭinchi sthāpana-chēyinchinu Dēsāyi Kara-
13. ṇālu Venkaṭaramaṇu Hanumantarāyari guḍi kaṭṭinchi sthāpanam chēyinchi-  
nāḍu Rāmanagauđu Muttyālamma-guḍi cheruvu kaṭṭinchinaḍu Sāmichella  
eheru-
14. vu Paruśanagauđu kaṭṭinchenu paṇḍenḍu mandi āyagāṇḍlu sahā kaṭṭinchi-  
na grāmālu Bommakapalli Kōṇāpuram Rājāpuram Tammayya-
15. palle Koncha-Nāgalāpuram Bommaḍēvarapalle Sirekollam Karpuna  
gollavāḍu doḍḍi yeguka vundagānu i-paṇḍrenḍu man-
16. di āyagāṇḍlu gollavāṇḍlu saha Karaḍipallekaṭṭinchiri yindulōnanu raḍḍiri-  
kam golla Yaranagaunidi sagam kurube Rāmāna-
17. gaunidi metikāpuvu Parapaḍḍō Vōbayya iṇṭi pēru Durgam Vāra vurudēvata  
chinnadēvataku pūjārlu mēṭikāpu i-gra-
18. mālaku kasaba Muraḍi Sirekollam i-grāmānugrāmālakam polāmera nirṇayam  
chēsinadi mahārājulu Vidyānagarānunchi
19. daḷavāyi Jingamanāyinni nāḍatalāri Tirumala-nāyinni pampinchi vunde-  
gānu iṇḍlu Hirehāla Bīranagaḍa karaṇam
20. Krishṭappa Pulakurti Kariyalagaḍu karaṇam Puṭṭayya Nagalāpuram raḍi  
Rēvayya karaṇam Girepayya Lanji reḍi Lingayya karaṇam Śrī-
21. hareppa Kūllūru raḍḍi Mallayya karaṇam Dāsappa Haḍagali raḍḍi Dāsappa  
Kāḍlūru raḍḍi Basappa Bādanapalle raḍḍi Vīrappa karaṇam Hareppa mo-
22. dalayna raḍḍi-karaṇālanu pilupinchukoni sāsavāḍu Singenapalle Sūrana-  
gaḍu karaṇam Venkappa i- raḍḍi-karaṇālu paṇḍen-
23. ḍu mandi āyagāṇḍlanu rappinchi Sirekollam raḍḍi-karaṇālu Dēsāyi Nāḍa-  
gaḍu paṇḍenḍu mandi āyagāṇḍlunu pilupin-
24. chi ilakuvāṇḍlaku sammati chēsi dakṣiṇāniki Chinnagaṭṭu dāniki daggera  
vuttarānaku Nyālabanda gaḍu Sirekollam Kūllūru Ha-
25. ḍagali Sāsavāḍu Singepalle i-nāḷgu grāmālaku mugguḍḍa chēyinchi nālku  
grāmāla paṇḍrenḍu mandi āyagāṇḍla sammatiḡānu
26. Goḍagupāluđu sūrya-chandrula ā-baṇḍamāḍa māḍa sthāpanam chēyinchi-  
nāru ā-baṇḍadagera chinnaguṇḍlu gaḍḍu yi-guṇḍlu chinnagaṭṭu na-
27. duma baṇḍagaḍḍu 1 dāniki paramāṭa yairānela nallānela karasina chōṭuna,  
Goḍagupāluni nāṭina rāyi sthāpana-chēyinchināru 1 dāni-
28. ṭa Nāgalāpuram vūratālu naḍuma vanka dāniki uttarāna bāṇamayasigēlōna  
Goḍagupāluni nāṭina rāyi sthāpana-chēyinchināru 1 dāniki
29. paramāṭam Rāyadurgam mārgāniki tūrpuna nāṭu rāyi veyinchināru mārgam  
paramāṭa lingamudra-rāyi veyinchinavāru Rā-
30. medēvara koṇḍaku poyye mārgamulōna nāṭina rāyi mīḍa Goḍagupāluni rāyi  
veyinchināru dāniki paramāṭa Goḍagupāluni rāyi sthāpanam
31. veyinchināru dāniki paramāṭa Goḍagupāluni nāṭina rāyi veyinchināru dāniki  
paramāṭa sāsavanka daggera Goḍagupāluni rāyi veyinchināru Rā-
32. medēvara koṇḍaku poyye mārgamulōna nāṭina rāyi mīḍa Goḍagupāluni rāyi  
veyinchināru dāniki Goḍagupāluni rāyi sthāpanam
33. veyinchināru dāniki paramāṭa Goḍagupāluni nāṭina rāyi veyinchināru dāniki  
paramāṭa boyi Timmani nela baṇḍa mīḍa Goḍagupā-

34. luni nâṭina rāyi veyinchināru Koṇḍāpuram Bommatupalle naḍuma doḍḍi-  
vāgu kindā Goḍagupāluni nâṭina rāyi veyinchināru dāniki uttarā-
35. na nelabaṇḍa kola ḍoṇa mīda Goḍagupāluni Sūrya-chandrulu sthāpana-cheyin-  
chināru Mūlepalle Kōṇāpuram naḍuma nēmirāyiki vāyuvadikku
36. Goḍugupāluni rāyi sthāpanam cheyinchināru ide dikkuna pilluḡoṇḍluku avatala  
Goḍugupāluni rāyi veyinchināru dāniki avatala kindā
37. Kaṇama Mūlepalle Kōṇāpuram mūḍūrla mugguḍḍuna pilliḡuṇḍla paramaṭi-  
ki vanka nāluna Goḍugupāluni rāyi veyinchināru kiṇḍukunumu Kōṇāpu-
38. ram naḍuma mūgena baṇḍaku Goḍugupāluni sthāpanam chēyinchināru idē  
dikkuku yaduru rāyi koṇḍa paramaṭa puṭṭuḡoṇḍuku Goḍugu-
39. pāluni sthāpanam cheyinchināru dāniki uttarām Rājāpuram kindi kaṇuma  
naḍuma peddagatṭu anchuna Goḍugupāluni rāyi sthāpanam chēyinchināru

*Note.*

This grant is dated the 5th lunar day of the white half of Mārgaśīra (November-December) of the year Prabhava, Śaka 960. It records the gift of some villages to the Bārābalūti (village officials) of the those villagers by Dēvarāya, son of Bukka II of Vijayanagār (A. D. 1406-1408). The date of the grant itself is an evidence of the spuriousness of the plate.

### 23.

A copper inscription in the possession of Tippe Sāmappa, Paṭēl of Moḷakālmuru.  
(One plate.)

Telugu language and characters.

Size 9" × 7½".

1. svasti śrī-jayābhyudaya Śālivahana-śaka-varushambu-
  2. lu 1325 dagunanēti Bahudhānya-sāmvatsaram Kārti-
  3. ka-śu 15 Bhānuvāram Sōmōparāga-punya-
  4. kālamuna śrīmad-rājādhirāja rājaparamē-
  5. śvara śrī-vīrapratāpa Narasimha-rāyalaiya-
  6. vāri Krushṇadēva-mahārāyalaiyavāru Vija-
  7. yanagara-simhāsanamuna ratnasimhā-
  8. sanārūḍhulai pruthvi-sāmbrājyam yelu-
  9. ttāvunḍagānu Rāyadurgam sīmalō pā-
  10. lyapaṭu Moḷakālmuruvu hōbaḷi Aḍavibhū-
  11. pasamudram grāmam 1 Nugulapāḍu gramam 1
  12. Aḍachinttanahālu grāmam 1 Jannāpuram
  13. grāmam 1 yī-grāmumula agrahāra-dēvasthā-
  14. nālu khilamai vundagānu yī sthālam Paruva-
  15. ta Mallanagaḍu Rāyadurgam stāla karaṇika
  16. Lakshmipati 1 Sirumaṇa joyisulu 1 Maḷesaje-
  17. dēvaru 1 vaḍlavāru 1 kamaravāḍu 1 akasālavā-
  18. ḍu 1 tālāri 1 yaḍagaivāḍu 1 sahā bārāba-
  19. lliḍulu 1 vachi mīru mā samukhānaka va-
  20. chi manivi śāyagānu vini yī-grāmamu-
  21. lu mī mukhāntram kaḷu-ichi munda-
  22. ra nūtanangā vēsē grāmamulaka sahā mī-
- (Other side).
23. māṭa tappakuṇḍā kauvulu naḍapinchēmū nagarri-
  24. ki chellagala rokha-dhānyālu tīrchi 1 mī pūrva-
  25. marriyāda 1 agrahāra-dēvasthānamula tāḷi-
  26. ge dīpārādhana 1 mēralu 1 mīku chellagalla mā-
  27. nyālu chēnu kapile kāluva vartana pasige me-
  28. lūgāsu āya svāmyālu sahā anu-
  29. bhavinchukoni vundēdi 1 ani vrāyinchī
  30. yichina dharmasāsanam 1 sva-dattam dvi-gu-
  31. ṇam punyam para-dattānupālanam 1 pa-
  32. ra-dattāpahārēna sva-dattam nishphalam bha-
  33. vēt 1 ane Vijñānēśvaradharmasāstra-pra-
  34. kāram vrāyinchī yichina dharmā-

35. śâsanam ||  
36. śrî-Râmâ

*Note.*

This record is dated Sunday the 15th lunar day of the white half of Kârtika, with a lunar eclipse, in the year Bahudhânya, Śâka 1325. It is attributed to Kṛishṇarâya, son of Vîrapratâpa Narasimharâya of Vijayanagar. Here the date is wrong. Śâka 1325 corresponding to A. D. 1403 was Subhânu, but not Bahudhânya which coincided with A. D. 1398. The week-day of the 15th lunar day of Kârtika of the year Bahudhânya was Saturday, on which, however, there was a lunar eclipse. Another evidence of the spuriousness of the plate is the mention of Kṛishṇadêvarâya's rule a century earlier than its occurrence. This grant records the gift of three villages; (1) Āḍavibhûpa-samudra, (2) Nugulapâḍu and (3) Āḍachintanahâḷu to the *Bârâbalûti* of Moḷakâl-muru.

24.

Another copper inscription in the possession of the same Patel Tippe Sâmappa.

Size 9" × 7½".

Kannada language and characters.

1. śrî-Râmaru Prabhuḍharâyaru moharu da-
2. sukatu mâḍi koṭadu
3. namas tunga . . . . . tralô-
4. ka-nagarârambha-mûlastambhâya Sâmbhavêl svasti śrî-
5. vijayâbhyudaya Sâlivâhana-śakha-varushangalû
6. 1000 varusha Dâtu-nama-sam l da Kârtika ba 12
7. yallu koṭadu svâstivantarige Gôlakonḍe biṭu
8. bandu namallige avaru bogavâyî arjukali
9. bahaḷa âḍitendu hêḷidallige îga Kurugô-
10. ḍu tânu bidu iditendu ninage î-svâstiya
11. saranâḍa gauḍkiya râyara mukhântra nirnaya-
12. mâḍi svâstiya anubhava goṭugonḍu hôgu-
13. bêku yandu dâna-patrada vivara nâḍiga dêsâ-
14. yigaḷa mukhântra âḍa patrada vivara baru-
15. vo dorigaḷu naḍasuvadu yandu yi-bhumi-
16. yindu yaru sthîravâgi illaû tiḷada purâ-
17. tara vachanavanu khâli maḍaguḍadu khâli mâḍidare
18. re kharma tappadu gôhatya śîsuhatya brahmahatya
19. mâḍida hâge chendra-sûryaru sâkshi Dâsanâyka-
20. na sampradâyagaḷu Tirumalirâyanu yî-svâ-
21. stige mukhyavâdavaru samtunalli jâgiri-grâma Konche-
22. geri Yaravapura 33 Mûruḷi gauḍa śânabhôgara-
23. na karsi grâmagalalli yâvattu chendra-sûryaru yi-
24. ha pariantradallu naḍasikoḍutivi yandu
25. mâḍida râyaru kalmagaḷu tapalikâgada
26. Pâḷa Appâji baraha Dâsanâykana vappa

*Note.*

This record is similar to previous three numbers. It is dated the 12th lunar day of the dark half of Kârtika of the year Dhâtu, Śâka 1000. No grantor's name is however mentioned here.



In the wet field belonging to Jampaka, to the south of the village, Uchchangidurga.

Size 2'6 × 3'3.

Kannada language and characters.

1. Vikrama-samvatsarada
2. Chayitra-suddha 10 yallu Nala-
3. Bimayan-anṇa Subaiya
4. . . . .
5. kere kaṭṭisida kereya .
6. daraya bedalu Baruma
7. kere kaṭṭi idra
8. . . . .

*Note.*

A few lines in the inscription are worn out. It records the construction of a tank by Subbaya, brother of Nalabimaya on the 10th lunar day of the month Chaitra (March) of the cyclic year Vikrama.

## KADUR DISTRICT.

Kadur Taluk.

27

Copy of a sannad in the possession of Kôlâr Venkat Rao at Kadûr.

Seal. (Hindi characters.)

Śrî Châmarâja Vadeia tanuja Krishnarâja Vaderu
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1. Khara-samvatsara-Śrâvana-bahula 4 Śanivâradallu śrîmatu-Tarikere Pêshkâr Krishnarâyarige barisi
2. kaḷuhisida nirûpa-yênendare Tarikere Pâlyagâra Rangappanâyakana henḍati
3. magalu maga Râmappa chikkappandiru Bâlappa Hanumappa dâdi î-prakâra voṭṭu
4. âru-janagaḷannu nîvu mattu Risâldâr Dâvûd Bêg saha sêri bahala mehanat-tininda
5. dastagiri mâdiddu sarkârakke jâhirâddara mēle nimage maryâdâarthavâgi vondu rumâlu
6. vobba masâljavâna paṭṭani jaratârî duppaṭa dōriyâ vondu î-prakâra nâlku
7. sâman kottiruttade talpiddakke arji mâdabêku idarante Dâvud-bêganigû
8. hukumâḍalpaṭṭide idallade î-sangati bâtmikottavange (Kânpûra)
9. nûru rūpâyi yinâm koḍuvudakke hukum mâdide Tâlku aivajinall raṣṭi tegeḍu
10. koṇḍu koṭṭu avana hesaru baredu tilisabêku sadari âru jana paiki. Pâlyagârana chikkappan-
11. diru Bâlappa Hanumappa ivarige pâsi sajâ vidhisida prakâra avaru elli-iddhârô allê
12. pâsi hâkabêku Kadûr Killêdâr Giridhara Rao Regimiṇṭdâr Krishnadâs nîvu mattu
13. Risâldârû sahâ nâlku janaru kûḍi avar ibbarannu iddallê phâsi hâkabêku
14. bâki nâlku janarige Kadûr Killedâr Giridhara Rao Regimiṇṭdâr Krishnadâs ivara
15. jimmege vappisa-bêku andare avarannu Kadûr killeyalli bêḍihâki bahala vusta-
16. vâriyinda avaru ittâru î-janagaḷallade sadari Pâlyagâra Rangappanâyakana
17. makkaḷu vagaire innu yârâdarû elli iddâgyû patte mâḍi avarannu saha dastagiri mâ-
18. ḍidare sarkârakke bahala saraphrâja mâḍidante âguttade î-mehanattu yâru
19. tegeḍukolluttârô avarige śahabâsgiri bandîtu tâ 27 August 1831 ne yisavi.

## Note.

This record is the copy of a *nirûp* (letter) issued by Krishnarâjavaradeyar III, King of Mysore to Krishna Rao, Peshkar of Tarikere on Saturday the 4th lunar day of the dark half of Śrâvana in the year Khara corresponding to 27th August, A.D. 1831 (the English equivalent of the date being also contained in the *nirûp*). On the top of the *nirûp* is a seal of the King with the words Châmarâjavaradeyar's son Krishnarâjavaradeyar engraved in Hindi characters.

The sannad records that Krishnarao, Peshkar of Tarikere and Dâvûd Bêg, Risâldâr of the same place, succeeded with great trouble in capturing the wife and daughter of Rangappanâyaka, Pâlegâr of Tarikere, his son Râmappa, his uncles Bâlappa and, Hanumappa, and a nurse, and that on the matter being reported to the King he ordered that both Krishnarao and Dâvûd Bêg be presented, as a mark of appreciation, with a

turban, a torch-bearer, lace *duppata* and a piece of *doriya* (a sort of striped cloth). The sannad further records that the King ordered the presentation of a sum of one hundred rupees at the Taluk Treasury to the person who gave information regarding the relatives of the Pâlegar.

The sannad next records the order issued by the king directing Krishnarao and Dâvûd Bêg, Pêshkâr and *risâldâr* of Tarikere, as also Giridhararâv and Krishnadâs, *killedâr* and *regimentdâr* of Kaḍûr to put to death Bâlappa and Hanumappa, uncles of the Pâlegâr by hanging them on the spot and to keep the rest in prison in Kaḍûr fort under the custody of the *killedâr* and *regimentdâr* of the place. It is also further stated in the sannad that the King offered a reward for the arrest of the sons and other relatives of the said Pâlegâr Rangappa Nâyaka.

## 27.

On a boulder in a hillock at the village Kanakanakere in the Hobali of Kaḍûr.

Size 7'—6" × 3'—3".

Old Kannaḍa language and characters.

1. svasti śrî-Vidyâdhara Molle-
2. vosavûra bittuvattaman î-keṛeyam kaṭṭisi
3. koṭṭam idan âr alidôru î-keṛeya-
4. n oḍedôru idam salisidavar î-keṛeyam kaṭṭidôr.

Note.

This inscription records that one Vidyâdhara built a tank at the village Mollevasavûr and granted the *bittuvatta* of the village for the maintenance of the tank. It ends with the usual imprecation.

## 28.

At Kanakarâyanagudḍa in the Hobali of Kaḍûr, on a boulder to the north-east.

Kannaḍa language and characters.

Size 3'—6" × 1'—6".

1. śrî-Koṇḍayya Setṭiyar
2. mûlasthâna basadiya sthâ-
3. nakke . . . Kantiyara magal-
4. Vijayakkam koṭṭa manṇu
5. mû . . .

Note.

This inscription records the grant of some land by a lady called Vijayakka to the Jaina temple built by Koṇḍayyasetṭiyar.

## 29.

At the village Turuvanahalli in the Hobali of Kaḍûr, on a boulder on the hill.

Size 4'—0" × 1'—3".

Kannaḍa language and characters.

1. svasti śrî Śrîmukha-
2. samvatsarada Chaitra-su-
3. ddha Pañchami Bhânu-
4. vâra Śravaṇa-nakshatradalu
5. Kallêśvaradêvara
6. dipârâdhane-mahôtsa-
7. vada kaṭalesêvegeuttâra
8. kottadu gadde . || . tōṭa
9. dēvâlâyada nairutya-di-
10. kkinalli samarpisida ma-
11. hâjanangala vivara Kalla-

12. nana maga Vîrapa Bî-
- 13. regavuḍana maga Mâdappa
14. int ivar-anumatadinda
15. koṭṭa svâste śrî śrî śrî.

*Note.*

This inscription records the gift of some wet land to the south-west of the temple of God Kallêśvara for the expenses of lighting lamps before the god by the mahâjanas of the place, consisting of Vîrapa, son of Kallana and Mâdappa, son of Bîregauḍa and others. It is dated Sunday the fifth lunar day of the bright half of Chaitra, during the constellation Śravaṇa in the year Śrîmukha.

### 30.

At the village Machchêri, or a stone set up in the Kallêśvara temple.

Size 5' × 2' — 9".

Kannaḍa language and characters.

(The stone is broken into two parts.)

1. svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvâ-
2. râvatî-puravarâdhîśvaram Yâdava-kuḷâmbara-dyuma-
3. ni samyakta-chûḍâmaṇi maleparol-gaṇḍâdyanêka-nâmâvalî-sa-
4. mālankritar appa śrîmanu-mahâ-maṇḍalêśvara Tribhuvanamalla Vina-
5. yâditya-Poysala Gangavâdi Tombhattaru-sâsiramuman êka-chchhatra-
6. chchhâyântaritam mâḍi râjyam geydam âtana mommam Tribhuvanamalla
7. Ganga-Hoysala-Konkanad Alvakhêḍada Bayalunâḍa sâ . . .
8. deḷagâda bhûmiyellavam dushta-nigraha-śishta-pratipâlaneyim râ-
9. jyam gaidan âtana magam śrîmat-Tribhuvanamalla Vishṇuwardhana Hoysa-
10. lam Talakâḍu Kongu Nangali Sâvimale Nolambavâdi Banavâse
11. Hânungallu koṇḍa gaṇḍa Vishṇuwardhana Poysalam dushta-nigraha-
12. śishta-pratipâlaneyim râjyam geyyuttum prakaṭâtôpada chakrigo
13. . . . . Sômêśvaram bâle tanna karâlâsiya kûrppinim
14. meredanô Gaulândhakâra-prachanḍa-karam Mâlava-mêgha-jâla-pavanam
15. Chôḷôgra-kâlanaḷam Trikaḷinga-Tripura-Trinêtran adaṭim śrî-Vishṇu-
16. bhûpâlakam l durvârâri-dharâdharêndra-kuḷîsam śrî-Vishṇubhûpâlan-
17. ârdḍ erbbatṭalu sedḍe ôḍi pôgi bhayadind â bandan î bandar end urvvî-
18. pâlara kange lôkavanitum tad-rûpam âgirpudum sarvvam Vishṇu-ma-
19. yam jagatt enipud êṁ pratyaksham âgir-ddudô || â-Vishṇunripaṇa
20. martri mahîvalayaman âtma-dhavaḷa-kûti-prabheyim tîvi
21. jagav aide-baṇṇise jîvisidam Boppa-dêva-daṇḍâdhîsam || tire kaṭṭu-
22. tt ondau end appâlise poḷeva nânâ-vidhâmbhaścharaṅgaḷ vîran â-gam-
23. bhîra-nîrâkaraman anitumam Râman oncambu pîruvantire Pân-
24. dya-kshôṇipâla-prabaḷa-baḷa-payô-râsiyam tanna khaḷgam bha-
25. radindam pîri geldam jaga-biruda-jhaḷappam chamûnâtha Boppam
26. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânu-
27. shthâṇa-japa-samâdhi-śîla-guṇa-sampannar appa śrîmatu Itṭa-
28. ge ippatanâlku bâḍada śrîmatu Ratuna-sivapaṇḍitarggey a-
29. nâdi-samsiddha-Sayambhu-mûlasthâna Machchêri Kali-
30. dêvargge pûrva-maryyâḍeyinda jîrṇnôddhârakke śrîma-
31. tu Machchêri Mâlagaundam paḍi salisida galḍe matta 2
32. beddale matta 4 sâyira baḷliya tōṇṭa ondu gâṇa ha-
33. ttu maneya nelasthâna irt î-dharmmaman âvan orbbam prati-
34. pâlîsidange sâyira kavileyam kôḍum koḷagumam po-
35. nnalu kaṭṭi Gangeya taḍiyalu sâsirvvar brâhmaṇargge dâ-
36. nam geydu koṭṭa phalam î-dharmmaman âvan orvvan alidam sâyira
37. kavileyam Gangeya taḍiyalu sva-hastadim konda pâtakar akkum.

*Translation.*

Be it well. The illustrious mahâmaṇḍalêśvara Tribhuvanamalla Virayâditya Poysala, possessed of numerous titles including the obtainer of the musical band of five great instruments, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatî, a sun to the firmament, the Yâdava family, crestjewel of rectitude, lord of Malepas, ruled over the Gangavâdi Ninety-sixthousand Kingdom, as the sole lord of the country.

His grandson, Tribhuvanamallaganga Hoysala reigned over the whole territory bounded by Konkana, Ālvakhêda, Bayalnâd and Sâvimale punishing the wicked and protecting the good.

His son, Tribhuvanamalla Vishnuvardhana Hoysala, conqueror of Talakâdu, Kongu, Nangali, Sâvimale, Nolambavâdi, Baravase and Hânugal, ruled over the kingdom punishing the wicked and protecting the good.

(Praises of King Vishnuvardhana). He was a help to Sômêsvara (Chalukya King), a sun to destroy the darkness, that is, the Gauḷa King, a fire to the Chôla, a Rudra to the Tripuras that are the Three Kalingas. When King Vishnu, a thunderbolt to the hostile kings, pursued his enemies, they all trembled and ran with fear saying "He is come here. He is come there." Thus to the eyes of his enemies he seemed to pervade the whole universe. Thus was proved true the old saying that the whole of this world is pervaded by Vishnu.

His minister was Boppadêva-daṇḍâdhîsa who filled the earth with his white fame. Just as Paraśu Râma dried up the sea by the discharge of an arrow, the general Boppa dried up the sea, that is, the huge army of Pândya king with his sword.

The illustrious Mâlagauṇḍa of Machchêri granted 2 mattars of rice land, 4 mattars of dry land, a garden containing 4000 betal creepers, one oil mill and 10 houses-sites to Ratnaśivapaṇḍita of the district called Ittîge 24, practising *yama* (control over the senses), *niyama* (restraint), *svâdhyâya* (religious study), *dhyâna* (contemplation), *dhâraṇa* (self-control), *mauna* (silence), *anushthâna* (religious exercise), *japa* (meditation) *samâdhi* (absorption of the mind in God) and possessed of *śîla* (good character) for the restoration of the ancient temple of god Kalidêva at Machchêri.

Whosoever protects this charity will get the merit of giving away 1000 cows with their horns and hoofs covered with gold to thousand Brahmans on the banks of the Ganges. Whoever destroys this charity will be guilty of killing thousand Brahmans on the banks of the Ganges.

### 31.

On the left side of the same stone (in Kallêsvara temple, Machchêri).

Size 5'—0" × 1'—9".

Kannada language and characters.

1. śrîmat-Têja-śiva-bratîśva-
2. ra-sutam saujanya-si-
3. kshâdhipam Sômâdy-ashta-sârî-
4. riyappa-Bhava-bhaktam tatva-
5. . . . . ktappam ârô
6. n enisirda Ratna-Śiva-
7. yôgîndrâtma-jâtam gu-
8. nâddâman śrîvara-kântan Ana-
9. nta-Śivadêvam dharmma-Dharmma-
10. tmajam ll anten irdda Anantamuni-
11. pungavan âsrita-kâmadhê-
12. nu chairantayati-pravbhâva-ta-
13. va pâda-payôruha-yu-
14. ga-bhṛṅgan atyanta-vachôvidam da-
15. yada tâyvane tân ene dhai-
16. ryya-mêrug âdam tanayam gu-
17. râmbunidhi Ratna-śivôttamam
18. appa nâmadim|| negald irdd-A-
19. nantaśivamuni jage-
20. nnta Machchêri-pañcha-mattha-vartti
21. . . . vin aganitan âsthâ-
22. nak agraganyan ûrjjita-
23. . . . śâśi sañjivita-
24. charitârtham Kalidêvatâ-
25. layaman ant â-mêruvam
26. pôlvudum sthiram âgalu sale

27. mâdisittu banamam Dêvên-
28. dran-udyânadoḷu sari-
29. yam nirmmisi tîrthagondaman
30. adam sad-Gange-Gôdâvarî-do-
31. reyam mâdisid int Ananta-
32. munipam dig-vartti-kîrtti-pri-
33. yam priyadind int idan e-
34. yde kâva-purushang âyum ma-
35. hâ-śrîyum akke yidam kâ-
36. yade kâyva pâpige Kurukshê-
37. trangalçlu Vâranâsiyç e-
38. kkôti-munîndraram kavileyam vê-
39. dâdharam kond ad ond ayasam
40. porddugum endusâridapu-
41. v î-śailâkshara-brâjigalu |
42. Mâchêsvarakke gadde matta 1
43. beddale matta 2 Mâdhava-dê-
44. vargge gadde ma 1 beddale ma 2
45. sva-dattâm para-dattâm vâ
46. yô harêta vasundharâm
47. shashti-varsha-sahasrâni
48. vishthâyâm jâyatê kri-
49. miḥ || śiva śrî

*Note.*

This inscription records the erection of a temple of Siva named Kalidêva temple and the formation of a fine garden around it and the construction of a pond in front of the temple by a Saiva guru named Anantaśivamuni, the head of the Saiva maṭha at the village Machchêri and disciple of Ratnaśivayôgi who was a disciple of Têjaśiva. The inscription further records the grant of some lands for the service of gods Mâchêśvara and Mâdhavadêva. The usual imprecatory verses are found at the end of the grant. The inscription is not dated.

## 32.

On the back of the same stone, in the Kallêśvara temple.

Size 5'—0" × 2'—9".

Kannaḍa language and characters.

1. śrîmatu namas tunga-śiras-tum-
2. ga-chandra-châmara-târavêl trailô-
3. kya-nagarârambha-mûlastambhâya
4. Sambhavêl svasti śrîmatu Maṇmatha-sam-
5. vatsarada Śrâvana-śuddha 13 Â Machchêri
6. Mâchagaundana maga Kâmagaun-
7. da mukhyavâda Tammâru mo-
8. dala gaundugalum tamma Lôkabbe vi-
9. tṭa . . dagatṭa Kanti Bâchanum śrî Kali śrî śrî

*Note.*

This inscription is quite worn out at the end. It seems to record some gift (for the service of some god) by Kâmagaunda son of Machchêri Mâchagaunda, and others on the 13th lunar day of the bright half of Śrâvana in the year Maṇmatha.

## 33.

At the same village (Machchêri), on a fragmentary stone lying in front of the Nara-simha temple.

Size 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti vijayâbhyudaya śaka-varusha 1290 ya
2. Kîlaka-samvatsarada Vayisâkha ba 10 Śukravâradalu
3. śrîmatu Kâmagaundana maga Mâchagaundam Machchêri

(The stone is broken here).

4. na mēlakke tūmbu ma . . . . .
5. ha mūḍaṇa dēgula miva hosa . . . . .
6. da pareya keṛeya dhārā-pūrvaka mā-
7. sva-dattam para-dattām vā yō harēta vasundha-
8. rām sashṭi varisha sahasrāṇi viśṭhāyām
9. jāyatē krimih ||

Note.

The stone on which this inscription is engraved is broken into two parts and several letters are lost. It seems to record the construction of a tank at Machchēri by Mācha-gaṇḍa, son of the illustrious Kāmagaṇḍa. The epigraph is dated Friday the 10th lunar day of the dark half of Vaiśākha in the year Kīlaka, 1290 of Śaka era. The date is correct and corresponds to Friday the 12th May A. D. 1368.

34.

Bāsūru grant of King Dēvarāya of Vijayanagar dated Śaka 1330 in the possession of Nārāyaṇa Jois at the village Machchēri in the Hobali of Kaḍūr.

Size 1'—0'' × 0'—8''.

Nāgara characters and Sanskrit language.

I (b)

1. śrī-Gaṇādhīpatayē namaḥ | avighnam astu nama-
2. s-tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-
3. nagarārambha-mūlastambhāya Sambhavē | jāyanti Dvīpa-
4. vaktrasya gaṇḍa-maṇḍala-shatpadāḥ pratyūha-vijayēna prā-
5. ptā viruta-dīṇḍimāḥ | namas tasmai Varāhāya yēna līlō-ddhṛitā
6. mahī | anurāgavaśēnēva sasyaiḥ pulaka-bhūṣhitā (h) | āśich chhri-
7. Sangamō nāma bhūpālō guṇa-sangamaḥ | Yadu-vamśa-mahāmbhōdhi-pari-
8. varddhana-chandramāḥ | tasyātma-jō-bhūch chhri-Bukkarājō rājanvatī chi-
- ram |
9. ashtādaśa-dvīpavatī mahī yēna mahīyasā rājēndram śrī-Hariharam Bu-
10. kkarājō mahēśvaraḥ | Gauryām ajījarad dēvyām Mahāsēnam a-
11. thātmajam | ambhōdhi-parikhām prithvīm śāsātō nagarīm iva | Vi-
12. jayanagarābhīdhanām vara-nagarīm adhivasan sa rājēndrah |
13. sarva-dig-adhīśa-maulīm ājñā-patra-chchhalāt sadāpyēva ta- |
14. tō Hariharāj jātō Rāmō Daśarathād iva | prāsāsti Dēvarā-
15. yākhyō rājyam nishkaṇṭakām bhuvam | ādāv Ādivarāha-tīvra-daśa-
16. nāghātēna jāta-vraṇā paśchāt pannaga-sārvabhauma-garala-jvālā-
17. valī-viklabā | tasya śrī-ghanasāra-bhāsurataram yad-bāhu-daṇḍam śrī-
18. tā | santāpam nijam akṣatī pra-vilasatyāmōdīnī mēdīnī | yasyasthai-
19. rya-prasangē smṛitim avataratō vismṛitau Rāma-Kṛishṇau Kaiṇādīn-
- varṇa-
20. nārtham virachayati bahir yasya dānāpadānām | yat-sārvajñēna vidyā-
21. vividha-phala-bhṛitas sarva-vidvajjanānām | kincha srashtā nṛpāṇām sara-

II (a)

22. siruhabhuvē bhāti yēnaiva sṛiṣṭaḥ | varshāṇām trisatādhikē Śakanṛipa-
23. sthityā sahasrē gatē trimśēbdē sati Sarvadhārīni tatō Vaiśākha-sū-
24. ryagrahē | vahnyarkshēna sa-sōbhanēna saha nāgēna prāsastē Gurōrvārē
- prādi-
25. ta Dēvarāyanṛipatiḥ ślāghyam tulā-pūrusham | tasmin jagmushi Sarvadhā-
- rīni
26. Virōdhyākhyē tu samvatsarē | jātē Kārtika-śukla-paksha-Ravivāra- Dvā-
- daśī-
27. vāsarē | brahmāṇḍam vidhivat sa-harṣaṇa-vānig-yuktōttarāphalgunī ślā-
- ghyē prā-
28. dita Dēvarāyanṛipatiḥ Pampāpatēḥ sannidhau vidhāya tan-mahā-dāna-
29. dvitayam sa mahīpatiḥ | prādāt tatratya-viprēbhyō grāmau Bāsūru-saṇ-
- jnau |
30. mahā-dāna-dvayāṅgānām samyak-sarva-dvijanmanām | gōtra-śākhā-nāma-
- bhāga-vyavasthā-

31. tra vilikhyatê | Virôdhi-samvatsarada Mârgasira suddha Saptamiyanl  
śrīman-ma-
32. hâ-râjâdhirâja râjaparamêśvara śrī-vīrapratâpa-Dêvarâya-mahârâ-
33. yaru tolâbhâra-mahâdâna brahmânda-mahâdânada agrahârada mahâ-
34. janangalige poḍavaṭṭu koṭṭa dharmaśâsana prâksaka-varsha 1330 vattaneya
35. Sarvadhâri-samvatsarada Prathama-Vaiśâkha-bahula Amâvâseyum Guru-  
vâra sūrya-gra-
36. haṇa-puṇyakâladalu tolâbhâra-mahâdânadalu tad-anga-bhûdânavâgi dhâre-  
yan era-
37. du koṭṭa agrahârada vṛttimantara vivara âchârya-jana | kaṁ vṛtti
38. 3 brahmara jana | dakam vṛti | sadasyara-jana | dakam vṛtti |
39. ritvikkugala jana 24 kaṁ vṛtti 24 kaḷasâchâryarige vṛtti | am-
40. tu brâhmara jana 28 ippatta yentakam vṛtti 30 vattakam varaha ga-
41. dyâna 200 innûruḷage âchâryaru tri-vêdi-Vâmanabhattacharige
42. Mandagiriya nâḍa Pungulampandiya grâma | dakam vṛtti 3 rakam varaha ga  
20.
43. n uliye suddha-vṛttimantara jana 27 lakkaṁ vivara-brahmara-
44. yajuh-Kausika Purushôttamabhattachâtmaja Singanabhattachasyaikâ vṛttih  
Vri-

## II (b)

45. ddhahârîta-Târkikayajva-sûnu Hapanâchâryasyaikâ vṛttih yajuh Vâ-
46. dhûla-Amritâryajva-sûnu Drôṇabhattachasyaikâ vṛttih rik-Kâśyapa-Dêvi-Peddi-
47. bhattachâtmaja-Sâmyibhattachasyaikâ vṛttih yajur-Âtrêya-Nâgadêva-ja-Dêvaru-  
bhattachasyaikâ
48. vṛttih | rigu-Hârîta-Kalla bhandy-âtmaja-Sâmyibhattachasyaikâ vṛttih yajur-  
Hâ-
49. rîta-Lakshmanabhattacha-ja-Avadhârisy-aikâ vṛttih | yajur-Bâdarâyana- Pô-
50. chaṇnâtmaja-Vishṇubhattachasyaikâ vṛttih rig-Âtrêya-Kêśava bhattachâtmaja-Vi-
51. rūpâkshabhattachasyaikâ vṛttih | suklayajuh Kaundinya-Vishṇubhattacha-ja-Sâmyi-
52. bhattachasyaikâ vṛttih | Gautamah Kânva-sâkhî Nâgaṇnâtmaja-Siriyanna-  
syai-kâ-
53. vṛttih | sâmakâtrêya Harikṛishnâtmaja Chaudibhattachasyaikâ vṛttih | rig-  
jâ-
54. madgnâ Vâmanṇaja-Gôpanṇasyaikâ vṛttih | yajur-Jâmadajñah Gôpanṇaja-
55. Nâgaṇṇasyaikâ vṛttih | yajuh-Kâśyapa-Lakshmanabhattacha-Mallâyajvasyai-
56. kâ vṛttih | rig-Bhâradvâja-Haribhattacha-Haribhattachasyaikâ vṛttih |  
rik-Kaundi-
57. nyâ-Allâlabhattacha-Kêśavabhattachasyaikâ vṛttih | rik-Kausika-Singayabhat-  
tâja-
58. Annayabhattachasyaikâ vṛttih | rik-Kâśyapa Paṇḍaribhattacha-Vishṇubhattacha-  
syai-kâ
59. vṛttih | yajuh-Kausika-Nârayanâtmaja Peddibhattachasyaikâ vṛttih | yajuh-
60. Kaundinya-Sûribhattachâtmaja-Viśvêśvarasyaikâ vṛttih | yajuh-Kâśyapa-  
Viśvêśvara-
61. bhattacha-Tallabhattachasyaikâ vṛttih | yajur-Bhâradvâjah Jagannâthâtmaja-A-
62. nantabhattachasyaikâ vṛttih | yajur-Âtrêya-Peddibhattacha-Kâmadêvasyai-kâ
63. vṛttih | yajur-Vâdhûla-Vallabhâryaja-Lakshmanabhattachasyaikâ vṛttih |  
yajur Hârî-
64. taḥ Kâmayâryaja-Nâgayabhattachasyaikâ vṛttih | yajur-Bhâradvâja Peddiya-  
jva-sû-
65. nu-Sômanâthasyaikâ vṛttih | antu brahmaru-sadasyaru ritvi
66. kkugala kalaśâchâryaru saha jana ippattêla-
67. kkaṁ vṛtti 27 ippattelakkaṁ varaha gadyâna 180

## III (a)

68. nûrayambhattu brahmânda-mahâdâna tad-anga-bhûdânavâgi
69. dhâreyan eredu koṭṭa vṛttimanta-brâhmaru âchâryaru ri-
70. g-Vasishṭha Nrisimhayajva-sûnu Gangâdharayajvasya ti-
71. srô vṛttayah | Brahmasya yajurnikundini Peddibhattacha-
72. Kṛishnabhattachasyaikâ vṛttih | sadasya-yajur-Hârîta-Târki-
73. kayajva-sûnu-Hampanâchâryasyaikâ vṛttih | ritvikku chatu-
74. rvimsati-jarânâm vṛttibhâgô likhyatê | righ-ghârîta-Dharanibha-
75. tâtmaja Vishṇubhattachasyaikâ vṛttih | rig-Viśvâmitra-gôtraja-



76. Rāmēśvarabhāttātmaja-Haribhāttasārikā vṛttih l rig-Mau-
77. nabhārgava-Kṛṣṇabhāttātmaja-Tikannabhāttasārikā vṛttih
78. rik-Kāśyapagōtraja-Nṛisimbabhāttātmaja-Paṇḍaribhāttā-
79. sārikā vṛttih l rig-Maudgalya-gōtrasya Śrīrāmabhāttātma-
80. ja-Chaundibhāttasārikā vṛttih rik-Kāśyapa-gōtrasya Dēvēśa-
81. bhāttātmaja-Sīdharabhāttasārikā vṛttihlyajun-Gautama-
82. Janārdanabhāttātmaja-Lingabhāttasārikā vṛttih lyajur Gau-
83. tamagōtrasya Kēśavabhāttātmaja Kṛṣṇabhāttasārikā vṛttih lyaj-
84. juh-Kāśyapagōtraja-Sōmarātha-yajva-sūnu-Adhvaidīkshi-

## III (b)

85. tāsārikā vṛttih l yajuh-Kaundinya-gōtrasya Pōchanāryaja-
86. Haridīkshitasārikā vṛttih l yajur-Hāritasya Peddiva-
87. jhijhaja-Bollāvojjhāsārikā vṛttih l yajuh-Kāśyapa-gōtraja-
88. Achyutabhāttātmaja Mailārabhāttasārikā vṛttih l rig-Gā-
89. rggyagōtrasya Śrīdharabhāttātmaja-Sāyibhāttasārikā vṛttih l
90. rik-Kāśyapagōtrasya Nāganāryaja-Nāganāsārikā vṛ-
91. ttih l yajuh-Kaundinyagōtrasya Kommā-vajjhā-sūnu-Pedojjhā-
92. sārikā vṛttih l yajur-Jāmādnāvatasa-Vāhaspati-putra-
93. sya Anantakṛṣṇabhāttasārikā vṛttih l rig-Ātrēgōtrasya Māyan-
94. nāryaja Lingannāsārikā vṛttih l sāmākāśyapa-Dharaṇi-
95. dēvātmaja-Bāchanabhāttasārikā vṛttih l sāmā-Vasishthagōtra-
96. Dannāyakayajva-sūnu Sāyidīkshitasārikā vṛttih l rig-Mauna-
97. bhārgava-Gangādharaabhāttātmaja-Vitthannāryasārikā vṛttih l
98. yajuh-Kāśyapa-Pōchanāchāryaja-Nṛisimbhādhāsārikā
99. kā vṛttih l yajur-Bhāradvāja-Narāhari-bhāttaja-Malli-
100. bhāttasārikā vṛttih l yajur-Hārīta-Pinnayayajva-sūnu-

## IV (a)

101. Yammalidīkshitasārikā vṛttih yajur-Bhāradvāja-Nṛim-
102. habhāttaja Mailārabhāttasārikā vṛttih l iti chaturvimsāti-ritvi-
103. g-janānām chaturvimsāti-vṛttayah sahasra-kalāsāchārya-yajuh
104. Śrīvatsa-Tippāvojjhā-Bollāvojjhāsārikā vṛttih antu bra-
105. hmāṇḍadānada āchāryaru brahmaru l sadasyaru ritvikkugaḷu kalaśā-
106. chāryaru saha brāhmarajana 28 kaṃ vṛtti 30 kaṃ varaha ga 150 ubhayam
107. tulābhāra brahmāṇḍadānada āchārya brahmaru sadasyaru ritvikkugaḷu
108. kalaśāchāryaru saha brāhmarajana 55 kaṃ vṛtti 57 kaṃ varaha gadyā-
109. na 330 vattakkaṃ Hoyisaṇāḍa Āsandiya Vēṇṭheyada Nuggu nūri-
110. ya Sāvayana hobaliya Hiriyabāsūra Chikka-bāsūra grā-
111. maveradakaṃ āla rēkhe 1100 kaṃ huṭṭuvali mūnūra mūva-
112. ttakke tolābhāra-mahādāna brahmāṇḍa-mahādāna tad-anga-bhūdāna-
113. vāgi Abhinava-Pratāpadēvarāyapurav āda Hiriyabāsūru Chikkabā-
114. sūru grāmaṇḍeraḍake saluva chatu-sīmeya vivara Hiriyabāsūra
115. bisilaṇṇeya naḍuvana sīmeya vivara l isānyādiyāgi ten-
116. ka muntāgi naḍeda mūḍana sīme oḍa-gaṭṭeya baḍagana-
117. kōḍiya baliya kallu l allindam tenkalu oḍagaṭṭeya ā-ye-
118. ṇṇeya sīme l allindam tenkalu hallada tenkana esagada meleya naṭṭa ka-
119. llu allindam tenkalu dāriya bidda kallu l allindam tenkalu

## IV (b)

120. oḍegaṭṭe allindam tenkalu muṇḍagalli-yolagana hāsa-
121. ṇṇe allindam tenkalu muruhina mūleya javaligallina mundaṇa
122. naṭṭa kallu Hiriya Bāsūra Kariyanāgagōṇḍanahalliya naḍu-
123. vana sīmeya vivara mūḍal ādiyāgi paḍuva muntāgi tenkana ja-
124. valigallu l allindam paḍuvalu heddāriya mūḍana naṭṭa kallu a-
125. llindam tenkalu Chikkabāsūra Machchēri naḍuvana sīmeya vivara ten-
126. ka muntāgi beluvolada kereyolagana naṭṭa sālugaḷu allin-
127. dam tenkalu āgnēyada mūleya naṭṭa kallu allindam paḍuvalu
128. naḍada tenkanasīme Chikkabāsūra Kāmasāgarada naḍuvana sī-
129. meya vivara kolana mugguḍḍeya naṭṭa kallu allindam paḍu-
130. valu Chikkabāsūra uppuḥuṇiseya naḍuvana sīmeya vi-
131. vara allindam tenkalādi baḍaga muntāgi edda moraḍiya ke-
132. lagana naṭṭa kallu allindam baḍagalu karlahallada bili-
133. ya moraḍi l allindam baḍagalu kolana bidda kallu
134. allindam paḍuvalu sālugaḷa mēre allindam paḍuva-

135. lu nairityada hâsa re allindam baḍagalu Hiriyabâsû-  
 136. ra Kâmanakereya naḍuvaṇa sîmeya vivara ha-  
 137. ḷaḍoḷagaṇa vântegallu allindam baḍagalu kaggalla

(Va)

138. haḷaḍoḷagaṇa beḷalamara allindam baḍagalu vâyavya-  
 139. da mûleya naṭṭa kallu allindam mûḍalu Hiriyabâsûra  
 140. Kedagegereya naḍuvaṇa sîme vivara allindam paḍuvalâdi mû-  
 141. ḍamuntâgi isânyada haḷada mûḍaṇa naṭṭa kallu pariyanta  
 142. naṭṭa sâlugaḷlê sîme intî-chattus-sîme-yoḷagulla nidhi-nikshêpa-  
 143. jala-pâshâna-akshîni-âgâmi-siddha-sâdhya-astabhôga-têja-svâ-  
 144. mya-sahitavâgi Pampâkshêtradaḷu śrî-Virûpâkshadêvara sannidhiyalu hi-  
 145. raṇyôḍaka-dhârâ-pûrvaka â-chandrârka-sthâiyiâgi tulâbhâra-brahmâṇḍa-  
 dânaḍa  
 146. Pratâpadêvarâyapuravâda sarvamânya agrahâravâgi tulâbhâra-  
 147. da mahâjanangalige Virôdhi-samvatsarada Kârtika-suddha Pâḍya ârabhya  
 148. brahmâṇḍadânaḍa mahâjanangalige Virôdhi-samvatsarada Kârtika śu  
 149. ddha-Dvâdaśi ârabhyavâgi dhâreyaṇ ereḍu koṭṭevu sukhadiṁ bhôgisuvudu  
 150. śrî-Virûpâkshadêvarâṇe l dâna-pâlanayôr madhyê dânaḥ chhrâyônupâ-  
 pâlanam l dâna-  
 151. t svargam avâpnôti pâlanâd achyutam padam êkaiva bhaginî lôkê sarvêshâm  
 êva bhû-  
 152. bhujâm l na bhôgyâ na kara-grâhyâ vipra-dattâ vasundharâ sva-dattam  
 para-dattam vâ yô harêta vasun-  
 153. dharâm l shashti-varsha-sahasrâni vishthâyâm jâyatê kimih l sâmanyô-  
 yam dharma-sêtu nripânâm kâlê kâlê pâ-  
 154. laniyô bhavadbhiḥ l sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô  
 yâchatê Râmachandraḥ . . . . .  
 155. . . . . sâsana-lêkhakaḥ l . . . . .  
 156. likhitam ruchirâksharam l śrî-Sangamêśvara śrî śrî śrî  
 157. śrî-Virûpâksha . . . . .

*Translation.*

Obeisance to Gaṇapati. May all obstacles disappear. Salutation to Sâmbhu beautiful with the fly-flap-like moon kissing his lofty forehead, the chief pillar for the city of the triple world.

Victorious are the rows of bees in the cheeks of Gaṇêśa, which appear like resounding drums proclaiming his conquest over obstacles.

There was a king named Sangama, an assemblage of good qualities, a moon in expanding the great sea of Yadu race. His son was the illustrious Bukkarâja by whom the earth with its eighteen islands was justly governed. The great (Mahêśvara) Bukkarâja got by his queen Gauri a son named Harihara who was a Mahâsêna (Shanmukha; possessed of a large army). He ruled over the whole earth bounded by the seas, in his capital Vijayanagar and his orders were obeyed by kings in all directions.

To Harihara was born a son Dêvarâya like Râma to Daśaratha. While King Dêvarâya ruled over the kingdom free from enemies, the earth which was first wounded by the sharp tusk of the Primeval Boar striking against it and which was next afflicted by the fiery poison of the king of serpents, became now relieved of all its trouble and became happy resting on the king's fine arm. While praising his courage people forgot Râma and Krishna, his gifts excelled those of Karna and others. With his knowledge he appreciated learned men and rewarded their learning.

After the lapse of one thousand three hundred and thirty years in Śaka era, during the year Sarvadhâri; and on the occasion of solar eclipse in the month Vaiśâkha, during the constellation Krittikâ, Sôbhana-yôga and Nâgakarâṇa on Thursday King Dêvarâya performed the meritorious Tulâpurusha weighing himself with gold. After the year Sarvadhâri passed away and the year Virôdhi began, on Sunday the 12th lunar day of the bright half of Kârtika, during Harsha-yôga, Vanik-karâṇa and uttarâphalguni constellation, the king made the gift of Brahmâṇḍa in the presence of god Pampâpati. After making both the gifts the king gave the Brahmans assembled round him two villages named Bâsûru as part of the gift. The names of the Brahmans, their gôtras and sâkhâs are given here :

On the 7th lunar day of the bright fortnight of Mārgaśīra in the year Virōdhi, King Virapratāpa Dēvarāya-mahārāya, rājādhirāja and rājaparamēśvara, granted the following charter connected with the gifts of *tulābhāra* and *brahmāṇḍa* to the mahājanas of the agrahāra : In the Śaka year 1330 Sarvadhāni, on Thursday the new moon day in the first Vaiśākha, during the solar eclipse, the King made the gift of *tulābhāra* and as part of the same gave away plots of land to certain Brahmans (Their names and number of vrittis next follow). During the gift of *Brahmāṇḍa* the King gave away plots of land to certain Brahmans (Their names and number of vrittis given next follow). The lands thus given comprised two villages Hiriya Bāsūr and Chikka Bāsūr with an annual income of 1100 varahas situated in Sāvayana Hobali of Āsandiya-vēṇṭheya in Hoysalanāḍu and were renamed Abhinava-Pratāpa-Dēvarāyapura. (Their boundaries are given next.) All the land comprised within the above boundaries with all rights and powers of possession including the right to treasure underground, etc., was given away with pouring of water and gift of gold to last as long as sun and moon endure, as a sarvamānya agrahāra named Pratāpadēvarāyapura. The gift of land made during Tulābhāra was to come into force from the 1st day in the bright half of kārtika in the year Virōdhi and the gift of land made in connection with *Brahmāṇḍa* was to take effect from the 12th lunar day of the bright half of Kārtika. May the Brahmans enjoy them happily ; I swear by god Virūpāksha.

Between making a gift and protecting it, protecting is better than making a gift. By making a gift one goes to Svarga while by protecting a gift already made one goes to regions of everlasting bliss. Land given away to Brahmans is the only sister of all Kings. She is neither to be enjoyed nor seized by hand (taxed). He who confiscates land given away by himself or others will be born as a worm in ordure for sixty-thousand years. This bridge of dharma is common to all Kings and ought to be looked after by you all from time to time. Thus does Rāmachandra beseech all future Kings . . .  
Sṛī Sangamēśvara.

Sṛī Virūpāksha.

N.B.—The date of Tulābhāra corresponds to Thursday the 26th April A.D. 1408 with the constellation Krittika, there being a solar eclipse on the day. The next date corresponds to Sunday the 20th October A.D. 1409 with the constellation Uttarābhādrapada. (Phalguni is a mistake for Bhādrapada).

### 35.

Copy of a copper plate grant found in a palm leaf manuscript in the possession of Narasimhajōyis at the village Machchēri in the Hobali of Kaḍur.

1. śubham astu || namaḥ tunga-śīraś-chumbi- chandra-chāmara-chāravêl trai-  
lōkya-nagarārambha-mūlastambhāya Sambhave
  2. jayaty anādi-nidhanah śrīmān svachchhanda-sūkarah | yaś cha damshṭrā-  
mrinālēna jajñē nūtana-pankajam | sva-
  3. sti śrī-jayābhyudaya-Śālivāhana-śaka-varsha 1574 sanda vartamāna-Nandana  
samvatsarada Bhādrapada
  4. suddha 15 Bhaumavāsaradalli śrīmat-paramahamsa-parivrajākāchāya-varya  
pada-vākya-pramāṇa-pārāvāra-pārī-
  5. na yama-niyamādy-ashtānga-yōga-niratar āda Śringēripurada śrī-Sachchi-  
dānanda Bhāratīsvāmiga-
  6. lavaru pūrvadalli Vidyāraṇya-Śrīpādangalige Hariharamahārāyaru Vidyā-  
raṇyapuradalli nū-
  7. ru vṛittiyannu agrahāra va māḍi samarpisidalli kālavaśadinda viśakalita vāgi  
prajā-dharma-
  8. davaru ā-bhūmigalige pūgārāmagala hākikoṇḍu baruttiddalli Keḷadī-  
Sivappanāyakaru punaru-
  9. ddhāra va māḍi ā-bhūmigalannu vichārisi yathāprakāradalli agrahāra va māḍa-  
bēkerdu namage hēlikoṇḍu namma
  10. dharma-samsthānavannu parirakshisikoṇḍu bāha samayadalli Kāśyapa-  
gōtrada Āśvalāyana-sūtrada Rik-śā-
- (back).
11. kheya Bankanakaṭṭeya Nārāyaṇabhaṭṭara maga Tirumalabhaṭṭarige pālista  
dāna-paṭṭe kramav ent endare Vidyāraṇya-

12. puradalli dvididha-parikalpitavâda śāsana-stha-vṛittiya vaḷage nimage pālista prathama-kalpitavâda vṛitti 1 kke ga 15
13. hadinaidu vaḷahakke kshêtrada vivara mēlubhâgada nâḍa Dēvagôḍa Bommanṇana kuḷadalli bhatta kham 6 naḍubhâgada nâḍa Bē-
14. sūra Bommanṇana kuḷadalli kham 34 ubhayaṃ kham 40 nālvattu tōṭa kēla-bhâgada nâḍa Hālandūra kōḍe-
15. gaddeyalli aḍike mara 1 vōḍu sāvira i-vṛittige saluva mane Vidyāraṇya-purada mūḍaṇa-sālinalli Baṇ-
16. ṇaḷa Viśvanāthabhaṭṭara maneyindam baḍagalāgi kaṭṭuva nivēśanadin-dam tenkalāgi mane 1 vandake
17. kōlu 15 hadinaidu mane nivēśana sahā śomōparāga puṇyakāladalli śrī-Vidyāśankara prītyarthavā-
18. gisa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi i-tōṭake saluva chatuh-sīme vivara mūḍalu gaddeyindam paḍuvalu tenkalu ga-
19. ddeyindam baḍagalu paḍuvalu gadde vaḷage naṭṭa kallindam i-gṛihārāma-kshêtrada vaḷagulla nidhi-rikshêpa-jala-pāshāṇa-akshī-
20. ṇi-āgāmi-siddha-sādhyagaḷ emba aṣṭabhōga-tēja-svāmyavannu i-kshêtrakke saluva mane hāḍya sahā nīvu nimma
21. santāna-pāraparyavāgi ā-chandrārka-sthāyigalāgi sukhadinda anubhavisi-koṇḍu samayaviśēshagalalli

(II front).

22. . . . . krāya-dāna-parivartanava salisikoṇḍu bahiri yendu pālista śāsana-stha-vṛitti bhū-dāna
23. Āditya-chandrāv anilōnalaścha dyaaur bhūmirāpō hṛidayam yamaś cha ahaś cha rātris cha ubhē cha sandhyē dharmas cha jānāti na-
24. rasya vṛittam l sva-dattām paradattām vā yō harēt tu vasundharām shashṭi-varsha-sahasrāṇi viśvathāyām jāyatē kimihl dāna-pā-
25. lanayōr madhyē dānāch chhrēyōnupālanam l dānāt svargam avāpnōti pālanād achyutam padam
26. śrī Vidyāśankara ||

Note.

This inscription begins with an invocation to Sambhu and Boar incarnation of Vishnu. It records that the hundred vṛittis forming Vidyāraṇyapura Agrahāra placed originally by King Harihara at the disposal of Vidyāraṇya had fallen into decay and the lands were covered with areca-nut gardens belonging to private parties and that at the instance of Sivappanāyaka of Keladi actuated with the desire to restore the Agrahāra to Sachchidānandabhārati Svāmi at Śringēri, granted certain fields and house-sites also to Bankankaṭṭe Tirumalabhaṭṭa, son of Nārāyaṇabhaṭṭa of Kāśyapa-gōtra, Āśvalāyanasūtra and Rik-Sākhā. The grant is dated Tuesday the 15th lunar day of the bright half of Bhādrapada in Nandana, Śaka year 1574, corresponding to 7th September A.D. 1652. The usual imprecatory verses are found at the end of the grant.

### 36.

On a stone lying in the wet field of Timmayya, son of Basappa, near the village Hosahalli in the Hobali of Kaḍūr.

Size 5' — × 1'.

Kannaḍa language and characters.

- |                      |                            |
|----------------------|----------------------------|
| 1. Paingala-samva-   | 7. koṭṭa um-               |
| 2. tsarada Mārgasira | 8. baḷigadde kallu śrī śrī |
| 3. śu 5 lū śrīma-    | 9. yidake āru aḷu-         |
| 4. tu Virāpura Śiva- | 10. pidavaru tam-          |
| 5. Voḍeyaru Paṭṭaṇa- | 11. ma tāyige ta-          |
| 6. sāmī pālisuvage   | 12. pidavaru śrī           |

Note.

This inscription records a grant of some land for subsistence to the holder of the office of *Paṭṭanasvāmi* (head of the town) by Śiva voḍeyar of Virāpura on the 5th lunar day of the bright fortnight of Mārgasira in the year Paingala. The grant ends with the usual imprecation.

Size 4'—6'' × 1'—6''.

1. śrī-Gaṇādhīpatayē namaḥ
2. śubham astu svasti śrī-
3. jayābhīyudaya śaka-
4. varuṣhaṅgaḷu 1532 san-
5. da Śādhāraṇa-samvatsa.
6. Kārtika-ba 5 śrīmatu-
7. Gīriyapṇāya-
8. karu tamma svāmi Tiru-
9. vengalāyṇanavarige puṇya-
10. lōkāvatīy āgabhēkendu
11. tamma prabhutvaḷagāda Ma-
12. la . pāyada bhūmiyali
13. oḷḷo holavannu sarvamānya-
14. vāgi Sōmanāthadēvara nai-
15. vēdyakke biṭṭaru idake
16. alupidavaru guru-drōhigaḷu
17. Śiva-drōhigaḷu

This records the gift of a plot of land with the sowing capacity of half Khanduga in the village Mala . . . pālya free of all imposts for the food offerings to god Sōmanātha by the illustrious Giryappanāyaka for the merit of his master Tiruvengalāyya on the 5th lunar day of the dark half of Kārtika in the year Sādhāna, Śaka year 1532, corresponding to 26th October A.D. 1610. The record ends with the usual imprecation.

**38.**

Size 2'—6'' × 1'—6''.

1. . . . . Permmâdigāvundan āda  
2. . . . . lapati kâduvalli Saggâlāya  
3. . . . . avarâ sati Kali  
4. . . . . mahâsatīyāgi  
5. . . . . akshaya-sogaman āntaḥ mangalam

This inscription records the death of Permmâdigāvunda in battle and of the passing away of his wife Kali . . . . by performance of *sati*. A *mâstigudî* is a shrine containing one or more stones on which are sculptured the figures on upper arms of women who performed *sati*.

**39.**

Size 3'—6'' × 1'—6''.

1. ścīmatu-Jekkaṇa-	5. bbaru tappidare ka-
2. nāyakaru an-	6. teya . . . . .
3. na-darake kōṭṭa-	7. tindaṇṇu
4. ru vidake āṇ o-	

This records the gift of a piece of land by the illustrious Jakkana Nâyaka for feeding the poor. The record ends with some imprecation.

On a rock on a ridge on the way to the village Kârêhalli from the village Kampa-sâgara in the Hobali of Kaḍur.

Size 3'—6"×3'—6".

Kannaḍa language and characters.

1. śrīmatu-Khara-samvatsarada
2. Vayisâkha-ba 10 lu śrīma-
3. tu Chandagaḍanu Kallêdê-
4. varige nandâdīptigendu
5. biṭṭa hola o||o idanu
6. aḷupidavaru tamma-tâ-
7. yige tappidavaru śrī śrī

*Note*

This inscription records the gift of a field with the sowing capacity of half a khaṇḍaga by Chandagaḍa for the service of God Kallêdêva on the 10th lunar day of the dark half of Vaisâkha in the year Khara.

At the village Dombarahalli in the Hobali of Kaḍûr, on a stone set up in the back-yard of Nanja.

Size 5'×3'

Kannaḍa language and characters.

1. śrīmatu-Dombara Gorava-
2. nahallige tappidavana hen-
3. ḍaranu gôvan ikkidavanige
4. koṭṭaru idake âru
5. aḷupidavaru bâyali gô-mâm-
6. sava timbaru Śivadâsa

*Note.*

This contains nothing but vulgar imprecation against those who are traitors to the village Dombara-Goravanahalli. The name Śivadâsa is found at the end of the inscription and probably denotes the name of its writer.

At the same village (Dombarahalli) on a *vîragal* lying in the site of a ruined temple in a wet field.

Size 5'×4'.

Old Kannaḍa language and characters.

(The stone is broken on all sides).

1. Vanâsanada nâlgêṇa pala . . paṭṭi Santa-
2. je Dêvaki nijâdhinâthanan ântu sattode Bappagavunḍam gaṇḍam
3. gampakam bhûnâthana . . . . . teyim taṭti-
4. ḷḍu jâ . . ga taṭṭi . . . . . liyen aṭṭiyim

*Note.*

This inscription is very fragmentary and seems to record the death of Santaje Dêvaki as *sati* and that of Bappagavunḍa in battle.

At Kaḍūruhalli in the Hobali of Kaḍūr, on a stone set up before the Īśvara temple.

Size 4'—6''×2'—2''.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayam śrī-prithvī-vallabha-mahārā-
2. jādhirājam paramēśvara Satyâśraya-kula-
3. tilaka Chālukyābharaṇa śrīmat Tribhuvanamalladēvara vijayarā-
4. jyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram  
tat-pāda-padmōpajīvi
5. samadhigata-pañcha-mahāśabda-mahā-maṇḍalēśvaram Dvārāvati-pu-
6. ravarādhīsam Yādava-kulāmbara-dyumaṇi samyaktē-chūḍā-
7. maṇi malaparolgaṇḍādy-anēka-nāmāvalī-samālankṛitarappa śrī-
8. mat-Tribhuvanamalla-Poysaladēvaru Gangavāḍi tombhattaru-
9. sāsiramam dushṭa-nigraha-śiṣṭa-pratipālanadiṁ āluttum
10. ire tat-pāda-padmōpajīvi samadhigata-pañcha-mahāśabda ma-
11. hāsāmanta sakala-lakshmīkānta Tripurahara-labdha-vara-prasā-
12. da mṛigamadāmōdam pusiva-sāmanta kañja-kuñjaram sara-
13. nāgata-vajra-pañjaran Ereyangadēva-pādārādhaka gaṇḍaprachanḍa
14. nuḍidantegaṇḍan aynūrvvara-kōte śrīman-mahāsāmanta malaparolgaṇ-
15. ṇḍa Chaṭṭayyaṅgaḷ tat-pāda-padmōpajīvi Chālukyavikrama-varsha 21 ne-
16. ya Īśvara-samvatsarada Pushya-māsa-Tadige Brihaspati-vāra-
17. duttarāyaṇa-sankramaṇadandu Kaḍavūra Basavagāvu-
18. ṇḍana maga Chandavagāvuṇḍa Chandavēśvaravan ettisi biṭṭa gadde
19. mattar ondu beddalu mattar eraḍu gāṇa vondu inta-
20. nituvan Āghōraśiva Paṇḍitargge dhārā-pūrvvakam māḍi biṭṭa dharmma-
21. ma naḍeyisidavange Gangeyola Bāṇaśiyoḷu sāyi-
22. ra brāhmaṇargge sāyira-kavileyam koṭṭa phaḷa i-dharmmamar aḷiva . pā-
23. pigeḷ ā-tirthaḍol ā-brāhmaṇaruma kavileyuman aḷida dōsha sva-
24. dattam para-dattam vā yō hareta vasundharām shasṭi vari-
25. sha-sahasrāṇi viśṭhāyām jāyatē krimiḥ || śrī

*Translation.*

Be it well. While the refuge of the universe, lord of the goddess of prosperity and earth, mahārājādhirāja, rājaparamēśvara, ornament of the Satyâśraya race, a jewel to the Chālukyas, Tribhuvanamalla, was ruling in prosperity for as long as sun and stars endure:—While a dependant on his lotus feet, obtainer of the musical band of five great instruments, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament of the Yādava race, crest-jewel of rectitude, lord over Malepas, possessed of these and other titles:—the illustrious Tribhuvanamalla was ruling over Gangavāḍi Ninety-six thousand punishing the wicked and protecting the good.

A dependant of his: Obtainer of the band of five great instruments, mahāsāmanta, lord of the goddess of prosperity, obtainer of boons from Śiva, fragrant with musk, an elephant to the lotuses namely the dishonest feudatories, an adamant cage to the refugees, worshipper of the feet of Ereyangadēva, terrible champion, true to his word, a fortress of the Five Hundred, Māhāsāmanta, malaparolgaṇḍa: Chaṭṭayya:—

His dependant:—Chendavagāvuṇḍa, son of Kaḍavūr Basavagāvuṇḍa erected the temple of Chendavēśvara and made a gift for the service of the god with pouring of water, of 1 mattar of wet land and 2 mattais of dry land and an oil-mill to Āghōraśi-vapaṇḍita.

Whosoever continues this grant will get the merit of giving away thousand tawny cows to thousand Brahmans at Benares on the bank of the Ganges. The wicked man who destroys this charity will incur the sin of killing Brahmans and cows at the same holy place. He who confiscates land given away by oneself or others will be born as a worm in ordure for sixty-thousand years.

*Note.*

This inscription records the erection of a Śiva temple and a grant of some land for its maintenance, to the Śaiva priest Āghōraśiva-paṇḍita by Chendavagāvuṇḍa, son of Kaḍavūr Basavagāvuṇḍa, a dependant of Mahāsāmanta Chaṭṭayya, who was a

feudatory of the Hoysala king Ereyanga who was a feudatory of the Chalukya King Tribhuvanamalla as stated at the beginning of the grant. The date of the grant is Thursday the 3rd lunar day of the month Pushya in the year Íśvara, 21st year of Chálukya Vikrama era. As the Chálukya Vikrama era commenced in 1076 A. D. the year of the grant must therefore be 1097 A. D. This year coincides with Íśvara. The question of the fortnight which is not mentioned on the grant, is solved by the day of Makara-Sankrânti. As this Sankrânti fell on Thursday the 24th of December, it is clear that it is the dark fortnight of Pushya that is meant in the grant.

## 44.

On a boulder near the village Tangale in the Hobali of Kaḍûr.

- |                             |                         |
|-----------------------------|-------------------------|
| 1. namôrhatê Ajitakîrtigaḷu | 6. Prabhâchandrâdêvaru  |
| 2. Dêvanandibratigaḷu       | 7. Vimalaguna-bratigaḷu |
| 3. Guṇasâgarabhaṭâarakaru   | 8. Ajitasênabhaṭâararu  |
| 4. Kîrttisâgarabhaṭâararu   | 9. Śubhachandraru       |
| 5. Ajitasênabhaṭâarakaru    |                         |

## Note.

On this boulder are carved the figures of some Jaina saints and their names are inscribed below:—Ajitakîrti, Dêvanandibrati, Guṇasâgarabhaṭâaraka, Kîrtisâgarabhaṭâar, Ajitasênabhaṭâaraka, Prabhâchandrâdêva, Vimalaguna-brati, Ajitasênabhaṭâara, Śubhachandra.

## 45.

At the village Râmagondi, in the Hobali of Kaḍûr, on a stone lying below a date tree to the east of the temple.

Size 3'—3' × 2'—3".

Kannaḍa language and characters.

1. śrîmatu Giryappanâyaka-
2. ru akhulâṇḍakôṭi-brahmâṇḍa-
3. nâyaka śrîmatu-anâdi-mûrti
4. dēvatâsârva-bhauma-Râmêdēvarige
5. samarpisida pâkaśâleya maṇṭa-
6. pa sêve saka varishangaḷu 1548 nê Ksha-
7. ya-samvatsara mâgha-ba-Chaturdaśi-ma-
8. hâdina śrî-Râmanâtha śrî śrî śrî.

## Note.

This inscription records the erection of a *pâkaśâleya-maṇṭapa* (kitchen) for the service of god Râmêdēvaru by Giryappanâyaka on the 14th lunar day in the dark half of Mâgha in Kshaya, Śaka year 1548, corresponding to 4th February, A. D. 1627.

## 46.

On a stone set up to the north side of the tank-bund in the village Paṭṭanagere in the Hobali of Kaḍûr.

Size 4'—6" × 2'—6".

Kannaḍa language and characters.

1. śrî namas tunga-śiraś-chumbi-chandra-châmara-châravêl trai-
2. lôkya-nagarâmbha-mûlastambhâya Śambhavêl
3. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham ma-
4. hârâjâdhîrâja-paramêśvaram Dvârâvatî-pura-varâdhîsvaram Yâdava-ku-
5. lâmbara-dyumaṇi samyakta-chûḍâmaṇi malei-âjarâja malaparoluganda ni-
6. shanka-pratâpachakravartti Hoyisaṇa Vîra-Sômêśvarâdêvaru Dôchalebî-dînali ?
7. sukhadim prithvi-râjyam geyyuttaviddalli Hêmaḷambi samvachharada Kâr-tika-śuddha 5 Â śrî-



8. mad-anâdiyagrahâra Dharmasûrekârapurav âda Haṭṭanagereya śrī
9. Asvanâthadêvarige śikârya dîvige bîjahonna baḍḍiyalu naḍavantâgi dē-
10. sântari Pâsupatairu māḍuvartâgi bhaktara bēdi barasida sâsara Ammanchi-
11. gaḷa Kēsiyanna ga 1½ Mumâṭupaḍi Viśvêsvarana maga Puliyanna ga 1½ Otti
12. Appasetṭiya maga Bairaiya gadyâna 1½ Mâlabe Kachcheyamada Bîdigauḍa  
Bôra ga 1.
13. Rirâjavoyva Vandasetṭara maga Śînamadêva ga 1½ Râjagavuḍi Sôme-
14. yana maga Râjaya ga 1½ Piḍḍage Âldanu paṇa 5½ Charungaḍi Chan-
15. drabhûṣanadêvara maga Âluvadêva paṇa 5½ Mumâṭipaḍi Dakshinâmûle Âṇ-
16. ḍaya pa 5½ Hiriyirulada Hattiya Kâlêyana maga Siriseṭi pa 5 Dâ-
17. rava Śîrâmadêvana maga Perumâludêva pa 5½ Hemmâḍidêvara . . Bôchi-
18. dêva Pâlakotṭu Kaniya Nâraya pa 5 Irungaḍi Chandrabhûṣana Tamma-  
nna ga 1½
19. Sankaranârannana maga Anṇurâmadêva ga 1½ Mâdanahattiya Mâlôjana
20. maga Abbôja ga 1½ Alageya Mâchana tamma Keḷeya pa 5½ Chôleperumâlê-  
dêva-
21. na maga Chempille ga 1½ Namburaḍisetṭiyara mägga Sarômarachchanâyaru  
pa 5½
22. Mârkkandarâsidêvaru pa 5½ Suśvari Mâdhavabhaṭṭara maga Sivadêva pa 5½  
Balegâra Nû-
23. rasiriya Tippiyana maga Nâgayya pa 5½ Hâlasetṭiya maga Telliga Harihara||
24. pa 5½ Nakhada Mâchayya pa 5½ Bommeya-sâmantana Matayya pa 5½ Eka-  
sarada Râ-
25. vutaru ga 1 pa 2½ Sivapâḍadaya pa 6½ Hadiyakereya Sênabôva Kallayya pa 5½
26. Munepaḷimayya Kôḍi pa 5½ Âla pa 5½ Masanaya pa 5½ Kêtagauḍi Kêta pa 5½
27. Iyuni Viśvêsvara pa 2 Giraṇṇana aliya Nârâḍadêva Nâgayya Bâchayya  
gadyâna 2.
28. Munûṭapaḍi Chikkaṇa Sômanâtha pa 5½ Nimbe Viśvêsvaradêvara maga  
Perumâlêdêva pa 5½
29. Eredûrayana maga Kaḍa Acha pa 5½ Kâkambibeṭu Kovâṇḍa ga 1  
Mûrûṭupaḍi-
30. ḍi Koppa pa 5½ Nâlûra Beṭṭa pa 5½ Mupurata Sômayâḍi pa 2½ Papuḍi Piriya-  
bbe Ha-
31. âle pa 1 Golitta Anatigarâyara Tonḍabelapa Mâdapa Kâsi Viśvêsvara pa 2½  
Uyuni Aruga-
32. muppatâru Taiûra Gâvuḍiya pa 2½ Bedalûra Anupa Mûnâḍahôbala pa 2½
33. Gâvuḍara Sanka ga 1½ Sagara . . . Sambha . pa 2 Ekama pa 5 Mâdha-
34. va ga 1½ Nichelana pa 5 Kôṭṭuru Râmanadêva ga 1 Sîreya Bevaḍise-
35. ṭi ga 1½ Ichanaheggaḍe 1 hûḍôṇṭa . . . mûḍanadesa dârava mârukōṇ-
36. ḍu biṭṭaru . . Anjanêya Râmadêva ga 1 pa 1 Sîgeya Hariyanna ga 2 pa
37. Â-dayyana maga Appanâtha pa 5

*Note.*

This inscription begins with the usual invocation to Sambhu. It records that during the reign of the Hoysala king Sômesvaradêva in his capital Dôchalebîḍu (?) certain devotees of the Pâsupata sect in the agrahâra village Haṭṭanagere otherwise known as Dharmasûrekârapura subscribed various sums of money in order that from the interest on the amount thus collected services of god Viśvanâthadêva at Haṭṭanagere might be kept up. The record is dated Sunday the 5th lunar day of the bright fortnight of Kârtika in the year Hêmalambi.

47.

On a second store set up at the same place.

Size 5'—3"×2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê 1 trailôkya-nagarâram-  
bha-mûlastam-
2. bhâya Sambhuvê 1 svasti samasta-bhuvanâśrayam śrī-piṭhivîvallabha-mahâ-  
râjâ-

3. dhirâjam paramêsvaram (paramêsvaram) Dvârâvatîpuravarâdhîsvaram  
Yâdava-
4. kuḷâmbara-dyumaṇi sarvajña-chûdâmaṇi malerâjarâja malaparoḷugaṇḍa asa-
5. hâyasûra kadanaprachanḍa êkângavîra sanivârasiddhi giridurgamalla chala-  
dankarâma Magararâjya-
6. nirmmûliganu Chôlurâjya-pra<sup>+</sup>ishthâchâyanum appa Hoysana-Sômêsvara-  
dêvaru Pâch'alevî-
7. ðinali (?) sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttiddalli svasti  
śrî-Sôbhakritu-sam-
8. vatsarada Pushya-sudha Pâḍavi Âdivâradandu Dharmmasûrekârapuravâda  
Haṭṭanagereya
9. śrî-Asvanâthadêvara śrîkâryada nandâ-dîvigege . . . . . bîja-  
honna baḍḍiyalu
10. mu-vadapa 2 . . . ge konḍu Bîraṇasetṭi Jakkayyasetṭi Baḷaviseṭṭiya Râya
11. Hariseṭṭiya . . sūleya Akkama pa . . 2 Sîreya . . . . Pañchâchâri-
12. Dêva pa 5 Honneya . . . paṇa pa 2 akkasâle Bammôjana maga Mâdi-  
vôja pa 5
13. dharma . . risetṭi Kallapa Mâdayana maga Gôpaya l Sankarôjana  
Mallôja ga l

*Note.*

This inscription begins with the usual invocation to Sambhu. It records that during the reign of King Hoysana Vîrasômêsvaradêva (with usual titles) at Pâchale-bîḍu (?) Bîraṇasetṭi, Jakkayyasetṭi and others (named) paid up various sums of money in order that from the interest on the amount thus collected might be kept a perpetual lamp before god Aśvanâthadêva at the village Haṭṭanagere otherwise known as Dharmmasûrekârapura. The record is dated Sunday the 1st lunar day of the bright fortnight of Pushya in the year Sôbhakrit.

#### 48.

At the village Paṭṭanagere in the Hobli of Kaḍûr, on a stone lying in the field of Sûryanârâyanaśâstri, near the Sômanâtha temple in ruins.

Size 3'—6''×1'—9''

Kannaḍa language and characters

1. svasti śrî-vijayâ-
2. bhyudaya
3. śaka Śâ-
4. livâhana-śaka-varusha
5. 1439 sandu varta-
6. mâna-Îśvara-samvachharada
7. Śrâvana-sudha 15 lu śrîma-
8. tu Mutagadahâlina Timma-
9. ṇṇanâyakara makkaḷu Chen-
10. naṇṇanâyakaru Sôma-
11. nâṭadêvarige koṭṭa dharma-
12. da pâlaki âru aḷupali
13. aḷupidate Vâraṇâsiya-
14. li kapuleya kondavaru

*Note.*

This inscription records the gift of a palanquin for the service of god Sômanâthadêva by Chennanṇanâyaka, son of Timmanṇanâyaka of Mutagadahâlu on the 15th lunar day of the bright half of Îśvara, Śaka year 1439 corresponding to 1st August, A.D. 1517. The record ends with the usual imprecation.

At the village Chikka Paṭṭanagere, on a stone set up before the Sangēśvara temple.

Size 4'—9"×2'—3".

Kannada language and characters.

1. namas tunga-siraś-chumbi-chandra-chāmara-chāravê l trai-
2. lōkya-nagarāmbha-mūlastambhāya Sambhavê l
3. svasti samadhigata-pañcha-mahāśabda-mahāmaṇḍalēśvara
4. Dvārāvati-puravarādhiśvara Yādava-kulāmbara-dyu-
5. maṇi samyaktva-chūḍāmaṇi śaraṇāgata-vajrapañjara sama-
6. . . . . malaparoluganda Talakāḍu-Kōlā-
7. la-Kongu-Nangali-Gangavāḍi-Nolambavāḍi-Uchchangi-Bankāpura-
8. Banavāse-Hānungalū-Halasige-gonḍa bhujaḇaḷa-Vīraganga-
9. Pratāpa-śrī-Nārasimha Hoysaḷadēvaru nija-vijaya-rā-
10. jadhāni Dōrasamudrada nelevīḍinolu Gangavāḍi tombhattaru-sā-
11. yiramumam duṣṭa-nigraha-śiṣṭa-pratipālanadin āluttum ire
12. Saka-varisha sāsirada tombatteraḍaneya Sarvadhāni-samvatsa-
13. rada Pālguna śuddha-Pāḍiva Sōmavāra-dandu svasti yama-niya-
14. ma-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāna-pa-
15. rāyaṇa-samādhi-sīla-guṇa-sampannar appa chaturvēda-
16. pārāvāra-pārangatarum samstuta-samasta-śāstra-vistākarum
17. appa śrīmad-anādiyagrahāram Dharmmasūrekārapura nānūrvva-
18. rumappa samasta-mahājanangalū kārūnyadinda prabhutvamam kuḍe
19. śrīmatu-samasta-guṇa-sampannar appa vinayaśikhāmaṇiyu
20. Sōmēśvara-samaya-pādārādhakarum erisida Singiṣeṭṭiya pu-
21. trarappa Jakkagāvunḍa Sakkegāvunḍa-nu uruva Paṭṭanagereyalli
22. īśānya-sthāḷadalli tamm ayyana hesaralu Singēśvaradēva-
23. ra śivalinga-pratiṣṭeyaṁ māḍi dēvālayamam
24. nirmāṇam māḍisidali Belagāvunḍana maga Jakkayyaṁ Vi-
25. ṣṇudēvara pratiṣṭeyaṁ māḍi ā-dēvara gṛīhamam nirmāṇam mā-
26. ḍisi tamm ayyanum appa Benṇeya Māḷagaunḍa-
27. nu Sūryadēvara pratiṣṭeyaṁ māḍi ā-dēvara gṛīha-
28. mam nirmāṇam māḍisida avar aliyan appa Būvagāvunḍa
29. maṇṭapava rangamam geysidan intu tama samasta-gōtrada
30. dēvālayavam nirmāṇam māḍi ā-dēvaigge soḍaru nitya-
31. pūje khaṇḍasphuṭita-jīrṇmōddharakke Pōchiyagere
32. modalēriyalli gaḍḍe āru mattaru ā keṛeya
33. baḍagaṇe deseyalli bedda mattar eraḍu ivaru dē-
34. vargge namaśśivāyaṁ biṭṭu ā-Sivasthāramam svasti sama-
35. sta-guṇa-sampannarum Lākulāgama-pārāvāra-pārāga-
36. r appa Haṭṭadagereya pañchamathada sthānadāchāryyar appa
37. Aksharaśaktidēva-putra Kalyāṇaśakti-paṇḍitara kālām to-
38. ḷedu dhārāpūrvakam māḍi koṭṭaru sva-dattam para-

(The rest is covered by the building)

Note.

This inscription begins with the usual invocation to Sambhu and records that during the reign of the Hoysaḷa King Nārasimhadeva at Dōrasamudra, Jakkagāvunḍa and Sakkegāvunḍa, worshippers of god Sōmēśvara and sons of Singiṣeṭṭi, who were (invested with *prabhutva* headman-ship) by the learned Four Hundred mahājanas of Dharmma-sūrekārapura, also known as Uruva-Paṭṭanagere erected a temple after the name of their father, Singēśvara at the village Uruva-Paṭṭanagere and set up therein a linga of Śiva. The inscription further records that Belagāvunḍa's son Jakkayya built a Viṣṇu shrine therein and set up an image of Viṣṇu and that Benṇeya Māḷagavunḍa erected a shrine for the sun-god and their nephew Būvagāvunḍa constructed a *ranga-maṇṭapa* in the same temple. We find further in the record that they made a gift of 6 mattars of wet land below the tank at Pōchiyagere and 2 mattars of dry land near the same tank for the daily worship, food and light offerings, repairs, etc., of the temple and made over its management to Kalyāṇaśaktipaṇḍita, son of Aksharaśaktidēva, well-versed in Lākulāgama and the head priest over five *mathas*. The date of the grant is stated to be Monday the 1st lunar day of the bright half of Phālguna in

the year Sarvadhâri, Śaka year 1092. According to Svami Kannu Pillai's tables Śaka 1092 is Vikṛiti and the nearest Sarvadhâri year coincides with Śaka 1090. But 1092 is clearly written in words. This cannot but be a mistake. The record ends with the usual imprecatory verse.

## 50.

On the left side and back of the same stone (in Sangêśvara temple, Chikka Paṭṭanagere).

1. namas tunga-śiras-tunga-chandra-chāmara-tāra-
2. vē l trailōkya-nagarāmbha-mūla-stambhāya Sambha-
3. vē l svasti samasta-praśasti-sahitam śrīmat-pratāpachakravarti Ho-
4. yisana-bhujabala-Vīra-Nārasimha-dēvarasaru Dō-
5. rasamudrada nelevīdirōlu sukha-sankathā-virō-
6. dadim prēmadim rājyam geyyuttam iddalli Prabhava-samva-
7. tsarada || prathama-Jyēshṭha ba 10 Brihavāradandu śrīma-
8. tu Machchēri-pañchamaṭhāchāryyam dūsakaraganḍa Kali-
9. yange Vīrabhadra Anantadēvara maga Chandrabhūṣanadēva-
10. ru Kalyāṇadēvaru avara maga Ananta-dēvara maga a-
11. vara tamma Chikkakallappa intī-nālvarū śrīmad-anādiya-
12. grahāram Dharmmasūrekārapurav āda Paṭṭanagereya
13. uru Paṭṭanagereya tamma Singīśvara-dēva-sthānava
14. tāvu Bētigolada Dēvara Masanayyana maga Chikkajiya
15. ātana maga Allālaḷiḷya pa l . . . najiya Kumbajiya-
16. galige tamma strī-putra-jñāti-dhanika- dāyādyānu-
17. matadim dhārā-purassaravāgi ā . . . Kallayyagaḷu
18. Singedēvara sthānada śrīkāryake . . . tēja-svāmīya-griha-kshētra-
19. ridhi-ri-
19. kshēpa-siddha-sādhyā-āgāmi-bali-sahita ā-Chikka
20. . . . Allālaḷiḷya-Honnajiya-Kumbajiya-
21. gaḷa kaiyalu tatu-kālōchita-kraya-drabya-gadyānam aṇu-
22. vattondanū Sōmajiya Kallajiya . . . Anantajiya Kallaya tamma nā-
23. lvaru kūdikonḍu ā-Chikkajiya Allālaḷiḷya Honnajiya Kum-
24. biḷiyangala kālam toledu dhārā-pūrvakam mādi ā-Singēśvara-
25. dēvasthanake . . . ā-chandrārka-tāram-baram sa-
26. lisuva inc apudake sākshigaḷu

(Then follow eight lines more which contain only the names of persons.)

## Note.

This inscription is engraved on the left side of the previous number. It records the purchase of some land for the price of 61 gadyānas from Chikkajiya together with the son of Masanayya, his son Allālaḷiḷya, Honnajiya and Kumbajiya, managers of the temple of god Singīśvara in the agraḥāra village Paṭṭanagere also known as Dharmasūrekārapura by Vīrabhadra, and Chandrabhūṣanadēvaru, son of Anantadēvaru together with Kalyāṇadēvaru and Chikkakallappa on behalf of Kallaya, the head of the five mathas at the village Machchēri. It also records the grant of the same land by Kallaya and four others (named) to Chikkajiya, Allālaḷiḷya, Honnajiya, and Kumbajiya for the service of god Singīśvara at Paṭṭanagere.

## 51.

At the village Chikka Paṭṭanagere, on the right side of the inscription-stone in front of the Sangamēśvara temple.

1. svasti śrīmat-Pārthiva-
2. sāmvasarada Vaiśākha sūddha
3. . . . dandu śrī-
4. mad-anādiyagrahāram
5. Dharmmasūrekārapurav āda
6. [Pa]ṭṭanagereya Anantavve A.
7. jiḷyara maga Chandijiya
8. Ananta ātana madavēlige
9. Chōravey ākeya magaḷu Chan-

10. dave int inibaru strî-
11. putra-jñâti-dâyadyânu-
12. matadim Patṭanagereya Singê-
13. svaradêvara amritapaḍi
14. . . . . jîya
15. . . . . kereya . . .
16. . . kâlu . . . dhâreya era-
17. du koṭṭaru śrî-Nakharêśvara.

*Note.*

This records the gift of some wet land for the food offerings in the temple of god Singêśvara of Patṭanagere also called Dharmmasûrekârapura by Anantavve, Chandi-jîya, his wife Chôrave and daughter Chandave, inhabitants of the same village with the consent of all their kinsmen.

## 52.

At the village Bânûru in the Hobli of Sakrepaṭṇa on a stone set up on the site of the ruined Kallêdêvaru temple.

Size 5'—0" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-[châravê] trailôkya-nagarâ-ram bha-mûlastambhâya Sambha-
2. vê svasti Saka-kâlâtîta-sâsirada-mûvatteraḍaneya Sarvvadhâri-samva . .
3. shâḍha-suddha Pañchami Sôma-varadandu śîman mahâmaṇḍalêśvara . . .
4. tribhuvanamalla Ballâla-Hoyśaḷa-dêvaru Gangavâḍi tombhattaru-sâsira .
5. tôsadiṃ paripâlisuttirddandu tat-pâda-padmôpajîvi ripu-baḷa . . .
6. . . . . Sivapâdasêkharam dêva . . tarkkavidyâbaḷadêvam . . . samara
7. da sâhityavidyâ-vinôḍa mṛigamadâmôḍa nityâdi-nâmâvaḷi-samâ . . .
8. rappa śrîman-mahâbaḷa . . . sâmanṭa-Bommaṇa Bâṇavurada mûla-sthâ-
9. . . svasti yama-niyamâdi-guṇa-sampanṇaru Kâlâmukha-pratibaddharu . . .
10. śiva-drôha-samharaṇaru vityâdi-nâmâvaḷi-virâjitar appa Gîrbbâ [ṇa].
11. śaktipaṇḍitara kâlam kaichchi dhârâ-pûrvvakam māḍi immattaru gaddeya-
12. li matta . . beddaleyam koṭṭam mangala mahâ śî toṇeya taḍiya
13. beddale marttiyalli biṭṭa gadde mattar ondu dêvara munde chi . . . .
14. mattar ondu antu biṭṭa gadde mattar eraḍu svasti samasta-pra-
15. sasti-sahitam śîmat-perggaḍe Râjamayyangaḷu mûlastâ-
16. nada dêvara murde modalêniyalli biṭṭa gadde khaṇḍuga ondu mangala mahâ śrî
17. Haragiriya chandra-bimbada Surasarid-amritam-
18. burâsi-vêlâbha-yaśaḥ-parikaramam paḍedam vistaradiṃ Gîrbbâ-
19. ṇaśaktipaṇḍitadêva sva-dattam paradattam vâ yô harêta vasundha-
20. râsashṭir vvarisha-sahasrâṇi viśṭâyam jâyatê krimih
21. priyadind intidan eyde kâva purushang âyum jayaśrî-
22. yuṃ akkuv idam kâyade kâyva pâpige Kurukshêtrangaḷoḷ
23. Vâraṇâśiyol ekkôṭi-munindraram kavileyam vêḍâḍhyaram
24. kond adond ayaśam sârgum idendu sâṛidapuv i-
25. śaḷlâksharam dhâtriyol ||

*Note.*

This inscription begins with the usual invocation to Sambhu. It records the gift of some land to the Kâlâmukha priest Gîrvâṇaśakti for the temple at Bâṇapura by the illustrious Sâmanṭa Bommaṇa, a feudatory of the mahâmaṇḍalêśvara Tribhuvanamalla Ballâla Hoyśaladêva and also the gift of some other land for the same temple by Perggaḍe Râjamayya. The date of the grant is Monday the 5th lunar day of the bright fortnight of Āshâḍha in the year Sarvadhâri, Saka year 1032. According to Svami-kannu Pillai's Tables, Saka year 1032 corresponds to Vikrama and not Sarvadhâri as stated in the grant. The nearest Sarvadhâri year is Saka 1030 and in case the name of the Saka year of the grant is to be taken as correct and not the number of the Saka years expired, the date of the grant corresponds to Monday 15th June A. D. 1108.

The record ends with two imprecatory verses the latter of which may be translated as follows:—These letters on stone proclaim to the world that whosoever protects with love the grant will live long and be happy, but that the wretch who destroys the grant with anger will incur the infamy of killing seven crores of sages and cows and scholars versed in Vedas at Kurukshêtra and Vâinâpi.

## 53.

Below the same stone.

1. Isvara-samvatsarada Pushya-su 1 . Kalidêvarige Kabali . . .
2. dêvara . . . kâlurve-kelâge beddale kolâga 5 tamma halliyalu biṭṭa beddale
3. alliya kêreya Bânavurada holavêriyali mattar eraḍanu
4. dêvarige biṭṭa beddale . . . . .

Note.

This records the grant of some plots of dry and wet land for the service of god Kalidêva on the 1st lunar day of the bright half of Pushya in the year Isvara.

## 54.

Below the same inscription.

Kannaḍa language and characters.

1. Vikrama-samvatsarada Āśvayuja su
2. Pañchami Sôma-vâradandu Beraṭṭeya kêreya Bânavurada holanega .
3. Nâragavunḍana maga Sômagavunḍanu hâlu bitta kaṭṭan aḷedu dê . . .
4. beddale aravattaru hittala kêreya kelâge Kêśavadêvara gadde . . . . .

Note.

This record is found below the previous number but is quite different from it in date and tenor. It states that Sômagavunḍa of the village Bânavura in Beraṭṭyakere granted *bittuvattâ* and some dry and wet fields.

## 55.

At the same village Bâpur Agrahâra, on a stone lying in the land of Kariyaṇṇa, son of Huliyaṇṇa.

Size 4'—6"×3'—0".

Kannaḍa language and characters.

1. namas tunga-sîraś-chumbi-chandra-châmarâ-châravê trailôkya-nagarâ-rambha-mûlastam-
2. bhâya Sambhavê || svasti samasta-bhuvanâśrayam śrî-prithvî-vallabha-mahârâjadhi-
3. râja paramêśvara Dvârâvâti-pura-varâdhîśvara Yâdava-kulâmbara-dyu-maṇi . . .
4. . . . . gaṇḍa kadanaprachanḍaṇ asahâya-sûran êkâṅgavîra śanivâra-siddhi giridurgga-
5. malla chaladankarâma vayirîbha-kaṇṭhîra Magara-râjya-nirmûlana
6. bhuja-bala-Vîraballâladêvaru Dôrasamudrada neleviḍinḍu . . .
7. prabhutvadolu svasti . śrî-jayâbhyudaya śaka-varusha . . . Vijaya-samvatsarada Chayitra . . su dandu
8. . . . prabhu Jakkaṇagaḍuḡaḷu Bommaleśvaradêvara pratishṭeya kâladolu
9. . . . sahita sa-parivâra vâgi . . . . .
10. . . . Bânêśvaradêvara gaddeym baḍaga . . . . beddale . . .
11. . . . saluvantâgi . . . . . mâḍi ko-
12. ṭṭaru

Note.

This inscription records the gift of some land for the service of god Bommaleśvara at the time of its consecration by Jakkaṇagaḍu during the reign of Vîraballâladêva (with titles) in the capital city Dôrasamudra in the year Vijaya, during the bright fortnight of Chaitra.

## 56.

At the village Dēvanūr in the Hobali of Sakkarepaṭṭaṇa, on a stone set up near the Siddhēśvara temple.

Size 4'—0''×3'—0''.

Kannaḍa language and characters.

1. va samvatsarada Kārtika su 15 lū . . .
2. svasti śrī-vīra-priatāpa . . . . . Achyuta-rāyamahārā-
3. yarū prithvī-rājam geyuvalli . . . . . hinde
4. Vijaya-samvatsaradalu . . . . .
5. . . . . dēvagaṇikeyara . . .
6. sarvamānyavāgi . . . . . biṭṭu dhārā-pūrvaka . . .
7. . . . .
8. alupidavaru . . . . . rukshē-
9. . . . . sāsira kavileya kon-
10. da pātakake hōharu

Note.

This inscription is very fragmentary and seems to record the renewal during the reign of the Vijayanagar King Achyutarāya of some grant made previously in the year Vijaya (See Inscription No. 12. Kadur Taluk, Ep. Carnatica Vol. VI).

## 57.

At the village Chikka Dēvanūr, near Dēvanūr in the Hobali of Sakkarepaṭṭaṇa, on a stone lying by the side of a canal.

Size 4'—3''×2'—0''.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahitam . . . . .
2. . . . .
3. Vijaya-samvatsarada Mārggasira-su 10 Gu-vāra Bommagaḍana maga
4. Mālayyam kaḷlara biḍinge taṭṭiridu sattam śrī-Kallinātha

Note.

This inscription is fragmentary and seems to record the death of Mālayya, son of Bommagaḍa in attacking a colony of robbers on Thursday the 10th lunar day of the bright half of Mārgasira in the year Vijaya.

## 58.

At the village Kabali, in the Hobali of Sakkarepaṭṭaṇa, on a *vīragal* set up near the ruined temple of Kallidēvaru.

Size 3'—0''×1'—9''.

Kannaḍa language and characters.

1. svasti samasta-bhuvarāśraya śrī-prithvī-va-
2. llabha mahārājādhirāja paramēśvara
3. Dvārāvati-puravarādhīśvara Yādava-kuḷāmba-
4. ra-dyumaṇi samyakta-chūdāmaṇi malerāja-
5. rāja malaparotgaṇḍādyanēka-nāmā-
6. valī-samāṇkṛitarappa Sōyidēvaru rājam
7. gaiyutt iddalli Māragavunḍana maga Chikkagavun-
8. ḍam turu-huyyalali kādu sa-
9. ttoḍe ātana magar Ecāham ī-kalla nilisidaṃ śrī śrī śrī

Note.

This inscription records the death of Chikkagavunḍa son, of Māragavunḍa in defending cows against attack during the reign of the Hoysala King Sōyideva and the setting up of the *vīragal* in memory of the departed warrior by his son Ecā.

At the same village (Kabaḷi,) on a vîragal set up in front of the ruined temple of God Kallêdêvaru.

Size 3'—0"×1'—9".

Kannaḍa language and characters.

1. svasti samasta-praśasti-sahitaṃ śrîmat-pratâpa-
2. chakravartti Hoyisaṇa-Sôvidêvarasaru
3. . . . . gaṇḍam kâduvalli Mallôjanu biḷdam
4. âtana mada vaḷige . . . . .
5. . . . .

*Note.*

This inscription records the death, by *sati*, of some woman on the fall of her husband Mallôja in battle-field during the reign of the Hoysala King Sôvidêvarasa (Sômêśvara).

### 60.

At the same village (Kabaḷi), on a stone set up behind the ruined temple of god Kallêdêvaru.

Size 3'—0"×1'—3".

Kannaḍa language and characters.

1. svasti śrîmat-pratâpachakravartti śrîman-mahârâjadhira-
2. ja râjaparamêśvara . . . . .
3. . . . . Bukkaṇṇa-Oḍeyaru
4. . . . . geyyuttiddalli . . . . .
5. . . . . mahâprabhu . . . . . śrî-Sômêśvara-
6. dêvara śrîkâryakke . . . . .

(The next 4 lines are illegible).

7. . jîyara kayyalu tatu-kâlôchita
8. . . . . janangala . . . . .
9. dêvara nandâdivige . . . . . âgumâdikonḍu
10. . . . . lliyalu âguva ta-
11. . . . . vangam dêvaru . . . . . dhârâ-pûrvakam mâḍi ko-
12. tṭaru î-dharmmaman alidavanu . . . . . sva-
13. dattâm para-dattâm vâ yô harêti
14. vasundharâm . . . . .
15. . . . . sumahach-chhakyam . . . . .
16. . . . . sâmanyôyam dharmma . . . . .
17. . kâlê kâlê pâḷanîyô bhavadbhih sarvân êtân bhâ-
18. vinaḥ pârtthivêndrân . . . . .

*Note.*

This inscription is very fragmentary and seems to record some grant for the worship of god Sômêśvaradêva by mahâprabhu . . . . . during the reign of the illustrious pratâpachakravartti mahârâjadhîrâja-paramêśvara Bukkaṇṇavoḍeyar (King Bukka) of Vijayanagara.

### 61.

At the same village, on and round the pedestal of the idol in the Jaina temple.

1. . . . . yirunguḷa sam . . . . . kshîrakshata-kaṇi naḍuvamara-sahita matalu  
kayi dûṇappa kayi mattalu gavunḍana maga Nêma dharmma naḍavantâgi  
koṭṭaru

(Below).

2. . . . . daṇḍu . . . . . na . . . . .
3. paṇḍitarum Appayanu . . . . .
4. Nêmayanū prajegaḍa . . . . .



- 5 Aliya Maleyage Bomma . . . .  
6 dhâreyan eradu kotta . . . .

*Note*

This inscription which is fragmentary seems to record the grant of a piece of land made by Appaya and Nêmaya to Aliya Maleya for some religious purpose (not mentioned.)

62.

On the basement stone of the temple of god Viranârâyana in the village Brahmasamudra in the Hobali of Sakrêpaṭṇa

Kannaḍa language and characters

- 1 svasti śrī-Bahudhânya-samvatsarada Pâlguna su 10 lu śrī-
- 2 mad-anâdiyagrahâravâda Brahma-
- 3 samudradaśêsha-mahâ-
- 4 janangalu Hâlekavachanakereya mattar
5. . nâḍa pûjeyam koṇḍu biṭṭa kai-
6. yi mûḍana haragu mêrey âge . .
7. yim baḍagaṇa hâsareyim mattar ondu-
8. vam kottaru . . . . .

*Note.*

This records the gift of a plot of wet land under the tank called Hâlekavachankere by the *mahâjanas* of the agraḥâra village, called Brahmasamudra to the people, of . . . nâḍ after receiving due consideration with the worship of the feet.

63.

Above the same basement.

1. . . svasti śrīma . . . . nâḍavantâgi bi-
2. savonda pâda-pûjeya mâḍi kottaru â-chandrârka-târam
3. tṭakeyi Akkasâlekereya Vûrumba kereya baḍagaṇa bedale

(The stone is effaced after this).

*Note.*

This records the gift of the same or some other plot of wet and dry land near the tanks Akkasâlekere and ûrumbakere to the same donee or some other person with the usual performance of worship of the feet of the donee

64.

At the village Keresante in the Hobali of Bidare, on a stone set up opposite to Siddhara Maṭha at the base of Hêmagiri.

Size 5'—3" × 2—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara châravê l trailôkya-nagarâram-bha-mûlastambhâya Sam-
2. bhavê l śrīkântar Yadu-kuḷa-ratnâkântaradoḷu kaustubhâdigala volu palarum lôkâpakâra-
3. parinatar êkikṛita-sakaḷa-râja-guṇarappavargam l Saḷan emban âge Yâdava-kuḷadoḷ puli pâye kaṇḍu mu-
4. ni puliyam poy Saḷa yene poydudaṇim Poysaḷa-vesar avanindaṇim âge tad-vamśajaroḷu
5. vinayam pratâpam embi-jananâthôchita-charitra-yugadiṇ jagadoḷ janayanam enisi nega-
6. ldam Vinayâdityam samasta-bhuvana-stutyam || âtangaṭimahimam Himasêtu-samâkhyâta-

7. kîrtige mûrtti manôjâtam marddita-nipu-nripa-jâtam tanujâtan âdan  
Ereyanga-nripam || ballidarava-
8. nîpatigal | ellam dharmmârtha-kâma-siddhivol avanivellabhar âtara tarayar  
Ballâlam Bittidêvan Uda-
9. yâdityam | mûvai arasugal lam tām bhâvise madhyaman ad-âgiyum nripa  
guna-sadu-
10. bhâvadin uttaman âdam bhâvi-bhavad-bhûta-Vishnu Vishnunripâlam ||  
Maleyam sâdhisi mândanê Tala-
11. vanam Kâñchîpuram Kôyatûr Mmalenâd â-Tulunâdu Nîlagiriya Kôlâlam  
â Kongu-Nangali-
12. y uchchangi Virâtarâjanagaram Vallûr ivellam bhuja-baladim lileye sâdhyam  
âduv eney âr Vishnu-
13. kshamâpâlano | ant enisida Vishnumahîkântana tanayam nayânurûpôpâ  
yam santata
14. bhuja-pratâpâkrântaparam Nârasimhan âhava-sîmham || sakala-kalâ-pari-  
pûrnam sakalôrvi-nayana-
15. sukhadan akalankam matt akuti lan apûjya-guna-sîtakaram Ballâladêvan  
udayam geydam svasti sa-
16. madhigata-pañcha-mahâ-sabha-mahâmanâdâleshvaram Dvârâvatî-pura-varâ-  
dhîsvaram Yâdava-ku-
17. lâmbara-dyuma ni samyakta-chûdâ-ma ni maleparoluga nda Talakâdu-Kongu-  
Nangali-Gangavâ-
18. di-Noṇambavâdi-Banavâse-Hânurgall-Uchchangi-gonḍa bhuja-bala Vîra-  
gangan asahâya-
19. sûra Śanivârasiddhi giridurggamalla chaladankarâma vissanka-pratâpa-  
chakravartti Hoysala-
20. Viraballâladêvaru Dôrasamudiada nelevîdin lu dushta-nigraha-sishṭa-prati-  
pâlanaṁ ge-
21. ydu suka-sankathâ-vinôdadim râjyam geyyuttum ire | mûḍalu pañchalisittu  
Kâñchi
22. paḍuvalu ghôlittud ambhōdhi yedd-ôḍitt aggada Chêradêśav anitum Pândya-  
vanîmanḍalam kâ-
23. ḍolu kûḍe keraldu holkaḍagidattuddâma-sangrâmadolu kôḍittante bard-  
dunka-varnar o-
24. larê Ballâlabhûpâlano | paḍedaḷ Suggaladêvi munne Jayasimhōrvvî-  
śanoḷu sâ-
25. myavam paḍedaḷu Sântaladevi matte todaḷem śrî-Vishṇubhûpâla-n lu  
paḍedaḷ Kêtaladê-
26. vi vallabhanc | i-Ballâlabhûpâlano | paḍedar mmûvaru mûvai arasiyaru  
saubhâgya-bhâ-
27. gyangalam || kuḍidu Ghaṭôdbhavam ta visadâ-Raghuvamśana tîbra-bâṇadind  
uḍagada dēva-dâ-
28. nava-balam-kaḍeyalu kadaḍ erddu bhangavam-paḍeyad-apêya-vâri-pari-  
pûritav appan ananta-
29. seyyeyolu Poḍeyalarâtan irp amara-vâridhi yembudu Vishṇuvâridhi lalavana
30. arâkshasâśraya viluḷitavadanêtra bâḍavânaḷav esegum Kaliyuga-Vishṇu-  
samudram
31. jaladhara-viluḷita-vihanga-mangala-charitam | vanadhiyan Agastyan âpôśa-  
navan mâḍidoḍe
32. baridond-ambudhiyam Vanajabhavam samedano pēlene Vishṇusamudra-  
adu samudra-
33. van ilikum | srîmad-vârdhî-parîta-dhâtrig atulam vipra-prasâdôddâmam  
Vishnunripâlakam
34. padapinim biṭṭagrahâram lasad ugrâmam Vishṇusamudra-nâma-  
v idarolu mikkirddari ri-
35. g-yajus-sâmâtharvvaṇa-vêdapâragar ivar nâlnûrbbar urvvîśvar | svasti  
yama-niyama-svâ-
36. dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhîśile --  
guna-sampanna-
37. r appa śrîmatu-pirâgrahâram śrî Vishṇusamudrad aśêsha-mahâjanangalu
38. śaka-varsha 1104 neya Plava-samvatsara-Chaitra-śuddha-Pañchami Sôma-  
vâra Vishu-sankramaṇa-

39. dandu śrī-Siddhēśvaradēvara sthānamam Saivāgama-viśāradar appa śiva-brāhmaṇa Lālavandi-
40. bhaṭṭara kālām karehchi dhārā-pūrvvakam māḍi koṭṭaru dēvar-anga-bhōgakkam biṭṭa datti banada tō-
41. ṭa salage vondu koḷaga hattu nālvattara bayala tenkaṇa-kaḍeyalu tōṭa-gadde salage ye-
42. raḍu koḷaga hattu mūḍa-gōḍiyalu gadde salage ondu hosa-bayalalu gadde salage ondu
43. Hariyāranakereya-hinde beddalu mattar ondu intī-sthānavanu Lālavanda-bhaṭṭara suputra
44. kula-dīpakan appa Chengota-mahadēva tanna soseya Madavakthāma-bhaṭṭara kālām karehchi dhārā-pū-
45. rvvakam māḍi koṭṭanu intī-dharmmamam pratipālisidargge Gangeya taḍiyal sahaśra-kavileyam vēda-pā-
46. ragar appa brāhmaṇarige dānam māḍida phalav akku ī-dharmmamam keḍisidava pañchamahāpātakar akku svadattam para
47. dattam vā yō harēta vasundharām | shashti-varsha-sahasrāṇi viśṭāyām jāyatē krimiḥ Dēkarasara supu-
48. . . . māḍida rūvāri Mallōja hoyda śāsana maṅgaḷa mahā śrī śrī

*Note.*

This inscription contains the usual invocation to Śāmbhu and the eulogy of the Hoysala dynasty down to Viṇaballāla II. It next records that Kēṭaladēvi was a queen of Viṇaballāla and that during his reign the Four Hundred Brahman inhabitants of the agrahāra village called Viṣṇusamudra which was situated near a beautiful tank Viṣṇusamudra and which had been bestowed as a gift by King Viṣṇu, granted the *sthāna* (Office of the manager) of the temple of Siddhēśvara to Lālavandibhaṭṭa, a Śiva Brāhmaṇa highly versed in Saivāgamas. It further records that the inhabitants of Viṣṇusamudra made a gift of some plots of land for the service of the god and that Chengoṭa Mahādēva, son of Lālavandibhaṭṭa gave away the sthāna to Madavakthāmarabhaṭṭa (?) a relation of his daughter-in-law. The records concludes with the usual imprecatory verses and the statement that the inscription was composed by . . . . . ,son of Dēkarasa and engraved by *rūvāri* Mallōja.

KOLAR DISTRICT.

*Bowringpet Taluk.*

65.

On a stone lying in the grove of *honge* trees belonging to Muniyappa at the village Ankaṇḍahalli in the Hobli of Bowringpet.

Size 3'—0"×2'—3".

Telugu Language and characters.

- |                               |                               |
|-------------------------------|-------------------------------|
| 1. svasti Akshaya-samvatsa-   | 6. vu-kinda śrīmatu-Bhaskara- |
| 2. rada Āshāḍha ba 5 llu śrī- | 7. ppagāriki ichina purō-     |
| 3. matu Tiruvengalanāya-      | 8. hitamānyam māḍi pan-       |
| 4. nigāru Ankaṇḍapalleku      | 9. dumu induku Haii-          |
| 5. chelle Hanumanacheru-      | 10. harāḍulu sākshulu.        |

*Note.*

This inscription records the gift of wet land of the sowing capacity of 10 Kolagas below the tank Hanumanacheruvu in the village Ankaṇḍapalle as a *purōhita-mānya* (rent-free land granted to priests) to Bhāskarappagāru by the illustrious Tiruvengalanāyanigāru on the 5th lunar day of the dark half of Āshāḍha in the year Akshaya.

66.

On a stone set up in the tank-bund in the Jōḍi village Kaṇimbale in the Hobli of Bowringpet.

Size 4'—0"×1'—6".

Kannaḍa language and characters.

- |                         |                                |
|-------------------------|--------------------------------|
| 1. Durmukhi-            | 9. bandha koṭṭa gadde          |
| 2. nāma-samvatsa-       | 10. sarvamānyavāgī             |
| 3. ṛa-Śrāvaṇa śu 5      | 11. aṇubhavisikoṇḍu bahudu     |
| 4. llu rā 11 sthalaḍa   | 12. idanu inn āva janarū       |
| 5. manṇa-hāruvarige     | 13. taḍe māḍidare pañcha-mahā- |
| 6. Chokkanṇagaḷu        | 14. pāṭakake voḷagāguvaru      |
| 7. Kaniyambaleyalu      | 15. śrī śrī                    |
| 8. kaṭisida kereya sam- |                                |

*Note.*

This records the grant of some rice-fields to manṇahāruva for building a tank in Kaniyambale by Chokkanṇa on the 5th lunar day of the bright half of Śrāvaṇa in the year Durmukhi. The inscription ends with the usual imprecation.

On a stone set up in the land of Jôḍidâr Bâlâchâr below the tank in the village Kaṇimbale in Bowringpet hobli.

Size 3'—0" × 1'—9".

Kannaḍa language and characters.

- |                             |                               |
|-----------------------------|-------------------------------|
| 1. svasti śrī-vi-           | 9. . . . . prabhu Nañjarāja   |
| 2. jayābhyuda-              | 10. . . . . ryake kartar ā-   |
| 3. ya-Śālivāhana-           | 11. da Rāmapagaḷu dēvatā-     |
| 4. śaka-varushambulu        | 12. sēvege samarpisida gadde  |
| 5. 1663 avuganēṭi           | 13. kham    hattu koḷaga ida- |
| 6. Durmati-Chaitra śu 5 llu | 14. nu rājādhirājaru pālisu-  |
| 7. Kaṇṇāṭa-simhāsanādhī-    | 15. vudu . . . . .            |
| 8. śvara-śrīman-Maisuru     |                               |

Note.

This inscription records the grant of wet land with the sowing capacity of 10 koḷagae to some god (in the village Kaṇimbale) by Rāmapa, agent for the affairs of the Mysore King Nanjarāja, lord of the Kaṇṇāṭaka throne. It is dated the 5th lunar day of the bright half of month Chaitra in the year Durmati, 1663 Śālivāhana era, corresponding to the 11th of March of A. D. 1741. The date is not verifiable. The inscription ends with a request to future Kings for the maintenance of the grant instead of with an imprecation.

On a stone set up near the pond Tippekunṭe in front of the village Kaṇimbale in the Hobali of Bowringpet.

Size 4'—0" × 1'—3"

Telugu Language and characters.

- |                      |                     |
|----------------------|---------------------|
| 1. śrī-Manmatha-nāma | 6. hānāḍuku         |
| 2. samvatsara-       | 7. chelle Kaṇimba-  |
| 3. Mārgaśira         | 8. la-kāryādhyaksha |
| 4. śudha 1 lō        | 9. Mādapa . . . . . |
| 5. Mālūru-ma-        |                     |

(Back)

- |                            |                     |
|----------------------------|---------------------|
| 10. . . . .                | 18. kinda maḍi kha  |
| 11. nāḍa gavuḍata-         | 19. antu pandu-     |
| 12. namulō ka-             | 20. mu bhūmi yim-   |
| 13. tinchina sam-          | 21. duku Hari-Harā- |
| 14. māndham . . .          | 22. dūlu sākshulu   |
| 15. . . . .                |                     |
| 16. . . . . Gangama kaṭin- |                     |
| 17. china cheruvu-         |                     |

Note.

This records the grant of some rice fields with the sowing capacity of  $\frac{1}{2}$  khaṇḍuga to Gangama by Mādapa in charge of the village, Kaṇimbale, in Mālūr-mahānāḍu, . . . for his having constructed a tank while holding the office of *nāḍugāḍa*, on the 1st lunar day of the bright half of Mārgaśira in the year Manmatha. The date is not verifiable.

On a stone set up in the boundary of the village Yalavahalli to the west of the village Kaṇimbale.

Telugu language and characters.

- |                        |
|------------------------|
| 1. svasti śrī-vijayā-  |
| 2. bhyudaya Śālivā-    |
| 3. hana-śaka-varusham- |

4. bugala 1703
5. ayina Plava-samva-
6. tsara-Chayitra śu 14
7. Kaṇiyambala Mune-
8. gavuḍu chēyinchina
9. taṭāka-dharmamu . . .

*Note.*

This inscription records the construction of a tank by Kaṇiyambala Munegaḍu on the 14th lunar day of the bright half of Chaitra in the year Plava, Śaka 1703 (?) corresponding to 7th April A. D. 1781. The date is not verifiable.

### 70.

On a stone set up in the land of Balagai Kaḍasa to the south-east of the same village.

Size 3'—0'' × 1'—6''.

Kannaḍa language and characters.

1. svasti śīma . . . . .
2. śrī-Ramarājadēva . . . . .
3. grāmava . kaṭisida kâlada . . .
4. . . . dēvara makaḷu . . purada
5. śrīmanu-Mâḍapa-Daṇṇāyarige
6. . . . grāma l nû
7. . . . . koṭevâgi . . . . .
8. . . . parampareyâgi anubhavi . .
9. . . yendu barasikoṭṭa śilâ . . . . .
10. . . . . . . . . . . . . . . . .

*Note.*

This inscription is very fragmentary. It seems to record the grant of some village to Mâḍapadaṇṇāyaka-son (?) of Râmarājadēva for having built the village.

### 71

On a stone lying by the side of a canal in the grove of *honge* trees in the village Chinnapalli in the hobli of Kyâsamballi.

Size 2'—3'' × 1'—3''.

Telugu language and characters.

1. Pramôḍûta-nâma-samvatsarada Cha-
2. yitra śu 6 lu vêdamârga-pratishṭhâ-
3. paka-Tiruvengalanâyanigâru
4. Tâvarekere Venkaṭappaku vrâ-
5. yinchi ichina dharma-sâsanamu
6. Hosahalli-grâmâ-niki chêrina
7. samasta-bhûmulanu kâḍârambha-
8. nîrârambha-sahitamugâ kaṭu-
9. guttigaga ichinâmu ganuka
10. nîvu putra-pavutra-paramparagâ
11. anubhavinchukoni vundidi in-
12. duku Hari-Harâḍulu sâkshulu
13. śrîrâma

*Note.*

This inscription records the gift of the village Hosahalli with all the rights as hereditary *Kattuguttige* to Tâvarakere Venkaṭappa by Tiruvengalanâyanigâru on the 6th lunar day of the bright half half of Chaitra in the year Pramôḍûta.

On a boulder lying between the villages Pilavara and Attikuppe in the Hobali of Kyāsamballi.

Size 4'—6"×2'—6".

Kannaḍa language and characters.

1. svasti śrī-vijayābhyudaya Śālivāhana śaka 1681 Pra-
2. mādi-samvatsarada Āśvīja-śu 12 lu śrīmatu rājādhīrā-
3. ja mahā-Kṛṣṇanappanāyanigāru śrīmatu-Koṇḍinya-gō-
4. trada Āpastambha-sūtrada Śēshāchāryara makkaḷu Padma-
5. nābhāchāryarige tamma mātā-piṭṭigalige śāśvata-sva-
6. rga-lōkāvāptiy āgabēkendu Venkaṭagirikōṭe
7. vaḷitavāda Chinnapalle-grāmakke sērida kādārambha-
8. nīrārambha sahita bhūmigaḷannu dāna-dhārā-pūrva-
9. kavāgi Hajarat Ārkāṭu Navābāra anumatiyinda
10. koṭṭidhevāgi nīvu putra-pavutra-parampareyāgi
11. anubhavisikoṇḍu baruvudu śrī ēkaiva bhaginī
12. lōkē sarvēśhām ēva bhūbhujām na bhōjyā na kara-
13. grāhyā vipra-dattā vasundharā śrī-Rāmāya namaḥ

*Note.*

This inscription is of some interest as it mentions a grant made under the authority of the Navab of Arcot.

It records the grant of some land in the village Chinnapalle belonging to Venkaṭaṭa girikōṭe by the illustrious rājādhīrāja Mahākṛṣṇanappanāyanigāru with the consent of the Navab of Arcot for the spiritual welfare of his parents made to Padmanābhāchār. son of Śēshāchār belonging to Kaṇḍinya-gōtra and Āpastamba-sūtra on the 12th lunar day of the bright half of Āśvayuja in the year Pramāthi, 1681 of Śālivāhana era. The date of the grant corresponds to 3rd October, 1759 A. D. and it is not verifiable. The inscription ends with the usual imprecation.

On a stone lying in the midst of prickly-pear bush near the village Pilavara in the Hobali of Kyāsamballi.

Size 5'—3'×3'—9".

Old Kannaḍa characters and language.

1. svasty aśēsha-bhuvana-vidita-Gangānvaya-stūyamāna-mānō-
2. daya-śrīvibhava Muttarasar . . . . . m Āvanya-nāḍu mūvattu . . .
3. panneradum āluttire Mahāvali Bāparasara magan . . vōgi Maṇayatūr irivā-
4. g alliyā okkal Nanneyara magan Anṇagāvunḍen iridu
5. biḷda . . . . .
6. pattu kaḷṇi ka . . . . . sarvva-parihāram prasādam geydā i-
7. dān alivon pañcha-mahā-pāṭakan akkuṃ sva-dattam para-dattam vā yō ha-
8. rēta vasundharām shashṭhi-varsha-sāhasrāṇi viśṭhāyām jāyatē
9. krimiḥ . . . . .

*Translation.*

Be it well. While Muttarasar, possessor of the great fortune of being born in the Ganga dynasty, renowned in the whole world, was ruling the Āvanyānāḍu Thirty and Twelve, the son of Mahāvali Bāparasa . . . . . attacked (the village) Maṇayatūr and during the attack, Anṇagāvunḍa son of Nanneyara, a native of the village, fought and died. A grant of 10 plots of wet land was graciously made to him as *Kalmāṭu*, free of imposts. Whoever destroys this will be guilty of the five great sins. He who confiscates the land granted by himself or others will be born as a worm in ordure for sixty-thousand years.

Copy of the 1st inscription found in the records of Śrīpādarāya Maṭha at the Sarvamānya village Gōpanahalli, in the Hobali of Kyāsamballi.

Telugu language and characters.

1. svasti śrī-vijayābhyudaya Śālivāhana-śaka-varsham-
2. bulu 1691 agunēti Virōdhi-nāma-sam-
3. vatsara Mārgaśira śu 15 lu śrīmat-paramaham-
4. sa-parivrājakāchāryatvādy-anēka guṇa-sampanna pada-
5. vākya-pramāṇa-pārāvāra-pārangata sarva-tan-
6. tra-svatantra śrīmad-Vaiṣṇava-siddhānta pratishṭhāpa-
7. nāchārya śrīmad-Gōpīnāthadēva-divya-śrīpāda-
8. padmārādhekulaina śrīmat-Śrīpādarāya-vidyā-
9. simhāsanādhiśvara śrīmatu-Śrīkānta-
10. tīrtha-śrīpāda-kara-kamala-sañjāta śrī-
11. Śrīvallabhatīrtha-śrīpāda-vara-kumāra śrīmalla-
12. kshminidhitīrtha-śrīpāda śrī-Gōpīnātha-dēva-divya-śrī-
13. charanārvindamulaku śrī-bhūvarāha-kshē-
14. trādhiśvara Ānandanilaya-vimānastha dvi-prākā-
15. rāntargata Śēṣaśaila-nivāsa Makaradhvaja-lā-
16. vanya dinakara-kōṭi-prabhā-bhāsamāna Ramā-
17. brahmādi-niyāma-sakala-lōka-pālana-dhu-
18. randhara bhakta-jana-mandāra-rājādhirāja
19. pūrva-dakṣiṇa-paśchimōttara-chatus-samu-
20. dra-mudritāvanī-kripābhivandita śrī-Venka-
21. tāchalasvāmi śrī-Venkatāchalamandu ratna-
22. simhāsanārūḍhulai prithvī-sāmrājyaṃ
23. chēyuchurnunḍugānu Vālmiki-
24. gōtra-pavitrālayina Mannala-vamśābdhi-pa-
25. ripūrṇa-chandrulayina Gutti-Ham
26. raganda Konkana-dēsa-vibhādānkusālayina Mē-
27. ṭupālyam Kanchināyani Javvādi
28. varamūrti-rāyanivāri putra-
29. layina Venkaṭapatināyanivāri pu-
30. trulayina Varamalanāyanivāru
31. vrāyinchī ichchīna bhū-dāna-
32. dharma-śāsana-kramam etlanṇanu mā-
33. yēlubadiki naḍiche Jayidi-śimelōni
34. Javvādināyani Changubala-grāmaṃ vagati-
35. nni yī-grāmānaku sogada jalapedda-cha
36. vukattā kindā grāma gutta maḍi kha 7
37. durnu dīpārādhanaku samarpinchinā-
38. mu ganuka yī-grāmānaku kaligina kāḍāram-
39. bham velipalam nīrāmbha 7 puttudu ma
40. nidhi-nikshēpa-jala-taru-pāshāna-akshīpi-ā-
41. gāmi sidha-sādhyambulanīyaḍi ashta-bhō-
42. ga tējasvāmyamulunnu vāpī-kūpa-taṭa-
43. kārāma-nivēśara-sahitamugānu Kshīra-taran-

(back)

44. giṇī-tīramandu Prasanna-Virūpākṣaśvara-śrī-
45. Gōpālākṣīnāsvāmi-sannidhānamandu
46. sa-hiraṇyōḍaka-dāna-dhāra-pūrvakam-
47. gānu tri-purushōddēsamugānu tri-karāna-
48. śuddhigānu tri-vāchakamugānu danādhi-
49. kraya-parivartanamunaku yōgyamavannaṭtu-
50. gānu dhārā-dattangā samarpinchinā-
51. mu ganuka ā-chandrārka-sthāyigānu
52. anubhavinchukoni dharmam māku chērchu-
53. kuni sukhāna undēdi ani vrāyinchī yi-
54. chchīna bhū-dāna-dharma-śāsanaṃ
55. dāna-pālanayōr madhyē dānāch chhrē-



56. yōnupālanam dānat svargam a-
57. vāpnōti pālanād achyutam padam ||
58. sva-dattād dviguṇam puṇyam para-d-
59. ttānupālanam para-dattāpahārēṇa
60. sva-dattam nishphalam bhavēt mad-vamśa
61. jāḥ para-mahīpati-vamśa-jā vā yē
62. bhūmipās satatam ujjavala-dharma-
63. chittāḥ mad-dharmam ēva satatam pari-
64. pālayanti tat-pāda-padma-yuga-
65. īam śirasā namāmi ||

[Note

This is said to be a copy of an inscription, the original of which is not found. It is in Telugu characters and language and is dated the 15th lunar day of the bright half of Mārgaśīra in the year Virōdhi, 1691 of Śālivāhana era corresponding to 13th December A. D. 1769. The record mentions the gift of the village Javvādināyani Changubalagrāmam in Jayidi-sīme with all rights of possession and enjoyment for the service of God Gōpinātha, worshipped by the Mādhyava guru Lakshmīnidhitīrthaśrīpāda, disciple of Śrīvallabhatīrthaśrīpāda, disciple of Śrīkānta-tīrtha-śrīpāda of the Śrīpādarāya-māṭha by Varamalanāyanivāru, of the Vālmiki-gōtra, and Mannala-vamśa, an elephant-goad to the kingdoms Gutti Twelve and . . . . . Konkanadēśa, grandson of Metupālyam Manchirāyani Javvādī Varamūrtināyāni and son of Venkatapatināyani. The grant is stated to have been made with pouring of water in the presence of the gods Prasanna-Vinūpākshēśvara and, Gōpālakrishṇasvāmi on the bank of Kshīratarangiṇi (Palari river) and ends with the usual imprecatory stanzas.

#### 75.

Copy of the 2nd inscription found in the records of the same Māṭha at the same village (Gōpanahalli)

1. śrīrāma
2. svasti śrī-vijayābhyudaya Śālivāhana-śaka-varshangalū 1685 neya
3. sanda vartamānavāda Svabhānu-nāma-samvatsarada Kārtika sū 7 llū
4. śrīmud-rājāchirāja rājaparamēśvara praudhapratāpāpratima-
5. vīranarapati Mahīśūra Kṛishṇarājodeyaravarū Śrīrangapaṭṭanadallu
6. ratna-simhāsanārūḍharāgi sukhadim prithvī-sāmrājyam gaiyuttiralu
7. śrīmat-paramahansa-parivrājākāchārya-tvādyanēka-guṇa-sampanna-
8. rāda pada-vākya-pramāṇa-pārāvāra-pārangata sarva-tantra-svatantrar a-
9. da śrīmad-Vaishṇava-siddhānta-pratishṭhāpanāchāryar āda śrīmad-Gōpinātha
10. dēvaraśrīpāda-padmārādhakar āda śrīmatu-Śrīpādarāyara vidyā-
11. simhāsanādhiśvarar āda śrīmat-Śrīkānta-tīrtha-śrīpādangalavara
12. kara-kamala-saṅjātar-āda śrīmat-Śrīvallabhatīrtha-śrīpādangalavara vara-
13. kumārakar āda śrīmat Lakshmīnidhitīrtha-śrīpādangalavarige Togerekōte
14. Kandāchārada gurikāru Venkaṭaiyyanavarū śānabhōga Subbayya
15. Venkaṭarāmaiyya Nārāṇaiyya yī-valahōbali śānabhāgarū rā-
16. yastavarū baresi voppisida dāna-śāśana-kramaventendare śrīmad-Gō-
17. pināthadēvara dipārādhanege varsha 1 kke namma namma sambaladalli ko-
18. duvantha vartane gurikāru ga 6 śānabhāgara jana 3 kke ga 3 rāya-
19. stavarū ja 2 kke 4 Alangada śānabhāga 2 ugrānada śānabhāga 2 kāmāta
20. śānabhāga 3 Modapūru śānabhāga 2 Cheranteda śānabhāga 3 Harūru
21. śānabhāga 2 Koṭāla śānabhāgara ja 2 ga 1 kāmātada śānabhāga
22. 3 ugrānada śānabhāga 3 varushagaṭṭe- yavarinda Nāgara ga 12
23. hanneradu-varahada mērege yī-samvatsaradārabhyavāgi prati-varushadalli
24. Kandāchārādinda nāvu koṭṭu-naḍasi koṇḍu baralullavarembadāgi
25. tri-vāchā voppi baresi koṭṭa dāna-śāśana sva-dattād dviguṇam puṇyam para-
26. dattānupālanam l para-dattāpahārēṇa sva-dattam nishphalam bhavēt dāna-
27. pālanayōr madhyē dānāch chhrēyōnupālanam dānāt svargam avāpnōti
28. pālanād achyutam padam. ||

Note.

This is also a copy of an inscription whose original is not forthcoming. It is dated the 7th lunar day of the bright half of Kārtika in the year Svabhānu, 1685 of Śālivāhana

era corresponding to 12th November A. D. 1763. It records a grant, to the Mâdhva-guru Lakshminidhitirtha mentioned in the previous number, of a sum of 12 varahas annually by the officials of the Kandâchâra (Military department) including the gurikârs, shanubhogs, râyastavar, etc., (details given) in the reign of Mahîsûra Krishnarâja Vodeyaravarû (Krishnarâjavodeyar II) at Srîrangapaṭṭana. The usual imprecatory stanzas are found at the end of the record.

## 76.

Copy of the 3rd grant found at the same place.

1. śubham astu
2. svasti śrî vijayâbhyudaya Śalivâhana śakâbdangala 1699 Kalyabdah 4878 tadupa-
3. ri vartamânavâda Hêmâlambi nâma samvatsarada Kârtika śu 12 Saumya vâsara rêvatî
4. nakshatra Harusha-nâma yôga śubha-yôga śubha-karana yî kûḍida śubha dinadallu śrî-
5. mad râjâdhirâja râjaparamêśvara râjamârttânda praudhapratâpâpratima-vî-
6. ra narapati Mahîsûra simbhâsanârûḍhar âgiruva Chikkadêvarâjavaḍeyaraiyya-
7. navaru Hoyisaladêśada Kuruvankunâḍu yaḍatiṭṭina Gautamakshêtra paśhima-
8. Ranganâthasvâmiyavara sannidhânadallû prithivî-sâmrâjyam gaivuttiralu Hajarat
9. Navâbasâhêbaravara khuddu paravânikâ-prakârakke Vijayamangalakke valita-
10. vâda Maṇalunâḍu hôbaḷige sêrida Naḍande grâmada anâdi tarusu holadallu
11. śrôtriyavâgi Vidyânâthaśrîpâḍangalavarige vakkalu madippu prakârakke 60 baḷa
12. hola nigudi mâḍisi koṭṭiruvudarinda yî-aruvattu baḷa holakku baḷa ! kke varusha
13. kke rû 5 prakârakke unṭâḍu suvarṇâdâyada hana vannu prati samvatsaraû
14. koṇḍu békâda pairu paḇche mâḍikonḍu sukhavâgiralullavarû yandû
15. Vidyânâthaśrîpâḍangalavarige Vijayamangalada subeya mâḍuva Sañjî-vayya-
16. navaru Athavane śânabhâga Yallappayyanavarû Annaiyyanavarû Ratnagirimmo-
17. dâliyâru sahâ baradu kotta śrôtriya śâsana yî śâsana baredâta a-
18. ramineya Râyasta Râmakrishṇaiyya sva dattâḍ dviguṇam puṇyam para-dattânupâlanam
19. para-dattâpahârêṇa sva-dattam nishphalam bhavêt dâna pâlânayôr madhyê danâch chhrêyô-
20. nupâlanam dânat svargam avâpnôti pâlânâḍ achyutam padam

## Note.

This is also similar to the preceding 2 numbers. It records the gift of 60 baḷas (measures of grain) of land as *śrôtriya* grant with a tax of Rs. 5 per *baḷa* payable to Government, in the village Naḍande in Maṇalunâḍu Hobali belonging to Vijayamangala to Vidyânâthaśrîpâḍa by Sañjîvayya, Subedâr of Vijayamangala, Yallappayya, *athavane shanubhog*, Annaiya and Ratnagiri Modaliyâr under the written orders (*paravani*) of the Navab sâhib (Haider Ali) during the reign of the Mysore King Chikka dêvarâja Vadeyaraiya at Srîrangapaṭṭana. The grant is dated Wednesday the 12th lunar day in the bright half of Kârtika with the star Rêvatî and the Yôga Harsha in Hêmâlambi, the year 1699 of Śalivâhana era and 4878 of Kali era corresponding to 12th November A. D. 1777. The date is correct so far as the week day and the constellation are concerned. But with regard to the Yoga it is wrong, the correct yôga being Siddhi. Another inexplicable error in the inscription is the mention of the name of Chikkadêvarâja Vodeyar along with the name of Haider Ali. They were not contemporaries, the date of Chikkadêvarâjavodeyar being 1672-1704.

Copy of the 4th grant found in the same records in the same village Gôṛṇṇaḥalli.

1. śubham astu
2. Harēr līlā-Varāhasya dāṁṣṭrā-dāṇḍas sa pātu nṛh l Hēmādri-kalaśā yāti  
dhātī chhatra-śriyam dadhau l namas tunga-śiraś-chumbi-chandra-chāmā-  
chāravēl trai-
3. lōkya-nagarārambha-mūlastambhāya Smbhavē || svasti śī-vijayābhyudaya  
Śālivāhana-śaka-varuṣa sā 1689 nē sanda vartamānavāda Vyaya-nā-
4. ma-samvatsarada Chaitra-suddha 10 llū śīmad-rājādhirāja-rājaparamēśvara-  
praudha-pratāpāpratīma-raipati śī Kṛṣṇarāja-vaḍeyaiyyanavarū  
Śrīrangapaṭṭa-
5. nadallū ratna-simhāsana-ūdhaiāgi sukhadiṁ prithvī-susthira-sāmuājy m  
gaiyuttirālu Mahīśūru-nagarada hōbali sime vichāakke saluva ālida  
mahā-
6. svāmiyavara kāryake kartarāda Nāgappaiyanavarū śīmat-paramehamsa-  
parivrājakāchāryatvādy-anēka-guṇa-sampannarāda pada-vākya-pramāna  
pārā-
7. vāra-pārangata-sarva-tāntia-svatantrar āda śīmad Vaishṇava-siddhānta-  
pratiśṭhāpanā hāryarāda śīmad-Gōpīnāthadēvara divya-śī-pāda-pad-  
mārādhaakar ā-
8. da śrīmach-Chhūpāda-ājaravara vidyāsimhāsanādhiśvarar āda śīmat-  
Śrīkāntatīrtha-śīpādangalavara kara-kamala-saṁjātar āda śrīmat-Śrī-  
vallabha-
9. tīrtha-śīpādangalavara vara-kumārakar āda śrīmal Lakshmīnidhitīrtha-  
śīpādangalavara maṭhada bhaṇḍārakke baresi koṭṭa śīōtriya-mānya-  
sādhana-krama-
10. ventendare Piriyāpattānada sthālakke valitavāda Muttūna hōbali Karaḍige  
Sivālaya grā l Jākūra hōbalige saluva Bālēkaṭṭe grāma l ubha-
11. yaṁ grā 2 nnū śīōtriya-mānyavāgi koḍistevāda kāraṇa ī-grāmagaḷu  
bahu-divasadārabhyavāgi giḍu-kaṭṭe pālāgi ānegala saṁchāra vyāghraga-
12. la bhaya saha īti-bādhegalinda bahuśā arūpavāgi iddudarinda ī-grāmagaḷa  
rūharisu bagye śīōtriya-mānyakke koḍi-
13. stevāgi yī-grāmagaḷa chatur-bhūmi-yallēkaṭṭinōḷage kāḍukaṭṭiruva giḍuga-  
lannellā hāna-honnugalannu muttisi taridu halla tittu sa-
14. mana mādi bhūmi achchukaṭṭige tandu pairu māḍidalli yī-grāmagaḷa chatur-  
bhūmi yallekaṭṭinōḷage haridashṭu bhūmigu ippattunā-
15. lkusērina baddhane koḷagada ēlate gadde beddalu bījavari kha l vācu  
khaṇḍugakke kandāya kangu 10 hattu hāna mērege varuṣam-
16. pratiyallū arāmanege sallisikonḍu baralullavarū yī-bage bahu-divasadāra  
bhya arūpavāgidā grāma bhūmi rūharisatakka bagye
17. maṭhadindā hāna-honnugala muttisi giḍugala taridu halla-tittugala samana  
mādi bhūmi achchukaṭṭige taruva pariyaṇta Vyaya-nāma-sam-
18. vatsaradārabhya Vikriti-samvatsaradēvarege ayidu varsha sarvamānya-  
vāgi anubhavisikonḍu ā-bālika yī-bhūmiyali rā-
19. gi bhāta kabbi sūnṭhi arisina mēnasige hoge pairu bāle badare ādike tengu  
muntāda yēru phala pairu māḍikonḍa hottigū bī-
20. javari kha l vōndu khaṇḍugada paristarānakke kandāya kangu l vardu  
varahamēre koṭṭu baral-ullavarē horatāgi gadde be-
21. ddalu bhūmige hechhege sachehēgū ḍake tengina-phalakke vārakkū kāraṇa-  
villa yī-grāmagalige dēvādāya hola sāl gadde khao ho-
22. stāgi kere kaṭṭidali ā-kere kelagaṇa nīruvari achchukaṭṭina bhūmi kha 10-  
hattu khaṇḍugakke kaṭṭu koḍagi kha 2 khaṇḍuga
23. haḷagere kaṭṭi ruju hattistare ā-kere-kelagaṇa nīruvari bhūmiyali bījavari  
kha 10 hattu khaṇḍugakke kaṭṭukoḍagi kha 1½
24. munde ī-keregala āraikege grāma-mastakadali gadde bījavari kha 2 yaraḍu  
khaṇḍuga hola guttuge yaraḍu chakra vā-
25. ja muntāda kaivāḍadavarige gadde bījavari kha l hola sārīgēli sahā yī-mēre  
kaṭṭukoḍage dēvādāya sahā yidalla-
26. de ninta achchukaṭṭina gadde beddalu bhūmige nimma-śāya ayidu varsha-  
tumbida mēle gadde beddalu bhūmi bījavari kha l
27. khaṇḍuga 1 ke dhruva rinta kandāya kangu l aksharēdallu kaṇṭhīrāyī  
gulige hattu hāna prakārakke tettū baralullavarū

28. yî-grâmagala mane katti karatandu nilisidantha prajegalaṇḍa barataḥka  
hoge-haṇa maneṇa tegeda bāgila haṇa sunka hommu
29. kuriderige maggagāṇike nāmagāṇike jātikūṭa samayāchāra tappu neppu  
muntāda terige tyāmānavai virāda sahita-
30. vāgi ā-chandrārka-sthāyigalāgi sukhadali anubhavisikoṇḍu baraluḷḷavaru  
î-śrōtriya-mānyavu nīvu māḍuvan-
31. thā ādhi-kṛaya-dāna-parivartanegaḷ emba vyavahāra-chatuṣṭayakkū saluvu-  
dendu baresikoṭṭa śrōtriya-mānya-
32. sādhaṇa sva-dattām para-dattām vā yō harēta vasurdharām l shasṭṭir  
varsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ || sva-dattā
33. putrikā dhātṛi pitri-dattā sahōdarī anya-dattā svayam mātā dattām bhūmim  
parityajēt || Indrah prichchha-

(Back.)

34. ti chāṇḍālīm kim idam pachyatē tvayā sva-māmsam surayā śiktam kapālēna  
chitāgnirā dēva-brāhmaṇa-vittāni balā-
- 35 d apaharanti yē tēshām pāda-rajō-bhītyā charmaṇa pihitam mayā śrī-Rāma.

Note.

This record is similar to the three previous inscriptions. It begins with the usual invocation to the Boar Incarnation of Vishṇu and to Sambhu. It records the grant under certain conditions (specified) of the villages Karaḍige Sivālaya in Muttūr-hōbli and Bālekattē in Jākū hobli belonging to Piriyaṇṭṭana-sthala as śrōtriya-mānya to the guru of the Śrīpādarāya Mutt, Lakshmīnidhitīrtha-śrīpāda, disciple of Śrīvallaḥa-tīrtha, disciple of Śrīkāntatīrtha, by Nāgappaiya, head of the office of the management of Mahīśūru-nagarada-hobli during the reign of King Kṛishṇarājavarāyaya (Kṛishṇarāja-Voḍeyar II) at Seringapatam. The villages granted had fallen into decay and were overgrown with jungle infested by elephants and tigers. The object of the grant was the restoration of the villages to their former good condition by clearing the jungle and making the ground fit for agriculture. All this was to be done at the expense of the mutt. Suitable remissions were made in the rental to be paid by the mutt for the villages during the first 5 years and for the construction of tanks etc.

The grant is dated the 10th lunar day of the bright half of Chaitra in Vyaya, the year 1689 of Śālivāhana era. According to Svamikannu Pillai's Tables, Śaka 1689 corresponding to Sarvajit begins on Vaisākha śu 7; so Vyaya was current in Chaitra of A. D. 1767. The grant ends with the usual imprecations.

78.

On a stone set up in a grove of trees on the bank of the Pālār river to the east of the village Jayamangala in the Hobali of Bētmangala.

Size 2'—3'' × 1'—6''.

- |                       |                         |
|-----------------------|-------------------------|
| 1. śubham astu śrīma- | 6. nama bhakti-viśvāsa- |
| 2. tu-Sugutūru        | 7. dinda koṭṭanta mā-   |
| 3. Mummaḍi Tammarāya- | 8. nya hola hattu ko-   |
| 4. ru Paṇḍita Malla-  | 9. ḷaga gade . hattu    |
| 5. pa-voḍeyarige      | 10. koḷaga . . . . .    |

Note.

This inscription records a grant of land with the sowing capacity of 10 koḷagas by the illustrious Mummaḍi Tammarāya, chief of Sugutūr, as mānya (a rent-free land) to Paṇḍita Mallapa-voḍeyar. The date of the grant is not given.

79.

On a boulder in the hillock near the Jodi village Tambārahalli in the Hobali of Bētmangala.

Size 2'—6'' × 1'—6''.

Kannada language and characters.

1. Plavanga-samvatsara-
2. Vayisāka-bahu-
3. ḷa 12 lu Rāma-

4. gaudayanavaru
5. Bīragavuḍaya-
6. navaru keṛeya
7. kaṭisidaru . . .

*Note.*

This records the construction of a tank by Rāmagaḍayanavaru and Bīragavuḍayanavaru on the 12th lunar day of the dark half of Vaiśākha in the year Plavanga.

*Goribidnur Taluk.*

80.

On a stone lying on a ridge near the tank at the village, Gollahalli in the Hobali of Gōribidnūr.

Size 4'—0" 3'—6".

Telugu language and characters.

1. svastīśrī-vijayābhyudaya Śālivāhana-śaka-varushangalu 1469 neya chele Plavanga-Kārtika-
2. suddha 15 Sukravāram nāḍu śrīman-mahā-rājādhirāja rājaparamēśvara śrī-Vīrapratā-
3. parāyaru ratna-sinhāsanārūḍhulayi prithvī-sāmbrajyaṃ chēyuchunḍugānu
4. Yajuś-śakhādhyāyulaina Sōma-vamśōdbhavulayina śrīman-mahā-maṇḍa-lēśva-
5. ra Rājula komāruḍu śrī-Kōnappayyadēva-mahārājulugāru Kāsyapa-
6. gōtram Kātyāyana-sūtram Maṇeyagāri koḍuku Anche Kṛishṇappadāsulaku yichchi-
7. na dharma-śāsanaṃ prati Sanivāramunnu Tiruvengalanāthuniki dīpōtsa-vāniki
8. . . . . vōlagimpukoni yuṇḍeyanduku . . . . . palliki chērina
9. cheruvu-kinda . . . bhūmini mānyamugā dhārā-pūrvakamugā sadyaḥ-
10. parichchēdamugā yichchināmu yī-tathātithi ārabhya putra-pautra-pāram-
11. paryamugā anubhāvimpamāni vrāyinechi ichchina śāsana
12. dīniki tappinavāru talli-taṇḍrulaku drōhamu jēsinavāru śrī ||

*Note.*

This inscription records a grant of some land below the tank at . . . . . as a mānya to Anche Kṛishṇappadāsa, son of Maṇeyagāru of Kāsyapa-gōtra and Kātyāyana-sūtra for the expenses of lighting lamps before god Tiruvengalanātha every Saturday, by Kōnappayyadēva-mahārājulugāru, son of the mahāmaṇḍalēśvara Rājulu of Yajuśśakhā and lunar race, while the mahārājādhirāja paramēśvara Vīrapratāparāya was ruling the earth seated on the jewelled throne. The date of the inscription is stated to be Friday the 15th lunar day of the bright half of Kārtika in the year Plavanga, 1469 of Śālivāhana era and corresponds to 28th October A. D. 1547. The record thus falls in the reign of the Vijayanagar King Sadāśivarāya. The grant ends with the usual imprecations. But whether Vīrapratāparāya mentioned in the inscription is another name of Sadāśivarāya it is not easy to decide. Evidently there was no other king at the time who had the titles mentioned in the grant.

81.

On a rock to the north of the village Kōḍigānahalli in the Hobali of Manchēnahalli.

Size 1'—6" × 1'—6".

Kannada language and characters.

- |                    |                   |
|--------------------|-------------------|
| 1. mangarasara sa- | 4. i sāsānake mū- |
| 2. rvamānyada hola | 5. ḍaṇa mangala   |
| 3. gadde ondu khaṇ |                   |

*Note.*

This inscription records the grant, free from imposts, of land with the sowing capacity of one khaṇḍuga, to Mangarasa.

On a stone lying near a valley in the village Halêhalli in the Hobali of Marchêna-halli.

Kannaḍa language and characters.

1. śrīmatu-Dundubhi-
2. sanivatsarada Āśvīja
3. suddha 5 Śu śrīmatu-
4. Timmappa-ayanavaru
5. nāḍa maduveya sunkava-
6. nu dharmakke biṭṭu koṭṭaru
7. idanu tapisidavarige
8. Kāśīvalli gô-hatya-
9. da pâpa . . . . .

Note.

This inscription records the remission of tax on marriages throughout the *nâḍ* by the illustrious Timmappaiya on Friday the 5th lunar day of the bright half of Āśvīja in the year Dundubhi. The record ends with the usual imprecation.

On a *mâstikal* lying on the elevated ground near the village Karigânahalli in the Hobali of Doḍḍakurugôḍ.

Kannaḍa characters and language.

- |                         |                        |
|-------------------------|------------------------|
| 1. khaya-sam-           | 8. dēvan-âlvikeyalu    |
| 2. vastarada . . . . .  | 9. . . . bavaradalu    |
| 3. Bhâdrapada-          | 10. . . . pôge avana   |
| 4. ba 11 Sôma-          | 11. sati sahânuhûti-   |
| 5. vâradandu            | 12. yam pondi suralô-  |
| 6. svasti samasta . . . | 13. kake sandalu . . . |
| 7. . . . . Ganga-       |                        |

Note.

The stone containing this inscription is a *mâstikal* i.e., a stone erected in memory of a woman who entered into the funeral pyre of her husband. The present record is, dated Monday the 11th lunar day of the dark half of Bhâdrapada in the year Kshaya. It states that somebody died in a battle during the reign of Gangadēva and that his wife committed *sati* and departed to heaven.

On a stone lying by the side of an old well near the village Hunasanahalli in the Hobali of Kuragôḍu.

Size 5'—0"×1'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmarâ-châravê trailôkya-nagarârambha-mûlastambhâya Sambhavê l. svasti śrī-
2. jayâbhyudayaśoka-varsha 1276 neya Jayasamvatsarada Chayitra-śu 1 Maṃ svasti śrīman-mahâ-maṇḍalê-
3. śvara ari-râya-vibhâḍa bhâshege-tapuva-râyaraganda Hindurâyasuatrâṇa pûrva-pâśchima-dakshina-samudrâ-
4. dhipati śrī Vira-Bukkaṇṇa-Voḍeyaru Hoisalânvaya-mahîmaṇḍalamam nija-bhuja-maṇ-
5. danavâgi pâlisuta Hosa-paṭṭanadali, sukha-sankathâ-vinôḍadim râjyam geyvutta tanna paṭṭadarasi Jômadêvi-
6. yara kumâra śrī-Virupaṇṇa-Voḍeyarige Penugonde . . . . . â-paṭṭanadalli sukhadinda

7. rājyava paripālisuvalli . . . pradhāna . . . . . kōṭeyam kaṭṭisida Hem-  
mājige
8. sarvamānyavāgi biṭṭa grāma . . . . . Baḍagaṇa Virupapuravendu prati-  
nāma
9. . . . . mangala mahā śrī
10. . . . . r madhye . . . . . rupālanam
11. . . . . 1

## Note.

This inscription records the grant of the village . . . . . re-named North Virupapura as sarvamānya for having built a fort to Hemmōja by Virupanna-voḍeyar, governor of Penugonḍe and the son of the Vijayanagar King Vira Bukkanṇa-voḍeyar (with usual titles) and his queen Jōmadēvi. The Vijayanagar king is stated to have been ruling at his capital Hosapaṭṭaṇa. The date of the grant is Tuesday the 1st lunar day of the bright half of Chaitra in Jaya, Śaka year 1276 corresponding to the 25th March A. D. 1354.

## 85.

On a stone lying in the waste land belonging to the village Marupaḍugu in the Hobali of Kurugōḍu.

Size 3'—×3'—6".

Kannaḍa language and characters.

- |                                |                                      |
|--------------------------------|--------------------------------------|
| 1. krōḍhi-samvastarada Mā-     | 9. dalāda dēvatā-kāryake gaṇā-       |
| 2. rgaśira śu 7 Śu śrī-Viṭalē- | 10. rādhana . . . . . sunkavanū      |
| 3. śvara-mahā-arasugaḷige      | 11. biṭṭu koṭṭa mahājanangala . . .  |
| 4. Śrīrangarāja-arasugaḷi-     | 12. . . . .                          |
| 5. ge dhaimav āgabēkendu       | 13. . . . dharma-śāsana āvanānu      |
| 6. . . . Kaṭeya Tiruven        | 14. tappidare tamma tande tāya Vāra- |
| 7. gaḷanātha dēvarige amṛi-    | 15. nāśiyalli konda pāpake hō-       |
| 8. tapaḍi dīpārādhara mo-      | 16. hanu śrī śrī                     |

## Note.

This inscription is fragmentary and seems to record the gift of customs duties in some place for the service of God Tiruvengalanātha, such as the offering of food and lighting of lamps by the mahājanas in order that merit might accrue to Viṭṭahalēśvara mahā-aiśu and Śrīrangarāja-arasu. The record is dated Friday the 7th lunar day of the bright half of Mārgaśira in the year Krōḍhi. The usual imprecation is found at the end of the grant.

## 86.

On a stone lying by the side of a decayed well in a grove of *honge* trees near the village Tātanakallu in Kurugōḍu Hobali.

Size 5'—6"×3'—6".

Old Kannaḍa language and characters.

1. svasti samadhigata pancha-mahāśabda Pallavānvaya-
2. tilaka śrīman-Nolambādhirāja . . . . .
3. Ayyapadēvana magan
4. svasti samasta-bhuvana-
5. vinuta Ganga-kula-
6. tilaka rājanya-
7. maṇi Kōlāla-pu-
8. ra-paramēśvara śrīma-
9. t-Priththuvīpatiya ma .
10. Nanniyagangan Aniya .
11. . . . . nḍa .Bīraṇḍambam
12. . paḍeyan aṇṇaṭṭi-

13. dode kâlegaduḷ vîṇa-
14. ra taltinidu sattān âṭange
15. ūrokkalu mājanamum
16. koṭṭa kaḷani ikkaṇḍugam
17. makkaḷa makkaḷ varegam
18. salguṃ

*Translation.*

Be it well ; While the son of the illustrious Nōlambādhirāja Ayyapadēva, obtainer of the band of five musical instruments, an ornament to Pallava race, (was reigning)--Be it well. Nanniyagangan Aniyagaṇḍa, a servant (?) of the illustrious Prithvīpati, an ornament of Ganga family, famous all over the world, a gem among Kings, lord of Kōḷālapura, fought in a battle during the attack of the army by Bīra-nōlamba and died after piercing hostile warriors. The people of the village and the mahājanas granted to him paddy fields of the sowing capacity of 2 khaṇḍugas to be enjoyed by his descendants.

*Note.*

This inscription records that during the invasion of the Ganga Kingdom in the reign of Prithvīpati by the Nōlamba prince Vīra Nōlamba, son of Ayyapa (A. D. 918-929), one Nanniyagangan Aniyagaṇḍa, a follower (?) of the Ganga King Prithvīpati fought and died and that some grant was made by the mahājanas for his descendants. The Ganga King Prithvīpati here referred to is probably the same as Prithvīpati II, son of Māraṣimha and great grandson of the Ganga King Sivamāra Saigoṭṭa.

**87.**

On a stone in a valley to the east of the village Kottūr in the Hobali of Tonḍebhāvi.

Size 5' × 3'.

Telugu language and characters.

1. śubham astu svasti śrī-vijayābhyudaya Śālivāhana-śaka-varshambulu 1468  
aguneti tad-u-
2. pari vartamāna Parābhava-samvatsara-Śrāvaṇa-ba 8 lō śrīman-mahārājādhi-  
rāja-rājaparamēśvara
3. śrīvīrapratāpa Sadāśivadēvarāya-mahārāyalu ratra-simhāsanārūḍhulai pri-  
thvīsāmbrājyam jê-
4. yuchuṇḍugānu śrīmad-dēvadēvōttama-śrī-Tiruvengalārāthuni . . chappa-  
rānuku Aubalê-
5. śvaradēvuni chapparānuku Ātrēya-gōtram Āpastamba-sūtram yajuś-śākhā-  
dhyāyulaina
6. śrīman-mahā-maṇḍalēśvara Rāmarāju Timmayadēva-mahārāju komāruḍu  
Kōnappayyadēva-
7. mahā-ājugāru śrī-jayantī-puṇyakālāna tama taṇḍri Rāju Timmarājuku puṇya-  
ngānu
8. tamaku rāyakatanāruku pālincina Penugonḍa-rimalō . . . puranapai-  
kam suvarṇādāya
9. . . . . ra sunkamanu chapparānaku dharmangānu idichi . . . . .  
chandrādulu sākshi
10. sva-dattām para-dattām vā yō harēti vasundharā shashti-varsha-sahasrāni  
vishthāyām jāyatê krimih
11. dāna-pālanayōr madhyē dānāch chhrēyōnupālanam dānāt svargam avāpnōti  
pālanād achyutam padam śrī

*Note.*

This inscription records the grant of the land-tax and tolls of the village . . . in Penugonḍa-sime for erecting a maṇṭapa in the temple of gods Tiruvengalārātha and Aubalēśvara made by Kōnappayyadēvamahārāju of Ātrēya-gōtra, Āpa: tam-ba-sūtra and Yajuś-śākhā, governor of Penugonḍasime and son of the mahāmaṇḍalēśvara Rāmarāju Timmayadēva-mahārāju on the holy occasion of Śrījayanti (Krishna's birth day) for the merit of his father, during the reign of the Vijayanagar King Sadāśiva-rāya. The record is dated the 8th lunar day of the dark half of Śrāvaṇa in Parābhava, the year 1468 of Śālivāhana era corresponding to 19th July, A. D. 1546.



On a stone lying by the side of a canal in the boundary of the village Hunasênahallu in the Hobali of Nagargere.

Size 3' x 3'.

Telugu language and characters.

1. śubham astu svasti śrī-vijayābhyudaya Śālivāhana śaka-va-
2. rushambulu . . . . agunēti Krōdhana-samvatsara-pushya-śu 7
3. Śu-lu śrīmad-rājādhirāja rājaparamēśvara śrīvīra-patāpa śrīvīra-Sadā-
4. śivadēva mahārāyalu Vidyānagaramandu ratna-simhāsanārūḍhulai pri-
5. thvī-sāmbrājyam chēyachūṇḍugānu Perugonḍa Bhōgasamudram Hanumanta-
6. Perumālu-divya-śrīpāda-padmaṃbulaku Ātrēya-gōtreṃ Āpastamba-sū-
7. tram ya juś-śākhādhyāyulaina śrīman mahāmaṇḍalēśvara Rāmarāju Tirumale-
8. dēva-mahārājayya . . . . vāri komānuḍu Rāmarājuḡānu yichina
9. dharma-śāsana sāmī Sadāśivadēva-mahārāyalu māku ama-
10. ra-nāyakatanānīki pālirchina Penugonḍa-simalō paṭṭa nāna malige
11. sunkamunu mā-taṇḍriki puṇyalōkāvatigānu . . . .
12. [pu] nyakālamandu sa-hira nyōdaka-dāna-dhārā-pūvakangā
13. yistimi . . . ā-chandrārkanḡānu anubhvinchēdi
14. ani vrāvinchi ichchina dāna-dharma śāsaramu śrī śrī
15. sva-dattād dvigunam puṇyam para-dattārūpālanam para-da-
16. ttāpahārēṇa sva-dattam nishphalam bhavēt mangala mahā śrī

Note.

This inscription records the grant of the tax on shops (*maligesunka*) in the towns in Penugonḍasīme to god Hanumantaperumāl in Penugonḍa-Bhōgasamudram by the mahāmaṇḍalēśvara Rāmarāju Tirumaladēva mahārājayya's son Rāmarājuḡānu to whom the office of the governor (*amara-nāyakatana*) of Penugonḍasīme was favoured by the king Sadāśivarāja (with titles) of Vidyānagara. The grant is dated the 7th lunar day of the bright half of Pushya in the year Krōdhana. The name of the Śaka year in which the grant was made is illegible.

Mulbāgal Taluk.

On a stone set up in a field to the west of Mulbāgal town.

Size 5'—6'' x 2'—3''.

Kannāḍa language and characters.

1. śubham astu svasti śrī-vijayābhyudaya
2. Śaka varsha 138. neya Vyaya-samvatsa-
3. rada Mārgasira ba7 lu śrīman-mahā-maṇ-
4. ḍalēśvara mēdinīmīsaragaṇḍa Kāthāri-sā-
5. luva Sāluva-Narasingayyadēva-mahā-ara-
6. sugaḷu Muḷuvāgila baṇajiga Vīrasetiya
7. maga Vīrasetige koṭṭa dharma-śāsana nīnu
8. Muḷuvāgilalū atithi-abhyāgatarige arnadāna-
9. māḍikoṇḍu ihantha dharmagaḷanu kēli nāvu
10. santōshadinda Vīraseti māḍida dharmake umbaliyā-
11. gi dayamāḍi koṭṭantha dharmma-śāsana-
12. nirṇaya l ninage Muḷuvāgila paṭṭaṇḍalū
13. baṇajigaru aramanega tettu baha
14. sahāya ga 133 nū mariyāḍeya um-
15. baḷiyāgi saluvadu . . . āya kaḍeya sunka . . .
16. vaḷavāru sahavavāgi tettu baha ēn ullēḍanū
17. Vyaya-samvatsarada Kārtika śu 15 dīpa-dha-
18. rmmake endendigū sarvamānyavāgi
19. biṭṭevu nīnu Sivarātreya dharma Sōmavāra-dharma
20. samārāḍhanega Muḷuvāgila rājyada Āvani-nāḍa

21. volagana Dāsamāraṇḍahalli-grāmavanu . . . . .
22. sarvamānyavāgi rīvu putra-pautra-pāram-pareyāgi
23. nādasikonḍu pūrva-mariyādeya dharmaga-
24. lannu nādasuttā bahudendu baredu koṭṭa dharma-
25. śāsana . . . . . Muḷuvāgila rājyada . . . . .

(Back.)

26. sada Kataṇḍahallīyanū saha anubhavisikonḍu
27. adara . . . . . sunka volavāru hoṇavāru vola-
28. gāgi ēnulladanu sarvamānyavāgi koṭṭevāgi idaroḷa-
29. guḷla nidhyādyashta-bhōgagaḷannu nīvē nimma putra-pautra-
30. pāraparyavāgi sarvamānyavāgi anubhavisuvudendu
31. koṭṭa dharma-śāsana ī-dharmake sahāya māḍade
32. tappidavaru . . . . . gōva konda
33. mahā-pāpake volagāguvaru endu baredu .
34. koṭṭa dāna-dharma-śāsana ||

Note.

This inscription records the grant by the mahāmaṇḍalēśvara, champion over the moustaches of the world, *Kathāri-sāluva*, Sāluva Narasingayyadēva mahā-arasu to Vīraseṭi, son of Baṇajiga Vīraseṭi at Muḷuvāgil, of the following : (1) The annual tax of 133 *gadyāṇas* consisting of professional tax ? (āya), tolls, import duties, etc., paid by the *baṇajigas* of Muḷuvāgil town as *sarvamānya* for meeting the lighting expenses incurred on the 15th lunar day of the bright half of the month Kārtika. (2) The village Dāsamāraṇḍahalli, in Āvāri-vāḍu in Muḷuvāgil as a *sarvamānya* for making charities or Sivarātri day and on Mondays. (3) The revenue derived from tolls, import and export duties of the village Kataṇḍahalli (?) for his own personal use.

The record is dated the 7th lunar day of the dark half of Mārgaśīra in the year Vyaya, 1388 of Śaka era, corresponding to 29th November A. D. 1466.

## 90.

On a boulder to the north of the temple of god Ādi Hanumanadēva on the road leading to Śīnivāsapur from Muḷbāgal.

Size 5'—6" × 1'—9".

Kannada language and characters.

1. śubham astu Śārvari-samvatsarada Āśīja-ba 5 lu
2. śrīman-mahā-Nārasimha Kadireya Nārasimhadēvara sēvege . . .kāvalu-kārarige
3. Dēvarāja-Vodeyaru rājyava paripālisuvalli Muḷuvāya-rājyavaru Hariyapa Vodeyaru paripālisalāgi śrī-Nārasimhadēvara . . . . .
4. . . . . iralāgi . . . . . nūra sthānadalu . . . . .  
nimmage danḍeya mānyavanū naḍesidhēve ||
5. . . . . sāmnyavaru anubhavisikonḍu . . . . . dēvara kattaḷeya pari-pālisikonḍu nimma
6. vamsa-pārapareyāgi . . . . . sēve ēn unṭadanu . . . . . kādu-konḍu
7. nimma nāḍa . . . . . hēru-sunkagaḷinda anganada namma svāmi-sēvege
8. anubhavisuvudu endu ā-Nārasimhadēvara pādadoḷu sēve nādasikonḍu sukhadali ihudu
9. sva-datām para-datām vā yō harēta vasundharām shashti-yaisha-sahasrāṇī viṣṭhayaṁ jāyatē krimiḥ Nārasimha śrī

Note.

This inscription belongs to the reign of Dēvarāja Vodeya of Mysore and records that during the rule of Muḷuvāy Kingdom by Hariyapa Vodeya, a grant of the customs dues in the nāḍu was made to the watchmen at the temple of the god Kadireya Nārasimhadēva for the service of offering flower-garlands to the said god. The record ends with the usual imprecation.

91.

On a rock situated on the road to Yaluvahalli near the village Bêvuhalli in the Hobali of Mulabâgal.

Size 6'—6''×4'—6''.

Kannaḍa language and characters.

1. manumata-samvatsara Kârtika su . . .
2. dalu Muḷuvâya-nâḍa prabhu Dâmôdara-
3. ayyanavaru Sômêdêvara dipârâ-
4. dhanegendu tamage saluttidda sunka terigeya-
5. nu biṭṭu koṭṭaru

*Note.*

This record contains a grant of customs duties made in the month Kârtika in the year Manmatha by Dâmôdarayya, lord of Muḷuvâyanâḍu for the expense of lighting lamps before god Sômêdêvaru.

92.

A copy of a copper-plate grant in the possession of Lakshmanâchârya, Jôdidâr in Mulabâgal.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka varushagaḷu 1690 nê Îśvara-samvatsara-Kârtika-
2. śu 15 puṇyakâladallu Kaunḍinya-gôtrada Âpastamba-sûtrada Yajuh-śâkhâ-dhyâyigalâda
3. Râjâchâryarige Mavudgalya-gôtrada Âśvalâyana-sutrada rik-śâkhâdhyâyigalâda
4. Subbanâchâryara putrar âda Śrînivâsâchâryaru barasi koṭṭa dâna-śâsanakrama hêgendare adâgi
5. nîvu bahu-kuṭumbigalâda kânaṇa namage pûrvadârabhya naḍeyuva Venkaṭagirikôṭe
6. kere keḷage yiru Râyiguṭada baḷiya Venkaṭagirikôṭe Râmâchâryara gadege pûrva || koḷaga gadde-
7. yannu î-dina sa-hiraṇyôḍaka-dâna-dhârâ-purvakavâgi koṭṭu idheyâgi nimma putra-pautra-pâramaparya-
8. vâgi anubhavisikonḍu japa-dêvârchana vyâkhyâna kâlagalalli namma śrêyaḥ prârthane mâḍi sukhadalli iruvu-
9. du yendu barasi koṭa dâna-śâsana êkaiva bhagirîlôke sarvēśhâm êva bhû bhujâm na bhôjyâ na kara-grâhyâ
10. vipra-dattâ vasundharâ na visham visham ityâhur brahma-svam visham uchyatê visham êkâkinam hanti brahma-svam putra-pautrikam ||

*Note.*

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the gift of wet land of the sowing capacity of 10 koḷagas situated to the east of the wet field of Venkaṭagirikôṭe Râmâchârya near Râyaguṭta below the tank at Venkaṭagirikôṭe, by Śrînivâsâchârya of Maudgalya-gôtra, Âśvalâyana-sûtra, and Rik-śâkhâ, son of Subbanâchârya, to Râjâchârya of Kaunḍinya-gôtra, Âpastamba-sûtra and Yajuh-śâkhâ as a hereditary estate in order that the grantee might pray for the well-being of the family of the granter on the occasion of his performance of religious duties. The date of the inscription is the 15th lunar day of the bright fortnight of Kârtika in the year Îśvara, the year 1679 of Śâlivâhana era and corresponding to November 26, 1757 A. D., but it cannot be verified. The grant ends with the usual imprecation.

93.

Copy of another copper-plate grant in the possession of the same Lakshmanâchârya.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śakâbda 1692
2. neya tad-upari vartamâna Vikriti-nâma-samvatsara-
3. Âshâḍha-bahula 15 puṇyakâladalu śrîmad-Venkaṭarâ-

4. mächâryara putrarâda sthalâda Narasimhâchâryaru Vâdhû-
5. la-sagôtra Yajuh-sâkhâdhyâyigalâda sthalâda
6. Śrīnivāsâchâryaru Kaundinya-gôtrâda Râjâchâryara-
7. putrarâda Anṇayâchâryarige bhûdâna-dharma-sâ-
8. sana-barasi koṭṭa krama hêgendare namma Śrīnivāsâchâ-
9. ryarige Muḷabâgalige sêrida Bommasamudrada-
10. lli nammage naḍeyatakka bhaṭamânya hola ' 2 gadde ' 2
11. ubhayam nâlku-koḷaga bhûmiyannu namma Śrī-
12. nivāsâchâryarige sad-gati-nimittavâgi sa-hiranyô-
13. daka-dâna-dhârâ-pûrvakavâgi sûryôparâga-nimitta-
14. vâgi tri-karaṇa-tri-vâchakavâgi baredu koṭṭa bhû-
15. dâna-dharma-sâsana idannu putra-pautra-pâramparavâgi
16. anubhavisikoṇḍu baruvudu śrī śrī śrī śrī
17. Indrah prichchhati chândâlîm kimidam pachyatê tvayâ
18. śva-mâmsam surayâ siktam nri-kapâlê chitâgninâ l dē-
19. va-brâhmaṇa-vrittis tu yê haranti narâdhamâḥ l tē-
20. shâm pâda-rajô-bhityâ charmanâchchhâditam mayâ l
21. sva-dattâd dviguṇam puṇyam para-dattânupâlanam l para-
22. dattâpahârêṇa sva-dattam nishphalam bhavêt l dâna-pâlana-
23. yôr madhye dânaḥ chhrêyônupâlanam dânat svargam avâpnô-
24. ti pâlânâd achyutam padam l

*Note.*

This is said to be a copy of a copper plate grant, the original of which is not found. It records the grant of a *Bhaṭamânya* land belonging to one Śrīnivāsâchârya and situated in Bommasamudra, near Muḷbâgil to Anṇayâchârya, son of Râjâchârya of Kaundinya gôtra, made by Narasimhâchârya, son of Venkaṭarâmachârya, and Śrīnivāsâchârya of Vâdhulasagôtra and Yajus sâkha on the occasion of a solar eclipse of the spiritual welfare of the owner Śrīnivāsâchârya whose descendants the donors appear to be.

The inscription is dated the 15th lunar day of the dark half of Āshâdha in the year Vikṛiti Śaka 1692, corresponding to 22nd July A. D. 1770.

**94.**

A Copy of a copper plate grant in the possession of Nandagudi Śrīnivāsâchârya in Muḷbâgal town.

1. svasti śrī-vijayâbhudaya Śâlivâhana-
2. śaka-varsha-Khara-samvatsara Āsvijâ ba 10 lu
3. vêda-śâstra-sampannarâda Venkaṇnâchârya-
4. ravarige Kannasamudrada śânabôva
5. Jôgappanavaru koḷisida dâna-patra-
6. kramaventendare śrīmatu râja Śrī-Ranga-
7. râyarayyanavaru Kâshtiya baḷiyalli
8. . . . bhâgôttarâda bhûmiyannu
9. dâna-mâḍi koṭṭu iddudannu
10. idaralli hola  $\frac{1}{4}$  gade  $\frac{1}{4}$  yannu
11. nimma putra-pautra-pâramparavâgi
12. naḍasikoṇḍu baruvudu embudâgi
13. Śrīrangarâryaru nirûpisida prakâra
14. nimma putra-pautra-pâramparavâgi anu-
15. bhavisikoṇḍu baruvudu yendu daya-
16. pâlisida dâna-patra sva-dattâm, para-dattâm vâ
17. yô harêta vasundharâṃ shashti-varsha-
18. sahasrâṇi vishṭhâyâm jâyatê krimiḥ.

*Note.*

This is said to be the copy of a copper-plate grant the original of which is not forthcoming. It records the gift of some dry and wet lands near the village Kâshti to Venkaṇnâchârya by Jôgappa, *sênabôva* of Kannasamudra under the instructions of the illustrious Râja Śrīrangarâyarayya on the 10th lunar day of the dark half of Āśvayuja in the year Khara. It is difficult to say who this Śrīrangarâya was. The grant ends with the usual imprecation.

On a boulder below the tank at the village Doddabaṇḍahaḷli in the hobli of Muḷa-bāgil.

Size 8'—0" × 6'—5".

Kannaḍa language and characters.

1. śrī-guravēnamah
2. Virōdhikṛitu-samvatsarada śrāva-
3. ṇa su 5 lu śrīmatu-Muḷa-
4. vāya Viṭhapagaḷa kāryake kartar āda
5. śrīmatu . . . nāda Dāmōdara Ayyagaḷavaru
6. śrīmatu-Lakhaseti maga Rāma . . . . .
7. setṭarige koṭṭa bhū-dāna-dharma-śāsana-kṛamav ent endare nam-
8. ma ādalitake valitavāda Lakhasetihaḷliya gavuḍu-
9. prajegaḷa anumatiyinda kereyana katisida
10. sambandhavāgi kereya kelage mēlubhāgada kallu-
11. guṇḍina kelabhāgadalli hattu koḷaga gadeyanu sarva-
12. mānyavāgi koṭṭaru idanu pālisidavaru Gange-Vāra-
13. ṇāsiyali sahasra-gōva dāna-māḍida punya-bhāgigaḷu
14. idake tapidavaru pāpake hōharu idake gavuḍu-
15. prajegaḷa voppa dāram vā pālanam vēti dānāc chhrē-
16. yōnupālanam dānāt svargam avāpnōti pāla-
17. nād achyutam padam śrī-guru-pādayē gati || śī śrī

Note.

This inscription is dated the 5th lunar day of the bright half of Śrāvana in the year Virōdhikṛitu and records a grant of a piece of rice-land with the sowing capacity of 10 koḷagas below the tank at Lakhasetihaḷli to Rāmasetti, son of Lakhasetti, by Dāmōdara-ayya, agent to the illustrious Viṭhapa of Muḷavāy with the consent of the gaṇḍa and other people of the village. The record ends with the usual imprecations.

On a rock lying on the road to Pichehaguṇḍanhaḷli near the tank at the village Baṇḍehaḷli.

Size 4'—6" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-
2. nagarārambha-mūlastambhāya Sambhavē guru-pādayē
3. gati svasti śrī-vijayābhayudaya-Śālivahana-śaka-varshagaḷu
4. 1683 neya Vishu-samvatsarada Chaitra-śuddha 7-llu śrīmatu
5. Doḍḍalingarājē Arasinavaru Muluvāgila śrī-Narahari-
6. śāstrigaḷige dayapālisida grāmadāna-śāsanada
7. kramav entendare nīvu bahu-kāladinda nammannu āśra-
8. yisikonḍu iddu nammage jīvanavannu kalpisi koḍabē-
9. kendu hēlikonḍaddarinda nāvu namma ādalitake
10. valitavāda Baṇḍahaḷlige paśchima iruva bhūmiyannu ko-
11. tṭiruttēveyāgi alli nīvu kere kuṇṭe modalādudarnu
12. kaṭṭisikonḍu gaddeyannu māḍikonḍu anubhavisuvu-
13. dallade kāḍu-pradēśadalliruva giḍa-maragaḷannu kaḍidu
14. sāgige anukūlapaḍisikonḍu ā-bhūmigaḷalli āgataḷka
15. samasta-phalaḷagaḷannu nīvu putra-pautra-pāramparyavāgi anu-
16. bhavisuvudendu prītiyinda bareḍu koṭṭa dāna-dharma-
17. śāsana idara sīmā-nirṇaya pūrvakke Doḍḍabaṇḍahaḷli vūra
18. muṇḍana baṇḍe dakṣiṇakke Sornavāḍi śāsana uttarakke Doḍḍa-
19. baṇḍahaḷli kere nīru baruva kāluve ī-mādhya iruva bhūmi
20. kāḍu baṇḍe modalādudarnu nimmage sarvamānya-vāgi koṭṭa
21. kāraṇa idarolāguḷla nidhi-nikṣhēpa-jala-taru-pāshāna-akṣhaṇi-
22. āgāmi-siddha-sādhyangaḷ emba aṣṭa-bhōga tēja-svāmyavannu anu-

23. bhavisikoṇḍu baruvudendu baredu koṭṭa dāna-sāsana sva-datam
24. para-dattam vā yô harētu vasundharā shasṭi-varsha-sahasrêshu
25. vishṭâyām jāyatê krimiḥ l guru-pâdavê śraṇu.

*Note.*

This inscription records the gift by the illustrious Doddalingarâjearasu of some plots of land to the west of the village Baṇḍahalli to Naraharîśâstri of Mulvâgil as a reward for his past services and also to enable him to construct tanks, ponds, etc., and thus convert the land into rice-fields and also increase the area of cultivation by cutting down jungle. The boundaries of the land are next given together with the usual imprecatory verse at the close. The date of the grant is stated to be the 7th lunar day of the bright half of Chaitra in the year Viśhu, 1683 of Śâlivâhana era, corresponding to April 11, A.D. 1761.

*Srinivasapur Taluk.*

**97.**

On a rock in the village Aḍavikurubarahalli in the Hobali of Yaldûr.

Size 5'—0'' × 3'—0''.

Kannaḍa language and characters.

1. Śrîmukha-nâma-samvatsara-Phâlguna-suddha 5 Sthira-vâra
2. śubha-dinadallu giâma-dêvateyâda Mâremmanige
3. dêvâlayava kaṭṭisidâta Bayiregavuḍana maga
4. Honnegavuḍanu śilpi Mârôjana maga
5. Mallâchâri mangala śrî śrî

*Note.*

This inscription records the construction of a temple for the village goddess Mârema on Saturday the 5th lunar day of the bright half of Phâlguna in the year Śrîmukha by Mallâchâri, son of Mârôja for Honnegauḍa, son of Bayiregauḍa.

**98.**

On a stone lying near the main weir of the tank at the village Nilatûr in the Hobali of Yaldûr.

Size 1'—6'' × 1'—0''.

Telugu language and characters.

1. śubham astu Gaṇâdhi-
2. patayê namaḥ
3. Tâdigôla Râma-
4. ppanâyanigâru
5. bôyi Timmaya-
6. koḍaku Mâda-
7. nnaku yichchina bhû-
8. dâna-mânyam

*Note.*

This records the gift of some land as mânya to Mâdanna, son of Bôyi (palankin-bearer) Timmaya by Râmappanâyanigâru, chief of Tâdigôla.

**99.**

On a stone lying in the grove of *honge* trees in the village Ganganatta in the Hobali of Yaldûr.

Size 5'—6'' × 2'—0''.

Kannaḍa language and characters.

1. śîmanu mahârâjâdhirâja pa-
2. ramêśvara śrî Vîra Harihararâ-
3. yara kumâraru Dêvarâya Vo-
4. deyaru prituvî râjyam geyi-

5. va Śaka varuṣa 1340 ne Viḷambi-
6. samvatsarada Kārttika su 1 Su śrī-
7. man-mahā-mūvarurāyaraṅḍa
8. Chenji Bayanāyakaravara
9. makkaḷu Chikkamuddeyanāyaku
10. tamma nāyakatarake saluva
11. Hemmaḍināḍa Ballagavun-
12. ḍana . . yalu santeya ka-
13. ṭṭisi Ballagavunḍa Chāḍaga-
14. vunḍa Māḍijīya tamma
15. . . . rige mukhyavāda ayivattāru dēśa-
16. da Ballasetṭi Tālamuri Timmi-
17. setṭi oḷagāda samasta-
18. gaudugaḷu santeya sun-
19. kavānu mānyavāgi biṭṭu
20. koṭṭaru maṅgaḷa mahā śrī

*Note.*

This inscription is dated Friday the 1st lunar day of the bright half of (Adhika) Kārtika in the year Viḷambi, Śaka 1340 corresponding to 30th September A.D. 1418 and belongs to the reign of the Vijayanagar King Dēvārāya Voḍeyar son of Viṛahariharārāya.

It records the starting of a fair (*sante*) by Ballagavunḍa . . . . . of Hemmaḍināḍu at the instance of Chikkamuddeyanāyaka, the chief of the nāḍu and the son of the illustrious Chenji Bayanāyaka. And it also records the grant of *santeya-sunka* (toll dues on the fair), to Ballagavunḍa, Chāḍagavunḍa and Māḍijīya by the merchants Ballasetṭi, Tālamuri Timmi-setṭi etc., belonging to the 56 countries.

## 100.

On a stone lying below a tamarind tree to the west of the village Haralukunṭe in the Hobali of Yaldūr.

Size 6'—0" × 2'—3".

Kannada language and characters.

1. śrīmatu . . . . .
2. nāḍa halavaru
3. svāmitanavanu Sômōja-
4. rasetṭiya makkaḷu Vengata-
5. setṭige Malisetṭiya makkaḷu Māṇika-
6. setṭigalige koṭṭa sarva-
7. mānya hola kha 1 gadde kha 1 sala-
8. ge āya mane paṭṭu hēru sunkavanu
9. sarvamānyavāgi ā-chandrārka-sthā-
10. yiyāgi salisuvadu yī-sāsapa-
11. ke tappidavaru nāḍugaḷa hala-
12. varige tappidavaru

*Note.*

This inscription seems to record the grant of the office of *Svāmitana* (headmanship) together with the gift of some plots of dry land with the sowing capacity of 1 khaṇḍuga and of wet land with the sowing capacity of 1 khaṇḍuga and of the right to collect the revenue (*āya*, a kind of tax; *manepaṭṭu*, house-tax; and tolls or merchandise) to Vengata-setṭi, son of Sômājarasetṭi and Māṇikasetṭi, son of Mallisetṭi, by the people of the nāḍu.

The record is of some interest as it shows the nature of power exercised by the people of a nāḍu collectively and the importance of the office of Headmanship in villages.

## 101.

On a stone set up in the plain to the east of the village Râmapura in the Hobali of Yaldûr.

Size 3'—2'' × 1'—3''.

Telugu language and characters.

1. Vibhava-samvatsarada Mâgha ba 12
2. Sukravâram śrîman-mahâ-
3. nâyamkâchâryulaina
4. Appanâyanivâru
5. Virabhadrasvâmiki
6. yichchina mânyamu
7. maḍi-pandumu . . .
- . . . . .
- . . . . .

Note.

This inscription records the gift of some rice-fields as *mânya* for the service of god Virabhadrasvâmi by the illustrious mahânâyakâchârya Appanâyanivâru on Friday the 12th lunar day of the dark half of Mâgha, in the year Vibhava.

## 102.

On a stone lying by the side of a channel near the grove of *honge* trees to the east of the village Kolâtûr in the Hobali of Yaldûr.

Size 5'—6'' × 2'—9''.

Kannada language and characters.

1. Kara-samvatsara-Āśvîja ba 10 lu
2. śrîman-mahârâjâdhirâja Śrî-
3. rangarâya-râya-mahârâyaru
4. râjyavan âluvalli Bôgappayya-
5. navaru Venkaṇṇanavarige barasi-
6. koṭṭa bhû-dâna-śâsana namma-
7. ge dayapâlisida . . . sîmeyo-
8. laḡaṇa Râḡapura-grâmadalu na-
9. mma mâta-pitṛigalige śâśvata-lôka-
10. vâgabêkendu vondu-khaṇḍuga gadde
11. hattu koḷaḡa holavannu saha dhârâ-da-
12. ttavâgi samarpistevâda kâraṇa nî-
13. vu nimma putra-pautra-pâramparavâgi
14. anubhavisikoṇḍu baruvudendu
15. baredu koṭṭa śâsana idan apaha-
16. risidavaru mahâpâatakake hôharu
17. śubham astu . . . . .

Note.

This inscription is dated the 10th lunar day of the dark half of Āśvîja in the year Khara and records the gift of a piece of wet land with the sowing capacity of 1 khaṇḍuga and of dry land with the sowing capacity of 10 koḷaḡas in the village Râḡapura to Venkaṇṇa by Bôgappayya for the spiritual welfare of his parents during the reign of the Vijayanagar King Śrîranga Râya.

## 103.

Kottapalli grant of Krishnarâja Vaḍeyar III of Mysore dated A. D. 1812 in the possession of Râmâbhaṭṭa of Hosahalli in the Hobali of Yaldûr.

2 plates ; Size 4'' × 4½''.

Kannada language and characters.

1. Amilâne Sirsatedâru sahâ layastukaba âve makardamâse-
2. vamu jâriyâse Tâluku Śrînivâsapura yêru kâlavadârul



3. riyāsata Maisûru Bidānava Tālūkiralliruva Vēdamūti . riyasvāmi-
4. śāstrigaḷu hujūrige bandu tammage Tālūku majakūru paiki Kottapalli
5. emba grāmavu pūrvadārabhya sarvamānyavāgi naḍedu bandu iḥege
6. japhti dākhalāgi sālāsālu bēṭṭu jāstiyāgiruvadarinda
7. āmēle sarkarakke haṇa koṭṭu jīvana māḍuvudakke nirvāha villa
8. munāsab aridu jōḍi mokaṛūr māḍisikoṭṭalli ā-mērege jō-
9. ḍi haṇavannu sālubasālu sarkarakke sandāya māḍi tamma jīvanavu
10. māḍikoṇḍu sarvadā sarkārada-śrēyahprārthane māḍuttā idēven-
11. badāgi hujūralli arike māḍikoṇḍu sthalaḍinda arji bhōgepaṭṭe
12. sahā tandu tōrisida kāraṇa sadari-grāmada pañcha-sālā-huṭṭuvali
13. parāambarisi i-Sāstrigaḷu Kottapalli-grāmakke jōḍi mokaṛūr māḍisi
14. koṭṭu iruvudu sadari grāmadaḷli khullu bēṭṭu kaṇṭhîrāya
15. 76½ 1½ ipaiki vajā jāri ināmati 6½ jātā bāki bēṭṭu
16. 70 1½ ipaiki lukasānu bābu bēṭṭu māpu māḍisi iruvu-
17. du 38 1½ bāki bēṭṭu 32 muvva+teraḍu varaha kaṇṭhîrāya prakāra

(IIa).

18. jōḍi mokaṛūr māḍisi appane koṭṭu iruvadarindā sadari
19. grāma Śāstri majakūru suphardu māḍi Āṅgīrasa-sam l dārabhya
20. sālū basālu mūvatteraḍu kaṇṭhîrāyi mērege sarkāra-
21. kke tegeḍukolluttā sadari grāmavannu ivarige sarāgu naḍisikoṇḍu
22. baruvudu haḍa sāl tājā sannadu vujūru idakelasav illa sannadu-
23. rakalannu Sirastedāra daptarakke baresikoṇḍu asalū sannadannu i-Sā-
24. strigaḷa vaśakke koḍuvudu Āṅgīrasa-sam || nija vaiśākhe śu 1 ba tā-
25. iḷkhu 11 ne māhe May Sam 1812 nē inkhabaru Girimājirāvu
26. munishi Hujūr Sallām kaṇṭhîrāyi mūvatteraḍu varahāda mērege
27. jōḍi tegeḍukoṇḍu grāma naḍasi koḍuvudu
28. Śrīkrishṇa

*Note.*

This inscription belongs to the reign of Krishnarāja Wodeyar III of Mysore and is dated the 10th lunar day of the bright fortnight of Nija Vaiśākha in the year Āṅgīrasa corresponding to 11th May 1812 (The English date is also given in the grant). It records that Rāmasvāmi Śāstri of Mysore Bidānava taluk (?) went to the King and represented that though the village Kottapalli in the said taluk had been his ancestral Sarvamānya grant from a long time, it had been recently attached and that its taxes were being enhanced year after year, so as to leave him nothing. He therefore prayed that the village might be converted into a Jōḍi village so that he might be able to pay up the taxes thereon and maintain himself. He also presented his records showing his title. The King thereupon taking into consideration the average revenue of the village for five years calculated the annual income at Kaṇṭhîrāya varahas 76½ and paṇas 1½ and fixed 32 varahas as the Jōḍi amount to be paid on the village. A sannad was accordingly presented to the applicant granting him the village as Jōḍi on the condition of his paying the annual revenue of varahas 32. A copy of the sannad was ordered to be entered into the register of the Sirastedar and the original sannad delivered to the applicant. The grant was written by Girimāji Rāva, munshi.

The inscription ends with the usual signature of the King as Śrīkrishṇa.

104.

On a boulder in the village Baṇḍekurubarahalli in the Hobali of Yaldūr.

Size 3'—6' × 2'—9".

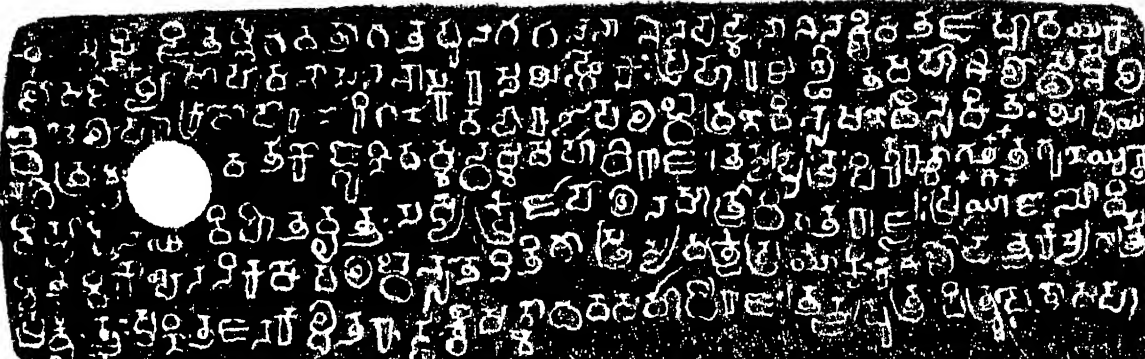
Kannada language and characters.

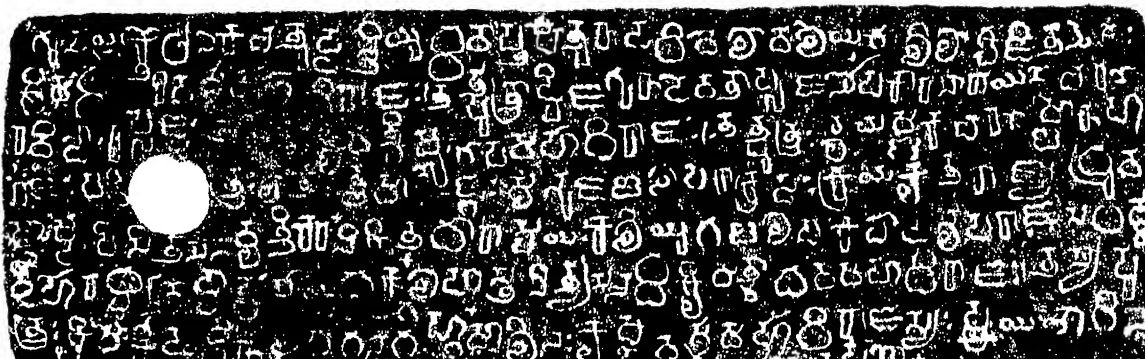
1. Manumata-samvachchara-Cha-
2. yitra su 5 lu śīmatu-
3. Dāmōḍaḷa-Ayyagaḷa ku-
4. māra Gōvajīyaru nili
5. sida maṇṭapada dharma
6. śubham mangalaṃ śrī śrī

*Note.*

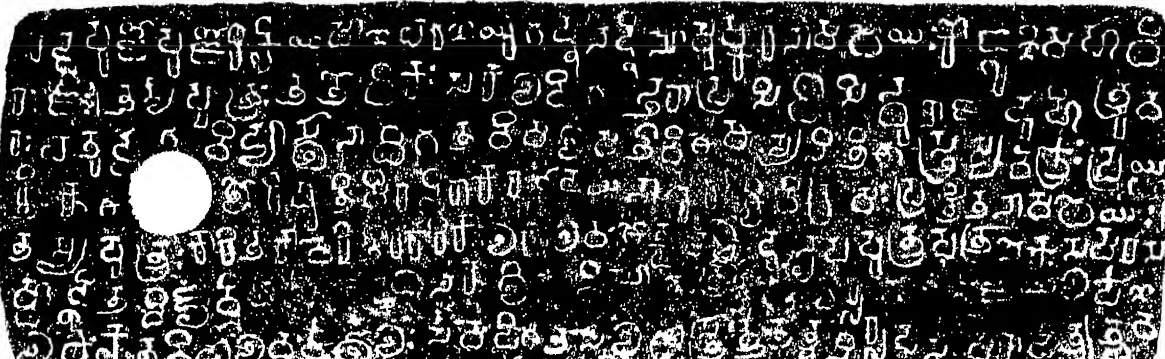
The inscription records the erection of a maṇṭapa by Gōvajīya, son of the illustrious Dāmōḍarayya, on the 5th lunar day of the bright half of Chaitra in the year Manmatha.


BEDIRUR GRANT OF THE WESTERN GANGA KING BHUVIKRAMA

IB  


IIA  


IIB  


IIIA  


IIIA  




## BEDFORD GRANT OF THE WESTERN TANK CREEK BRUUVIKHAMP.

IVA

A black and white photograph of a palm-leaf manuscript fragment. The fragment is dark and irregularly shaped, with a circular hole on the left side. It is covered in rows of handwritten text in an ancient script, likely Tamil, which is carved into the surface of the leaf. The text is arranged in approximately 10 horizontal lines across the fragment.

IVB

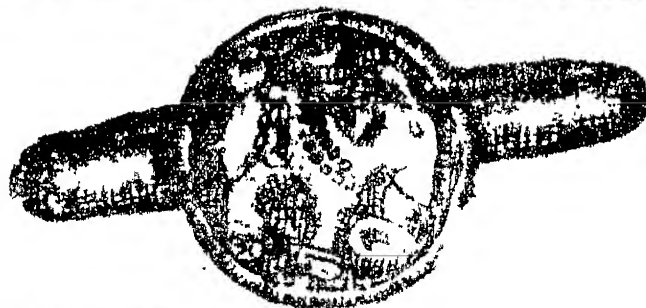
[illegible]

VA

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 8

VB

A rectangular metal plate with a circular hole on the left side. The plate features inscriptions in Tamil script.





Bedirûr grant of the Western Ganga King Konguṇi Mahādhirāja Bhūvikrama dated Saka 556 in the possession of Bhavānisingh in the village Yadarûr in the Hobali of Yaldûr.

Elephant seal :—5 plates.

Old Kannaḍa characters and Sanskrit language.

Size 7½"—2½".

I(b).

1. svasti jitam Bhagavatâ gata-ghana-gaga(na)-nâbhêna Padmanâbhêna śrīmat Jāhnavêyaku-
2. lāmala-vyômābhāsana-bhāskarasa [v] a-khalgaika-prahāra-khaṇḍita-mahā-silā-stambha-la-
3. bdha-bala-parākramô dārunāri-gaṇa-vadāraṇopalabdhā<sup>1</sup>-vraṇa-vibhūshana-vibhūshitah Khāṇvāya-
4. na-gôtrah śrīmat Konguṇivarmma (n)-dharṇmamahādhirājah tasya putrah pitur-anvāgata-śata-guṇa-yuktô
5. vidyā-vinaya-vihita-vṛttah samyak-prajā-pālanamātrādhigata-rājya-prayô-  
janô vi-
6. dvat-kavi-kāchana-nikashôpala (bdha) bhūtô nītisāstrasya vaktri-prayôktri-  
kusālô Dattaka (sya)-śāstra-
7. pravṛttah prāṇita<sup>2</sup>-jana-kalpataru śrīmat . Mādhava-mahādhirājah tasya  
putrah pitri-paitāmaha-

(IIa.)

8. guṇa-yuktô anēka-chaturddanti<sup>3</sup>-yuddhā-vāpta (ś)-chatur-udadhi-vêlā-valayi-  
śililāsvājita<sup>4</sup>-yaśah
9. śrīmadd-Harivarmma-mahādhirājah tat-putrô dvija-guru-dēvatā-pūjanōpakā-  
ra . Nārāyaṇa-charaṇā-
10. ravindānupūjyāta<sup>5</sup>-bhaktah śrīmat Vishṇugōpa-mahādhirājah tat-putrah  
Triyambaka-charaṇāmbhōruha-
11. rajah-pavitrakṛitōttamāṅga<sup>7</sup> sva-bhuja-bala-parākrama-kraya-kṛita-rājya  
[h] dhruva<sup>8</sup>
12. mōshṭa piśitāsana<sup>9</sup> vṛttikara-nisita-dhārā-svaya<sup>10</sup> Kaliyuga-bala-panka-  
pāta<sup>11</sup>-nripa-rāja-sadharmma-
13. viharaddharana<sup>12</sup> [h] dvātrimśāyudha-kusāla-hasta [h] nitya-sannaddha  
śrīmat Mādhava-mahādhirājah tasya pu-
14. trah śrīmat Kadamba-kula-gagana-ga [b] hasti-mālinah Kṛishṇavarmma-  
mahādhirājasya priya-bhāginê- (parô)

(IIb).

15. yô vidyā-vinayātisaya-paripû itāntarātmā niravagraha-pradhānaśauryô (yô)  
vidvatsu
16. prathamāraganyah śrīmat Konguṇimahādhirājasya vinītan-nāmadhēyah<sup>13</sup>  
tasya putrah śrī-
17. Skandavarmma-durggādhirājasya priya-putrī-putrah vijṛimbhamāṇa-śakti-  
trayah Antariksha<sup>14</sup> Āla-
18. ttūr Prolihaḷeva<sup>15</sup> Payisakarādyanēka<sup>16</sup>-samara-mukha-makha-hutavaha  
prahata-sūra
19. puruṣa-paśūpahāra-vipushah<sup>17</sup>-samadi-hastikṛita<sup>18</sup>-kṛitā [ntā]-gnimukhah  
(vistikṛitāntāttimukhah) kā-
20. rita-Kirātārjunīya-pancha-dasa<sup>19</sup>-sargga-ṭikākārô śrīmat-Konguṇi-mahādhir-  
rāja Durvvirīta-nā

1. Read *vidāraṇopalabdhā*.

2. Read *prāṇita*.

3. Read *chaturddanta*.

4. Read *salilāsvādita*.

5. Read *pūjanaparô*.

6. Read *dhyaṭa* for *pūjyāta*.

7. Read *pavitrakṛitōttamāṅga*.

8. Read *kshutkshāmōshṭha* for *dhruvamoshṭha*.

9. Read *piśitāsana* for *piśitāsana*.

10. Read *dhārāsih*.

11. Read *pankāvasanna*.

12. Read *vrishōdīharana*.

13. Read *Konguṇi-mahādhirājah Avinīta-nāma-*  
*dhēyah*.

14. Read *Andari*.

15. Read *Porulare*.

16. Read *Pernagarādyanēka*.

17. Read *vighasa*.

18. Read *vrishakṛita*.

19. Read *pancha-dasa*.

21. madhēyah tasya putrah durddānta-vimarda-vimṛidita-viśvambharādhipa-  
mauli-mālā-mak(h) a-
- (IIIa).
22. randa-punja-punjarīkriyamāṇa<sup>1</sup>-charaṇa-yugaḷa-naḷinō Mushkara-nāma-  
dhēyah Konguṇimahādhi-
23. rājah tasya putrah tatōdhikah sakala-digantarā-prasiddha Sindhurāja-duhit.u  
-va-
24. rah chaturddaśa-vidyāsthānādhigata-vimala-mati-viśēshasya<sup>2</sup> nītisāstrasya  
vaktri-piayō-
25. ktri-kusalō ripu-timira-nirākaraṇōdaya-bhāskarah Śrīvikrama-prat [h] ita-  
nāmadhēyah
26. tasya putrah kārta-Kāvēitīra-Karikāla-kula-vamśōtpannaś Chōḷa-nripa-  
putrī-putrō-nēka-samara-sa-
27. mpādita-vijrimbhita-dvirada-radana-kulīśābhi-ghāta-vraṇa-svarūḍhāśvand<sup>3</sup>-  
vijaya-lakshana-
28. lakshīkṛta-viśāla-vakshasthalah samad[h]igata-sakala-sāstrārthata-tatva-  
nirūpa [s] samarāditya- triva-
- (IIIb).
29. rggō<sup>4</sup> niravadya-charitah pratidinam a-[h] hi-varddhamāna-prabhāvō (hu)  
Bhūvikrama-nāmadhēyah api cha
30. nānā-hēti-prahāna-pravighatita-bhaṭōrah-kapātōtthitāśrī[g]-dhārā-svāda-  
pramatta-dvibha<sup>5</sup>-śata-charaṇa-kshvē-
31. da (s)-sammardda-bhīmē sangrāmē Pallavēndrō narapativijayōjyō hi Dudda-  
nddā-bhidhānē<sup>6</sup> rājā Śīva-
32. llabhākhyā [s] samara-sa-<sup>7</sup>-jayāvāpta-lakshmī-viḷāsah Konguṇi-mahādhi-  
rājēna Kōḷālapurē sthi-
33. tvā shaṭ-panchā<sup>8</sup> satyuttara-pancha-satēshu<sup>9</sup> gatēshu saka-varshēshu<sup>10</sup>-  
samatitēshvātmanah-pra-
34. varttamāna panchavimsati<sup>11</sup>-varddhamānē-vijaya [i] śvarya-samvatsarē  
Chaitra-sukla-pakshē<sup>12</sup> daśamyām
35. Magha-nakshatrē (ti) Brihaspativārē Kōḷāla-vishayādhipas supūrvvinām  
satsūdrah Keśa-
36. ganabalisimha sthiramēntī<sup>13</sup> Bāṇavidyādharah Prabhumērugavunḍa [s]  
tasya sūnu [r] Vijayāditya-gā-
- (IVa).
37. vunḍa [s] tasya sūnuh Prabhumērugavunḍa [s] tasya sūnuh Māragavunḍah  
tasya sūnu [h] Mamavīra-bhaṭah Vikra-
38. māditya-gavunḍasya Hodali-vishayē Bedirūr mayā dattam asya sīmāh  
Kannāṭakē prava-
39. kshyāmi pūrvāyān diśi Kōḷattūra Uttanūra Mukkūṭala aruṇōnnata-bhūmi-  
samīpē arddhachandrā-
40. kārada kōḷa allindam tenkalu Mōryyar-māla-samūham allinda tenkalu Bedirūr
41. (ra) toṛe vondukūḍida Peyinakereya jalāśayam allinda paḍuvalu aruṇa  
pāshāṇa-
42. pankti-sahitōnnata-bhūmi allinda paḍuvalunnata-bhūmi paśchimah pū [r]  
vada bāla-chandrākā-
43. rada kōḷada samīpada sancharivalla allinda tenka-paḍuvalu Uttanūra Tonḍā-  
lada Mukkūṭala
44. maṇmoraḍi yī dēvakhaṇḍada kaṇvāyi allindam paḍuvalu Tonḍālada Poḷiyūra
- (IVb.)
45. sandiyal ā maṇmoraḍi allinda baḍagalu muntāgi parida Sancharivalladi  
bālachandrākā-
46. rada kōḷa allinda baḍagalu Poḷiyūra-toṛey udaka-nirghāṭah allinda baḍaga-
47. lu arddha-chandrākārada kōḷa allinda baḍagalu Poḷiyūra Bedirūra Dāsanūra  
Mu-

1 Read *pinjarīkriyamāṇa*2 Read *viśēshah*3 Read *samrādha-bhāsvad*4 Read *samarādita-trivarggo*5 Read *dvipa*6 Read *Pallavēndram narapatim ajayad yō*  
*Ṽilandābhidhānē*7 *śatā*8 Read *panchāśatyuttara*9 Read *śateshu*10 Read *śaka-varshēshu*11 Read *pancha-vimśatī*12 Read *śukla-pakshē*13 Read *sthiramatir*



48. kkûtasandhiyal unnata-bhûmiya Dêvachennella-koḷam allinda mûḍalu bâ-  
lachandrô-  
49. pamânada koḷa allinda mûḍalu Dâsanûra kereya kiḷ-bayala Svalvannadî-  
jalâśa-  
50. yah allinda mûḍalu vishama-sthalada palvalôḍakam allindam mûḍalu  
Dâsanûra Koḷattû-  
51. ra Mukkûṭala man-moraḍi allinda tenkalu śilâsthalam allinda tenka-mûḍal  
ardha-chandrâ-  
(Va).  
52. kârada koḷam allinda tenkalu bâla-chandrâkârada koḷa allinda tenkalu paś-  
chima-pûrvvada  
53. Koḷattûra sîmeya Uttanûra sîmeya Mukkûṭala aruṇa-sthalada arddhachan-  
drâkârada  
54. koḷadim Bedirûra sîmâ-sandhi-samâptah hiraṇyam êkam gâm êkam bhûmy-  
yâm a-  
55. pyêkam ankuram haran narakam âpnôti yâvad âbhûta-samplavam l bahubhir  
vvasud[h]jâ  
56. dattâ râjabhis Sakarâdibhih<sup>1</sup> yasya yasya yathâ bhûmi tasya tasya tadâ  
phalam  
57. sva-dattâm para-dattâm vâ yô harêti vasundharâ [m] shashthir-vvarsha-  
sahasrâṇi vishthâyâñ jâya-  
58. tê krimih Bhûvikrama-Gangabhûpa-śrî-vâkyêna tu sâśvatah<sup>2</sup> Ganganârâyaṇâ-  
châryya-likhita-  
(Vb).  
59. midam śâsanam ittham kritah Paśupati-daṇḍâdhipêna ittham kritah Pârîśva  
daṇḍâdhipêna  
60. yâva<sup>3</sup> chandra-divâkarau tâvat sâśva<sup>4</sup>ah Kesagah aham Bedirû ddâsyâ-  
mi Ganga-vikrama-  
61. bhûbhujah.

*Translation.*

(Line 1).

Be it well ! Victorious is the adorable Padmanâbha resembling the cloudless sky

(Lines 2—4).

A sun illumining the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kâṇvâyaṇa-sagôtra (was) the illustrious Kongunivarma-dharma-mahâdhirâja.

(Lines 4—7).

His son, inheriting the hundreds of good qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the Kingdom only for the good government of his subjects, a touchstone for testing gold the learned and the poets, skilled in the exposition and practical application of the science of polity, expounder of the treatise by Dattaka, a Kalpa tree to his followers, was the illustrious Mâdhavamahâdhirâja.

(Lines 7—9).

His son, inheriting the qualities of his father and grand-father, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants was the illustrious Harivarmamahâdhirâja.

(Lines 9—10).

His son, devoted to the worship and support of the Brahmans, gurus and gods, meditating on the feet of Nârâyaṇa, was the illustrious Vishṇugôpa-mahâdhirâja.

(Line 10—13).

His son, with his head purified by the pollen from the lotus-like feet of Tryambaka, having by the strength of his arms and prowess purchased his kingdom ; providing with his sharp sword food to demons whose lips are emaciated with hunger: lifter up of princes and subjects from the thick mire into which they have fallen during the age of Kali ; skilled in the handling of the thirty-two weapons; ever ready (for battle) was the illustrious Mâdhavamahâdhirâja.

1 Read *Sagarâdibhih*.

2 Read *sâśvatah*.

3 Read *yâvaah*.

4 Read *sâśvatah*.



(Lines 14—16).

His son, the beloved son of the sister of Krishnavarma-mahâdhirâja who was a sun in the firmament of the Kadamba family, with his mind purified by his excellent learning and modesty, possessed of valour unopposed, the foremost among the learned, was the illustrious Konguni-mahâdhirâja named Avinîta.

(Lines 17—20).

His son, the son of the beloved daughter of Skandavarma-duiggâdhirâja; endowed with the three constituents of regal power (*prabhuśakti*, *mantraśakti* and *utsâhaśakti*, corresponding to imperial power, power of discretion, and power of active will), having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Antariksha (Andari), Âlattur, Proli-hale (Porulare), Poyisakara (Pernagara) and other places; author of a commentary on the fifteenth canto of the Kirâtârjuniya; was the illustrious Kongunimahâdhirâja named Duvinîta.

(Lines 21—22).

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles, was the Konguni-mahâdhirâja. Mushkara by name.

(Lines 23—25).

His son, who excelled ever the previous king, the son-in-law of the King of Sindhu, famous all over the world, with his mind rendered pure by his learning of the fourteen branches of knowledge; skilled in the expounding and application of the political science, a rising sun in dispelling the darkness namely enemies, was the famous (king) Śrīvikrama by name.

(Lines 26—32).

His son, son of the daughter of a Chôla king descended from the family of Karikâla reputed for the construction of embankments to the Kâvêri, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds, well-versed in the contents of all the śâstras, devoted to the three pursuits of life; endowed with spotless character, with power growing day after day, was Bhūvikrama by name. Also was he known as Śrīvallabha who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the tramlings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

(Lines 33—37).

By the Kongunimahâdhirâja residing in Kôlâlapura (Kolar), there having elapsed five hundred Śaka years increased by fifty-six, and in the progressive and prosperous 25th year from the beginning of his reign, in the month of Chaitra, bright fortnight, 10th lunar day with the constellation Makha, it being Thursday.

(Lines 37—40).

There was the lord of the Kôlâla district inherited from his ancestors, a good Sûdra, a lion of Kesaganabali, of steadfast mind, known as Bânavidyâdhara, by name Prabhu mêrugavunḍa. His son was Vijayâdityagavunḍa, his son was Prabhumêrugavunḍa, his son was Mâragavunḍa; to his son Mahâvîrabhaṭa Vikramâdityagavunḍa was given Bedirûr in Hodali district by me (Kongunivarma).

(Lines 38—39).

I shall relate in Kannâṭaka language its boundaries.

(Line 39—54).

In the east a semi-circular pond near the plot of elevated land of red soil by the side of villages Koḷatûr, Uttanûr and Mukkûṭal; to the south from that place is situated Môryyar-mâlasamûha; to the south from that place, the Bedirûr valley together with the tank called Peyinakere; to the west from that place is an elevated land marked with a line of red rocks; to the west from that place which is also directly west of the elevated land is situated a low water course close by the semi-circular tank referred to above; south-west from that place is a hillock of pure soil close by Uttanûr, Tonḍâla and Mukkûṭal, and also a valley belonging to this sacred place. To the west from that place, another hillock of pure soil close by Tonḍâla and Poḷiyûr; to the north from that place, the same semi-circular pond adjacent to the water-course referred to; to the north from that place, the passage of water of the streamlet near Poḷiyûr; to the north from that

place, the same semi-circular pond; to the north from that place a tank called Dêvachennella bordered by the elevated land adjacent to Poḷiyûr, Bedirûr, Dâsanûr and Mukkûṭal. To the east from that place is the crescent-shaped tank; to the east from that place is a tank called Svalvannadi in the plain, below Dâsanûr tank; to the east from that place is a small pond with water on the uneven place; to the east from that place is situated the hillock of pure soil close by Dâsanûr, Koḷattûr and Mukkûṭal. To the south from that place a rocky plain; to the southeast from that place is the semi-circular pond; to the south from that place is the crescent-shaped tank; to the south-west from that place are situated Koḷattûr, Uttanûr, Mukkûṭal and the hillock of red soil as well as the semi-circular pond. Bounded by these is the village Bedirûr.

(Lines 55—57).

He who takes away a piece of gold, or a cow or even a sprout from this land falls into hell and will remain there till the end of the universe. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. He who takes away land given by himself or others will be born as a worm in ordure for sixty-thousand years.

(Lines 58—60).

Under the order of the Ganga King Bhûvikrama, Ganganârâyaṇâchârya engraved this grant to last for ever. Thus has been done (signed) by Paśupatidaṇḍâdhipa and Pâriśvadaṇḍâdhipa (two generals): May Kesaga last as long as the sun and moon endure. I, King, Gangavikrama by name, shall grant the village Bedirûr.

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## MYSORE DISTRICT.

*Chāmarājanagar Taluk.*

106.

Copper plate grant of the Ganga king Śivamāra purchased from Anantaramaiya of the village Kuḷagāṇa in Harave Hobli.

Five plates with ring: Elephant seal.

Size  $8\frac{1}{2}'' \times 1\frac{1}{2}''$ .

Old Kannada characters.

Language partly Sanskrit and partly Kannada.

I(b).

1. svasti śrī jitam bhagavatā śrīmaj-Jāhnavēya . . . . .
2. Śramaṇāchāryya-sādhitaḥ sva-khādgaika . . . . .
3. rākrama-yaśasah dārunāri-gaṇa-vidāra . . . . .
4. nvāyana-sa-gōtrasya śrīmat-Kongaṇivarma dha . . . . .

II(a).

5. yuktasya śrīman-Mādhava-mahādhīrājasya priyōrasasya śrī Viṣṇuvarma-  
gōpa-mahādhīrājasya anē-
6. ka-chaturdanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśasah putrasya  
śrīman Mādhava-mahādhīrā-
7. jasya putrasya śrīmat Kṛishṇavarma-mahādhīrājasya bhāginēyasya śrīmat  
Kongaṇi-vṛiddharājasya-
8. vinīta-nāmnah putrasya śrī Durvinīta-nāmadhēyasya samasta-Pāṇāṭa-Punnā-  
tādhipatēr ātmajasya śrī-

II(b).

9. mat Kongaṇi-vṛiddharājasya prathita-Mushkara-dvitiya-nāmadhēyasya  
sarva-vidyā-pāragasya sūnōh śrīma-
10. t Prithivīkongaṇi-vṛiddharājasya Śrīvikrama-dvitiya-nāmadhēyasya sarva-  
vidyā-nikashōpalabhūtasya pra-
11. yōga-nipunatarasya śrī-vikkramōpārjītānēka-janapadasya pratāpōpanata-  
sakala-sāmantasya
12. Ghanavinītasātmaṇi śrīmat-Prithivīkongaṇi-vṛiddharājē prāṇitānēka-rājas-  
ya makuta-maṇi-ma-

III(a).

13. yūkha-puñja-piñjaritāngushthē varayuvati-manō-nayana-subhagē ipun-  
nripati-gajāśva-ratha-narōru-vana-
14. lōka samada-dvirada-turagārōhaṇōpabhī-samāna-niratisāya-nija-sārīra- Śrī  
vallabhē sakala-
15. Pāṇāṭa-Punnātādynēka-janapadādhipatau manō-vinītasya bhrātā Śivakumā-  
rah śrīmat Prithivī-
16. kongāṇi-vṛiddharājah Sthiravinītaḥ Avani-mahēndra-vikhyātaḥ Pāṇāṭa-  
Punnātādyanēka-janapadādhi-

III(b).

17. patih prithivīm paripālayati Kodugūnnāḍā Kellipusūrā Chediakke Kargu-  
lappola Ttatuvaḷlu-
18. vereum Vasadigālum eraḍu kaḷanium tōṭṭamum manettānamu [m] Prithivī-  
kongaṇi Muttarasar anumataḍo-
19. lam Pallaveḷārasar poydār Kokandiyum Mayiluragayum Mēlpālum Jādigālū  
Koligankeṛekkālū ondu tōṭṭamum ā-
20. ru kaḷanium Prithivīkongaṇi Muttarasar anumataḍolaṁ Ganjenāḍar Kaṇṇa-  
man poydār Chantasēnāchā-

18

15A

113

74A

45







## IV (a).

21. ryyar karttârar âga adarkke sâkshi Kellipusûr pannirvarum Aysâmantarum Nâlattânium idâ-
22. n alidon pancha-mahâ-pâtagan apponśrî bahubhir vasudhâ bhuktâ râja-bhis Saka-
23. râdibhih yasya yasya yadâ bhûmitasya tasya tadâ phalam || dēvasvam tu visham ghô-
24. ram na visham visham uchyate visham êkâkinam hanti dēvasvam putra-pautrikam || sva-dattam para-dattam vâ

## IV (b).

25. yô harêti vasundharâ shashthim varsha-sahasrâni ghôrê tamasi vartate l Mârâgo-
26. tterar ondu tōttam poydâr dēvarâ pasu goṭṭ ondu tōttam koṇḍattu Ganje-nâdar
27. Kkannamman Kodugûrnnâdâla Orankalvâgarum Sîmpâlvâgarum irvvarum Tuppurâla-arasarân a-
28. numatappaḍisi poydadu Tuṭṭilkâl Killipusûr Chediyaḱka

## V (a).

29. yûkha-puñja-piñjaritângushthê varayuvati-manô-nayana-subhagê ripunripati-gajâ-
30. śva-ratha-narôru-vana-lôka samada-divirada-turagâiôha nōpabhî-samâna-niratisaya-
31. nija-śarîra-Śrîvallabhê sakala-Pânâṭa-Punnâṭâdyanêka-janapatâdhipatau Manôvi-
32. nîtasya bhrâtâ Sivakumârah śrîmat Prithivîkongani-vṛiddharâjah Sthira-vinîtaḱ avani-mahêndra-vi-khyâ-

## V (b).

33. tah Pânâṭa-Punnâṭâdyanêka-janapatâdhipatih prithivîm paripâlayati Kodu-gûr-vishayê
34. Kellipusugûr-nâma-grâmê jinâlayâya Vasadikâlum Jâtikâlum Mēlpâlum Koli-
35. gankerekkâlum Karguladâ-pola Ttatuvaḱḱuvereum eḷu-kalanium nâlgutōṭṭa-mum ma-
36. nettânamum Chandrasênâchâryarke uda-pûrvam koṭṭâr adarke sâkshi Kōṭṭer-arum Kâreayukum

*Translation.*

Be it well ! Victorious is the Adorable :

Of the illustrious Ganga family . . . . .  
 possessed of renown for valour . . . . .  
 with his own sword at the suggestion of the Jaina teacher . . . . .  
 in cutting the bonds of cruel enemies . . . . . Born of  
 Kâṇvâyana-sagôtra was Konganivarma.

Mâdhavamahâdhirâja.

His own son was Vishṇuvarmagôpamahâdhirâja. His son, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against herds of elephants, was the illustrious Mâdhavamahâdhirâja.

His son was Kongani-vṛiddharâja, nephew of the illustrious Kṛishṇavarmamahâdhirâja, named Avinîta.

His son was Durvinîta, by name, lord of the whole of Pânâṭa and Punnâṭa country.

His son was the illustrious Konganivṛiddharâja, well known by his second name Mushkara, who has reached the other end of all the sciences.

His son was the Prithivîkonganivṛiddharâja known as Śrîvikrama by his second name ; who was a touchstone of all learning ; clever in practising the teachings of the śâstras ; who had annexed to his kingdom a number of countries by the force of his valour ; who had reduced a number of neighbours with his arms and was very modest.

His son was Prithivîkongani-vṛiddharâja, by name Śrîvallabha, whose toes were coloured with the rays issuing from the gems of the diadems of many a king bowing at his feet ; who was pleasing to the eyes and hearts of beautiful women ; who was like a wild elephant destructive of the band of elephants, horses, chariots and infantry



of enemies ; equal to . . . . . in the skilful riding over horses ; possessed of a beautiful bodily splendour ; and lord of the whole Pânâta and Punnâta country, famous for his control of his mind.

His brother was Prithvîkongani-vṛiddharâja known as Śivakumâra, very modest, famous as Avani-Mahendra, lord of the whole Pânâta and Punnâta country, is ruling over the earth.

(Then) one known as Pallavêla-arasar made a grant of a dry field known as Chediakke-kargguḷa in Kellipusûr in the Koḍagunâḍu and 2 paddy-fields known as Taṭuvalluveṛe and Vasadigâlu together with a garden and a house-site with the approval of Kongani Muttarasa (King Śivakumâra). Kaṇṇamman of Ganjenâḍ also made a grant of fields known as Kokandi, Mailurage, Mēlpâlu Jâdigâlu and Koligankerekâlu together with a garden and six paddy fields with the approval of Konganimuttarasa. Chandrasênâchârya was then acting as Kartârar (manager of a temple). The witnesses to this temple are the Twelve of Kellipusûr, the Five Feudatories, the Four office-holders known as Nâlattâni. Then follow the usual imprecatory verses.

Mârugotṭerâr granted a garden ; a garden was also granted for the maintenance of cattle kept for the service of God. Kaṇṇamman of Ganjenâḍ, and the two, namely Oramkalvâygar and Sîmpâl-vâygar of Koḍagûrnâḍ, with the permission of Tuppurâlarasa made a grant of two fields Tuṭṭilkâl and Kellipusûr Chêḍiyakka. Then Muttarasa made a grant with pouring of water, in the village Kelli-pusugûr in Koḍagûr country, for the service of a Jaina temple, of the fields Vasadikâlu, Jâtikâlu, Mēlpâlu, Koligankerekâlu, Karguladâ-pola, Taṭuvalluveṛe, and seven paddy-fields, four gardens, together with a house-site to Chandrasênâchârya. To this the witnesses are Kotṭeraru and Kâreanuku.

## 107.

*Hunsur Taluk.*

At the village Piriyaṭaṭṇa, in the hobali of Piriyaṭaṭṇa, on a stone lying to the south of the entrance to the fort.

Size 2'—4'' × 2'—3''.

Kannaḍa language and characters.

1. . . . . naha . . . Nanjunḍarâjaya
2. . . . . na . . . pa . . . sa . . . .
3. navam mâḍihanu mangalaṃmaha śrî.

*Note.*

This inscription is too fragmentary and seems to record some grant by Nanjunḍarâjaya (chief of Piriyaṭaṭṇa. ?)

## 108.

At the village Besalâpur in Piriyaṭaṭṇa hobli, on a vîragal set up at the village entrance.

Size 7' × 2'—6''.

Kannaḍa language and characters.

(1st row)—

1. svasti || śrîmad-asamamîsararu Tunga Baḷavanavâlu
2. dēva Vîragavaḍanum Baḷavanâḍa Maṣani-
3. dēvanum . . . kâlaga mâḍi gonḍu turu

(2nd row)—

4. . . . kâdi . . . ra . . . vanda . . . dēja
5. . . . dēva . . . .
6. . . . nilisida vîragallu

*Note.*

Several letters in lines 4, 5 & 6 are lost. The inscription seems to record the death of Vîragavaḍa, and Maṣanidēva of Baḷavanâḍu in some battle for the protection of cows.

At the village Kallahalli, in the hobali of Chilkunda, on the pedestal of Jina image in Jaina basti.

Kannada language and characters.

1. svasti śrī-Mûlasanga Dêsigana Pustakagatsa Kuṇḍakundānvavāyam .  
 . . . śrī-Jayadêvabha-
2. t̥t̥arakadêvara priya-sisya- śrī-Anantavîryadêvara priya-guḍḍagaḷu Jīya-
3. gaḍa Malligauḍana maga Muddi-gauḍana maga Rāya-
4. gaḍa māḍisida Ādiparamêśvara-pratimesvararu mangalama-
5. hā śrī śrī śrī rūvāri Bupōjana maga rūvāri Nāgōja māḍida.

Note.

This inscription records that an image of Ādi-paramêśvara was caused to be carved at the instance of Rāyagaḍa, son of Muddigaḍa, who was the son of Malligaḍa, and of Jīyagaḍa, disciples of Anantavîryadêva whose guru was Jayadêvabhattachāraka of Mûlasangha, Dêsigana, Pustaka-gachchha and Kuṇḍakundānvaya. Rūvāri Nāgōja, son of rūvāri Bupōja, carved the image.

At the same village Kallahalli, on a mortar-stone set up in the field of Basavayya, to the east of the tank in the south.

Size. circumference 10 feet, diameter 3½ feet.

Old Kannada language and characters.

1. svasti samasta-prasasti-sahitam
2. śaka-kāla 1194 sandim balika
3. Āngira-samvatsarada Kārttika
4. . . . dandu Sivamāra gauvaḍa
5. . . . . gāṇa-kallu kamba . . . .
6. . . . . maga Māraga . . . . .

Note.

This records the setting up of the stone mortar by Sivamāragauḍa, in the month of Kārttika in Āngirasa, śaka year 1194 (A. D. 1272).

Copy of Virāmbudhī grant of Chengālarāya dated Śaka 1489 found in the possession of Basavarāj Ars at the village Kallahalli.

1. śubham astu
2. śrīmat-parama-gambhīra-syādvādā-mōgha-lāñchhānam | jīyā-
3. t trailōkya-nāthasya śāsanam jina-śāsanam || svasti śrī-vijayābhyu-
4. daya śālivāhana-śaka-varuṣa 1489 sandu vartisuva Sarvajī-
5. tu-samvatsarada Māgha śu 10 lū Haritsa-gōtra Āśvalāyana-
6. sūtra ruk-śākhā Yaduvamśada śrīman-mahārāja-maṇḍalika-man-
7. ḍalêśvara Kulōttunga-Vikrama-rāyara, komārarāda śrīmad-rājādhīrā-
8. ja rāja paramêśvara śrī vīrapratāpa Changālarāyaru | Bhāradvā-
9. ja-gōtra Āśvalāyana-sūtra ruk-śākhē Ashtāvadhāna Sōmanātha-
10. dīkshitara makkalu Nāraṣi-bhattacharige bareśi kōṭṭa tāmbrada śāsana-
11. kramavēndare . . . . . Singapatna-sthalada Virāmbudhiyannu
12. nimage sa-hiranyōdaka-dāna-dhārā pūrvaka kōṭṭevāda kāraṇa ā-
13. Virāmbudhiya chatuh-śīme valagana nidhi-pikshēpa-jala-pāshāna-akshi-
14. āgāmi-siddha-sādhyagāl emba ashta-bhōga-tēja-svāmyagalannu nimma
15. putra-pautra-pārampariyavāgi ā-chandrārka-sthāyigalāgi sukhadalli
16. anubhaviṣi yiri yandu Haritsa-gōtra Āśvalāyana-
17. sūtra ruk-śākhē Yaduvamśada śrīman-mahāmaṇḍalika maṇḍalêśvara
18. Kulōttunga-Changālarāyaru bareśi kōṭṭa tāmbrada śāsanā ||

*Note.*

This is said to be the copy of a copper-plate grant the original of which is lost. It begins with the usual invocation in praise of Jaina religion and records the gift of the village Vîrâmbudhi in Singapattana-sthala to Narasîbhatta, son of Ashtâvadhâna Sômanâthadîkshita of Bhâradvâja-gôtra and Āsvalâyana-sûtra by the illustrious râjâdhirâja râjaparamêśvara vîrapratâpa Changâlarâya of Yadu-vamśa, son of the illustrious mahârâja maṇḍalika-maṇḍalêśvara Kutôttunga Vikramarâya. The grant is dated the 10th lunar day of the bright half of Mâgha in the year Sarvajit, Śaka 1489. The dating seems to be irregular as Śaka 1489 corresponds to Prabhava and not Sarvajit as stated in the grant.

## 112.

On a mortar store lying by the side of Kannânur road to the south of the same village (Kallahalli).

Kannaḍa language and characters.

1. Raudri sam . . . . .
2. di . . . . .
3. diyâ Mâ . . . . .
4. . . . .
5. . . . . ko . . . . .
6. uḍara Bôjaga . . . . .
7. uḍara kâyali gau
8. sam . . . . . kayya ko
9. . . . . Mayôjana maga Mâ . . . . .

*Note.*

This records that one Bôjagaḍa set up the mortar in the year Raudri and that it was carved by Mayoja's son Mâ . . . . .

## 113.

On a stone lying below a pipal tree in the market ground of the village Kampalâ-pura in the same hobali.

Size 6'—6"×3'—0".

Old Kannaḍa characters.

1. svasti śrî Anananâti nâlgâvunḍa Kâluga-
2. yana maga Kâtagâvunḍa Sitanna-gâvunḍa
3. Jakayagâvunḍana . . . . . yu Jagaya
4. Vîragâvunḍa . . . . . danageya
- (2nd row)—
5. . . . . ege
- (3rd row)—
6. aṇapidana . . . . . âga braḍa
7. . . . . â echchâḍi â-
8. gidar adaṭar

*Note.*

This inscription records the death in the battle-field of Kâtagâvunḍa, son of Kâlugaya, the nâlgâvunḍa (the chief gaḍa of the nâḍu) of Anananâṭṭu, and of the persons Sitannagâvunḍa, Jakayagâvunḍa, and Jagayavîragâvunḍa.

## 114.

At the village Kirangûr in the same hobali, on a stone lying in a wet field to the south-east.

Size 4'—4"×1'—6" (inscribed on three sides)

Kannaḍa language and characters.

1. svasti śrî saka-varisha
2. 1013 Āṅgira-samtsarada
3. sūrya-grâṇadandu

- |   |   |
|---|---|
| 4. Changālvadēvaru Mari-<br>5. yaperggade Hīḍuva-<br>6. yyanu Hīḍuvisva-<br>7. radavargge āhāradā-<br>8. niya bahe māḍalā-<br>(II) —<br>9. gi mūḍalāda<br>10. barabayala<br>11. būmi aiyva-<br>12. ttu kaṇḍuga<br>13. gaḍeya dhā- | 14. rā-pūrvvakav ā-<br>15. gi koṭṭaru i-<br>16. bhūmige ā-<br>17. ru aḷihida-<br>18. r appoḍe<br>(III) —<br>19. Gangeyalu Bāṇarāsi-<br>20. yalu Bīāhmaṇaruma ka-<br>21. paleyuma konda brahmāti-<br>22. yalu hōharu |
|---|---|

*Note.*

This inscription records the grant of rice-fields of the sowing capacity of 50 kaṇḍugas by Changālvadēvaru known as Mariyaperggade Piḷḍuvayya to Piḷḍuvi Īśvaradēva for feeding the poor.

It is dated the day of solar eclipse Śaka 1013 Āngirasa. Here Śaka 1013 corresponds to A. D. 1091. There was a solar eclipse in the month of Jyêshṭha on 9th June of that year. But the cyclic year corresponding to 1091 is Prajāpati, and not Āngirasa, as stated in the grant.

The word Āhāradāni is a Jaina technical term, the formula of their gifts being *Āhārābhaya-bhaiṣajya-sāstradāna*. It may therefore be assumed that Chengālvās were Jains by faith. From other records we learn that they were the feudatories of Hoysaḷas.

115.

*Mysore Taluk.*

Kaṇḍasala grant of the Ganga King Mādhavarma, in the possession of Mr. Basavā-  
rādhya, Retired City Magistrate, Mysore.

3 plates : Elephant seal : size  $7\frac{1}{2}'' \times 2\frac{1}{2}''$ .

Old Kannaḍa characters : Sanskrit language.

- I (b)
1. [jita] m bhagavatā śrīmaj Jāhnavēya-kulāmāla-vyômāvabhāsana-bhāskarasya
  2. nānā-sāstrārththa-sadbhāvādhigama-praṇīta- mati-viśêshasya anēka-yuddha vijayōpa-
  3. labdha-prathita-prithu-śrī-yaśasah vividha-rāja-sampat-samudāchāra- vinaya-hētu-bhūtasya
  4. Kāṇvāyana-sagōtrasya śrīmat Konganivarmma-dharmma-mahārājasya
  5. [pu] trēṇa samyak-prajā-pālanamātrādhigata-rājya-prayōjanēna
- II (a) —
6. bahu-vidha-sāstrārth [h] āgata-vidvā-kavi-kāchana-nikashōpala-bhūtēna sva-bhujavīryō-
  7. tpātītāvāgrihītasya vamś-āmala-śrī-yaśasā dēva-dvija-guru-pūja-
  8. na-pranata-janāru[ra] kta-pata-svabhāvēna prāṇayavad-upāgrihīta-
  9. pravibhakta-bhakta-bhṛitya-janēna sōpanishatkasya nīti-sāstrasya
- II (b) —
10. vaktri-prayōktri-kuśalina prakṛityanvaya-viśuddhēna Jāhnavēyānām mahā- dhirā-
  11. jēna śrī Mādhavavarmmaṇā Bhāradvājasa-gōtrāya Taittiriya-charanāya
  12. Nāgaśarmmaṇē Kulungijyē-rājyē Girinagarasyōttara-pārśvē Kaṇḍasalam-
  13. grāma pāṇīyapātam sa-dakṣiṇam brahmadēya-samayēnātma-nīrēyasārt- tham
  14. kārttika-paurṇamāsyān dattah étad évam veditvā yōsyābhi-rakshitā sa ta-
  15. tpāhala-bhāg bhavati yōsyābhiharttā sa pancha-mahā-pātaka-samyuktō bhavati
- III (a) —
16. . . . cha Manugītās ślōka bahubhir vvasudhā bhuktā rājabhis Sagarādibhih yasya yasya
  17. yadā bhūmis tasya tasya tadā phalam sva-dattām para-dattām vā yō harēta vasundharā

18. shashṭir-varsha-sahasrâṇi ghôrê tamasi pachyate sva [m]dâṭum su-mahach-  
chhakyam duhkham anyâ-  
19. rttha-pâlaram dânam vâ pâlanam vâti dârâch chhrâyônupâla[na-]miti . . . .  
20. . . pravarddhara-vipulaiśvaryasya samvatsarê navamê kârtika-śukla paksha  
21. [dvâ-] dāśyām sarva-rahasyâdhikṛitēna Sômaśarmaṇâ likhitēyam tāmra-  
paṭṭikâ.

*Translation.*

Victorious is the Adorable One. A sun illumining the clear firmament of the Ganga family, possessed of a keen intellect disciplined by the profound study of several *śāstras*, possessed of wide renown acquired in a number of victorious battles, fountainhead of discipline, good conduct and sovereign power, born of Kâṇvâyanasa-gotra, was the illustrious Kōṅgaṇivarma-dharma-mahârāja.

By his son, who obtained the honours of sovereignty only for the good government of his subjects, who was a touchstone for testing gold the learned and the poets, resplendant with the family fame caught hold of from among the enemies put down by his own arms, habitually devoted to the worship of the gurus, cows and Brahmans, and attached to his loyal and devoted subjects, distinguishing between his admirers, feudatories and loyal subjects and servants, an expert in the theory and practice of the lessons of political science and the Upanishads, born of a naturally pure family, a descendant of the Ganga family, and a mahâdhirâja, Mâdhavavarma by name.

By him, to Nâgaśarma of Bhâradvâjasagôtra and of Yajurvêda is given with pouring of water together with money gift, in accordance with the rules of Brahmadêya gift, for his own good, the village Kandasala in the country of Kulungijya, to the north of Girinagara, on the full moon day of Kârtika.

Whoever knowing this maintains the gift will get the fruit thereof while he who takes it away will be guilty of the five great sins.

(III a : lines 16—19).

The usual imprecatory verse.

(Lines 20 & 21).

This copper plate has been composed by Sômaśarma employed in the confidential department on the 12th day of the bright fortnight of Kârtika in the 9th victorious year of the King.

## TUMKUR DISTRICT.

### Tumkur Taluk.

116.

At the village Timmanāyanapalli in the Hobali of Kora, on a rock in the field of Chikbaḍesābi.

Size 2'—3"×6'—3".

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara ariṇāyavibhāḍa bhāṣhegetappuva rāya-
2. ragāṇḍa mūvarurāyaragāṇḍa pūrva-paśchima-dakṣiṇa-samudrādhipati rāja-
3. rāja rājaparamēśvara śrīvīrapratāpa Vijayadēvarasara kumāraru Dēvarāya-
4. yaru prituṇṇāyama geyiutti . . 1351 Saka-varshake saluva Saumya-samva-
5. dvitīya-Bhādrapada su 15 Sô- lu chandra-grahana punya-kāladalu śrīman-
6. mēdinīmīsara gaṇḍa Chikkaballayanāyakara makkaḷu Bayanāyakaru Māni-
7. kōṭṭa Vijayapura-grāma

Note.

This inscription records the gift of the village Vijayapura to god Mānikēśvara-dēvaru by the illustrious Bayanāyaka, son of Chikkaballayanāyaka, champion over the moustaches in the world during the reign of Dēvarāya, King of Vijayanagar, son of Mahāmaṇḍalēśvara vīrapratāpa Vijayadēvarasa (with titles). The date of the inscription is given as Monday the 15th lunar day of the 2nd Bhādrapada in Saumya, the Śaka year 1351, corresponding to Monday the 12th September, A. D. 1429 on which day there was a lunar eclipse as stated in the grant.

117.

On a stone lying in the boundary of the village Brahmasamudra in the Hobali of Kōra.

Size 5'—6"×2'—6".

Kannaḍa language and characters.

1. svasti samasta-bhuvana-vikhyāta . . . . .
2. mahāmaṇḍalēśvara . . . . .
3. śrīmatu-Nāyaka-vamśa-śikhāmaṇi
4. śrīmatu-śrī Rāmasāmi-nāyanāya
5. . . . lōka . . . . .
6. . . . nilisida kallu śrī śrī . . . . .

Note.

This inscription is very fragmentary and seems to record the setting up of the stone by the illustrious Rāmasāmināyanaya, a crest jewel to the family of Nāyakas, mahāmaṇḍalēśvara, famous all over the world: (in memory of . . . . .)

Hebbata grant of the Kadamba King Vishnuvarma in the possession of Gubbanna-settaru, son of Huchchappa, at Kôra in the Hobali of Kôra.

Three plates.

Old Kannaḍa characters and Sanskrit language.

Size : 8" × 2".

(Ib).

1. svasti || jitam bhagavatâ tēna Viṣṇunâ yasya vakshasi Śrīś svayam bhāti  
dēvaś cha
2. nābhi-padmē Pitāmahaḥ Svāmi-Mahāsēna-mātri-gaṇānudhyātābhishiktā-  
nām
3. Mānavya-sagôtrānām Hārītī-putrānām pratikṛita-svādhyāya-charchā-
4. pāragānām Kadambānām amara-pratibimbasya āśvamēdhayājinaḥ

(IIa).

5. Śrīkrishṇavarṇma-mahārājasya jyēsthā-priya-tanay ēna anēka-samara-  
sankatōpa-
6. labdha-vijayēna sarvva-sāstra-kalā-pāragēna samyak-prajā-pālana-da-
7. kshēna satyasandhēna parama-brahmaṇyēna Śāntivara-mahārāja-
8. Pallavēndrābhishiktēna śrī-Viṣṇuvarṇma-mahārājēna Kūḍalūr-adhish-  
thāne

(IIb).

9. ātmanar pravarddhamāna-vijaya-samvatsarē pañchamē Kārtika-Paurṇa-  
māsyām
10. ātma-nisrēyasārttham Badirānām Gautama-sagôtrāya śukla-
11. yajur-vidē abhijana-sampannāya Mahishavishayē Hebbata-grāma
12. Sāṭṭipalli Jāripātantarbhūtaḥ sa-dakṣiṇaḥ sa-pāniya-pātaḥ

(IIIa).

13. adaṇḍa-viṣṭi-karābādhaḥ brahmādēya-nyāyēna agrahārō dattaḥ
14. uktam cha || pañcha-mahā-pātaka-samyuktō bhavati ||

Note.

Be it well ! Victorious be that Almighty Viṣṇu whose breast is the abode of the Goddess of wealth and whose lotus navel is the seat of the Creator.

By Viṣṇuvarṇma, the eldest son of the illustrious Krishṇavarṇma, a reflection of the celestials, and performer of a horse-sacrifice, and a descendant of the Kadambas, anointed as Kings, devoted worshippers of lord Mahāsēna and Mātrigaṇa, of Mānavyasagôtra, sons of Hārītī, well-versed in the Vēdas and their commentary, by Viṣṇuvarṇma who has achieved victories against great odds in a number of battles, who has made a proficient study of all the sāstras and arts, who was an efficient ruler of his people, who was truthful and a good Brahman, and who was installed on his throne by Śāntivarṇma, a Pallava king. By him in his camp at Kūḍalur, on the full moonday of Kārtika, in the fifth year of his victoriously progressive reign was, for his own good, granted with gift of money and pouring of water, the village Agrahāra Hebbata in the district Sāṭṭipalli-Jāripāta in the country called Mahisha, as a Brahmadēya gift free from all taxes, fines and other levies to Brahmans (?) of Gautamasagôtra of Śukla-yajurveda and of high birth. The grant ends with the usual imprecation.

Kēdagagere grant of Yuvarāja Triyambaka of Vijayanagar dated Saka 1378 in the possession of Rangābhata of the village Hebbūru in the Hobali of Hebbūru.

3 plates : Nāgara characters : Boar seal :

Size : 10" × 5½" × 1½"

I (b) —

1. śrī-Gaṇādhipatayē namaḥ | avyād avyāhataisvarya-kāraṇō Vāraṇānaḥ |
2. varadas tīvra-timira-mihirō Hara-nandanaḥ || śrīmān, Ādi-varāhō ya-
3. śriyaṁ diśatu bhūyasīḥ | gāḍham ālingitā yēna mēdinī mōdatē sadā ||

HEBBARA GRANT OF THE KALAMBA KING VISHNU

1B  
 1. ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

2A  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

3A  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

4A  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥





4. asti kaustubha-kalpadru-kāmadhēnu-sahōdaraḥ l Ramānujaḥ Sudhānāthaḥ
5. kshīrasāgara-sambhavaḥ l udabhūḍ anvayē tasya Yadu-namā mahīpatiḥ l pā-
6. litam yat-kulīnēna Vāsudēvēna bhū-talam l abhūḍ asya kulē śrīmān a-bha-
- gura-
7. guṇodayaḥ l apāsta-duritāsanga-Saṇḍmōṇāma bhūpatiḥ l dik-karīndra-
8. dhurādhāra-dakshina-skandha-bandhuraḥ l Bukkarāyas tataḥ śrīmān āsīd
- ā-
9. hava-karkaśaḥ l ahīna-bhōga-samsaktir asau rāja-śikhāmaniḥ l gōptā Ha-
10. riharam Gauryām kumāram udapādayat l śiṣṭān samrakṣatō yasya
- dushtān api
11. nigrihṇataḥ l labdhārthair vidushām sārthais ślāghyām Hariharātmatā l
- tasya Mē-
12. lāmbikā-jānē[r u]dabhūḍ unratō guṇaiḥ l Prātāpadēvarāyākhyāḥ putraḥ
- sutrāma-vi-
13. kramah l tasya Dēmāmbikā-bhartus tanayō vinayōnnataḥ l vidyā-vinaya-
- vijñā-
14. na-nidhir Vijayabhūpatiḥ l tasya Nārāyaṇīdēvyām prācurāsīd du-
15. rāsadaḥ l praudha-pratāpa-vibhavō Dēvarāya-mahīpatiḥ l tasya śi-
16. Lakṣmādēvī bhāryā bhū hatēḥ priyā l Lakṣmīr iva Murārātēḥ
17. Pārvatīva Pinākināḥ l tayōḥ prāchīna-puṇyānām paripāka-
18. viśēshataḥ l tasmāt Triyambakas sākṣhāt kumārāḥ samajāyata l
19. bhuvam hitvā divam yatē tātē tasya mahātmani l Immaḍi-Praudha-
20. dēvēndrō rājābhūj jagatīpatiḥ l rājādhirājas tējasvī yō
21. rāja-paramēśvaraḥ l bhāṣhā-langhi-mahīpāla-bhujangama-vi-
22. hangarāt l vairi-bhūpati-vētaṇḍa-chaṇḍa-khaṇḍara-kēsari l gajaugha-gaṇ
23. ḍabhērūṇḍō, gajēndra-mṛigayā-rataḥ l tri-rāja-bhujagōnnaddha-para-rāja-
- bha-
24. yankaraḥ l Hindurāya-suratrāṇa ityādi-birudōnnataḥ l jyāyāmsam
25. bhrātaram rājā Triyambaka-mahīpatiḥ l pradarsayamścha saubhrātram
- yauva-
26. rajyē'bhishēchayat l śrīmach-Chikkodeyākhyam . Ghanādrau sthā-
- panāntaram l
27. ēvam bhrātrā pradattē bhūrājyē Chikkodeyō balī l sva-rājyam pālayan
- atra-
28. dīvyati śrī-Triyambakaḥ l Śālivahana-nirṇīta-śaka-vaśhē
29. kramāgatē l vasvadri-guṇa-bhū-yukta-śakābdē Dhātu-vaṭsa-
30. rē l Vaiśākha-māsē paurṇamyām Viśākha-yuṇ-mahā-ti-

## II (a) —

31. thau l Guruvāre puṇya-kālē śrī-Triyambaka-sannidhau l
32. Ghanagiryākhyā-chāvaḍyām Kallaya-sthala-samsthitam l Kē
33. dagēgere-nāmānam grāmam sarva-phalodayam l sa-sāmyair vi-
34. hair yutam l nidhi-nikshēpa-vāryasma-siddha-sādhyakṣhīṇti cha l
35. āgāmity-ashṭa-bhōgādhyam tēja-svāmya-samanvitam l kulyārā-
36. mādi-samyuktam samasta-bali-samyutam agraḥaram imam sa-
37. rvamānyam ā-chandra-tārakam l sa-hiraṇyōdaka-dāna-dhārā-
38. pūrvam yathāvidhi l Kāśyapō yājushō vidvān Apanna-
39. yya-tanūdbhavaḥ l Sivayōgyayya-vikhyātaḥ śiva-pūjā-pa-
40. rāyaṇaḥ l śāstra-védēshu nipunaḥ śaṭ-karma-nirataḥ sadā l
41. tasmai bhaktyā namaskṛitya bhōktum dātum yathēpsayā l sa prādā-
42. d yuvarājākyas Triyambaka-mahī-patiḥ l sōpi brāhmaṇa-
43. samhrishṭaḥ putra-pautra-samanvitaḥ l rājānam āśisham chakrē chi-
44. ramjīvi bhavatv iti l Sivayōgyayya-daivajñāḥ chatvārimśat su-
45. vṛttikam l grāmam kṛtvā sva-puṇyārtham brāhmaṇēbhyaś cha dattavān l
- vṛi-
46. ttimantōtra likhyantē naika-śāstra-kalāvidah l gōtra-sūtra-pitri-
47. shvākhyāḥ vṛitti-sankhyāḥ kramād iha l kāśyapō yajusha chāsmi Nṛi
48. śihyabhaṭṭa-sambhavaḥ l Jannibhaṭṭō dvija-śrēśhṭhō grāmēsmi[n] sārḍha-
49. dvi-vṛittimān Vāsishṭhō rīg-adhītas cha Rēkaṇāryya-tanūdbha-
50. vaḥ Nāgābhaṭṭō mahāvī[dvā]n grāmē sārḍha-dvi-vṛittimān Bhā-
51. radvājō rīg-adhyāyī Vishṇubhaṭṭāt samudbhavaḥ Kṛishṇabhaṭṭō dvi-
52. jaśrēśhṭhō vṛittim ēkām samaśnutē śrīvatsō rīgadhītō-
53. smin Tippābhaṭṭasya nandanāḥ l Ohhalābhaṭṭōpi vidvā-

## II (b)–

54. n vṛittim êkâm samaśnutê l Vāsishthô rig-adhîtas cha Mādhavā-
55. ryasya nandanah l jātavēdyās cha yajvā cha vṛittim êkâm sama-
56. śnutê l Vāsishthô rig-adhîtas cha Nāgābhṛta-tanūdbhavaḥ l
57. Dēvaṇaryō mahā-vidvān grāmēsmin ardha-vṛittimān l kâ-
58. śyapō yājushas chaiva Gangādbhāarāya-sambhavaḥ l vidvān Hi-
59. ranjabhattōpi vṛittim êkâm avāptavān l Ātrēyah śukla-
60. yajushi pravīṇō Viśśa nātmaḥ l Chaudibhattō mahā-vidvān
61. vṛitti-dvayam ihāśnutê l Hārī . rig-adhîtōsmin Annadā-
62. tākhya-mantri-jah l Gaṇapaṇṇō mahāmātyō grāmēsmin êka-vṛi-
63. ttimān l kaundinyō yājushas chā-smīn Herūr Āpanabhatta-
64. jah l vidvān Anantabhattas cha vṛittim ēva samaśnutê l Bhāradvā-
65. jō yājushōtra Brāchipalli-nivāsiraḥ l Āchibhattasya pu-
66. tras cha Lakhanāryō dvi-vṛittimān Bhāradvājō rig-adhyāyī
67. Sātanūr Ālapārya-jah l Nāgā-bhattō mahāvidvān êka-vṛi-
68. ttyādhipōbhavat l Gautamō rig-adhîtas cha Madhusūda-
69. na-tanūdbhavaḥ l Nṛsimhōtra mahāvidvān vṛitti-dvayam avāptavā
70. n l

## III (a)–

71. tvaśtā śrī-Vīraṇāchārya-sūnu [ś] śāsara-lēkhakaḥ l Malla-
72. nas suguṇō dhīmān grāmēsmin êka-vṛittimān l êkaiva
73. bhaginī lōkē sarvēśhām ēva bhū- bhujām na bhōjyā na
74. kara-grāhyā vipra-datā vasundharā l dāra-pālarayō-
75. r madhyē dānāch chhrēyōnupālanaṃ l dānat svaigam avāpnōti
76. pālanaḥ achyutaṃ padam l sva-dattād dviguṇam punyam para-dattā-
77. nupālanaṃ l para-dattāpahārēṇa sva-dattam nishphalam bhavē-
78. t l sva-dattām para-dattām vā yō harēta vasundharā l shashtir va-
79. rsha-sahasrāṇi viśhṛtāyām jāyatē krimi [h] l sāmānyōyam dharmasē-
80. tum nripānām kālē kālē pālānyō bhavadbhiḥ l sarvān êtā-
81. n bhāvinah pāthivēndrān bhūyō bhūyō yāchatē Rāmachandraḥ || śrī ||
82. śrī-Triyambaka. (In Kannaḍa characters.)

## Translation.

## Lines 1-3.

Obeisance to Gaṇādhipati. Victorious be the elephant-faced god, the source of all wealth, the giver of boons, a sun to the darkness (of ignorance) and son of Hara. May you be protected by the original Boar in whose arms the earth is ever happy.

## Lines 4-18.

In the race of the moon who is born from the milky ocean along with the Kaustubha (gem), the Kalpa tree, the Celestial Cow, and the goddess Lakshmi, there arose a King called Yadu among whose descendants was Vāsudēva a protector of the earth. In that race was born a King named Sangama with noble qualities and free from sin. His right shoulders shared the burden of the earth with the elephants in all directions. His son was Bukkarāya, terrible in war, enjoying pleasures of a noble type, a crest-jewel to kings. He got from his wife Gauṛī a son named Harihara. He was praised by numerous learned men who received his bounty and was rightly called Harihara in whom Hari, the protector of the righteous, and Hara, the destroyer of the wicked are combined. To him, and Mēlāmbikā, his queen, was born a son called Pratāpa-Dēvarāya, pre-eminent for his good qualities and resembling Indra in prowess. To this King, the husband of Dēnāmbikā was born a son called Vijaya-bhūpāti, a treasure of learning, good conduct and wisdom. His son by the queen Nārāyaṇī was the powerful King Dēvarāya possessed of great splendour. Lakumādēvi was the beloved wife of that king, like Lakshmi the consort of Nārāyaṇa and Pārvati of Śiva. To that couple was born, as a reward for the virtuous acts done in previous births, a son called Triyambaka who was verily the god Triyambaka himself.

## Lines 19-28.

When his father departed to heaven, Immaḍi Praudhadēva assumed the kingship with titles rājādhirāja, rājaparamēśvara, a kite to serpents namely Kings who break their word, a lion in killing the elephants that are the hostile chiefs, a *gāṇḍabhērunda* to herds of elephants, engaged in the hunting of elephants, a champion to the Three Kings (of Chola, Pāṇḍya and Chēra), terrible to hostile Kings, a sultan of Hindu Kings.

Possessed of these and other titles, King Immaḍi Praudhadēva made his elder brother Triyambaka a *yuvārāja* out of brotherly love. When he was thus placed at the head of government and stationed in Ghanādri (Penukoṇḍa) the Illustrious Triyambaka also known as Chikkoḍeyar ruled over his Kingdom in peace.  
(Lines 28-43.)

In the Śaka year 1378, the year Dhātu, in the month Vaiśākha, on Thursday the full moon day with the constellation Viśākha the *yuvārāja* Triyambakamahīpati made a gift at his court held at Ghanagiri-chāvaḍi, in the presence of god Triyambaka, of the agrahāra village Kēdagagere with all its revenues in Kallayasthala with the eight rights and powers of possession (named) and with the right to enjoy or give away and as a sarvamānya grant to last for ever. The donee is Śivayōgayya, of Kāśyapa-gōtra and Yajurvēda, son of Appanayya, ever devoted to the worship of Śiva, skilled in, śāstras and Vēdas, engaged in the six duties of a Brahman. The Yuvārāja, Triyambakamahīpati prostrating himself before the Brahman with great devotion made this gift. In return Śivayōgayya, who was an astrologer, blessed the King saying "May you live long." He next divided the village into 40 vṛttis and gave them to various Brahmins (named in the grant) versed in śāstras for his own merit.

Lines 47-70 (names of Brahmins who got vṛttis, their gotras, etc. follow :)

Lines 71-72. The writer of this grant is the engraver Mallāṇa, son of Vīraṇāchārya who also is entitled to one vṛtti in the village.

Lines 73-81 usual imprecatory stanzas.

Śrī Triyambaka.

N. B.—The date corresponds to Tuesday the 20th April of A. D. 1456, the cyclic year being Dhātu. Evidently the week day is wrong.

#### ARCHAEOLOGICAL MUSEUM.

140. Five hundred and fifty old copper coins, 15 silver coins and 6 gold coins and a copper plate grant of the Ganga dynasty were purchased and added to the Museum. 1 copper coin of Kalamulla Shahbudin Ahmad Shah of the Bahamini dynasty was received through the Registrar, Mysore University and 46 silver coins were received from the Special First Grade Magistrate, Mysore as unclaimed property belonging to Government. All these coins are under examination.

Twenty artistic picture frames were purchased and photographic views of monuments were arranged under different heads such as Architecture, Sculpture, Iconography etc. An Archaeological Map of Mysore showing places of antiquarian or historical importance is under preparation.

#### OFFICE WORK.

141. 1. The monograph on Halebid Temples is still under preparation. Materials for 2 more monographs, viz. Panchalingesvara temple at Govindanahalli and Bhoganandisvara temple at Nandi were collected during the year.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volume of the Epigraphia Carnatica about 90 pages being printed during the year. The printing of the transliteration of the inscriptions of the Hassan Supplement is nearing completion.

3. The transliteration of the Kannada texts of the Bangalore Supplement is under preparation and that of the Tumkur Supplement is nearing completion.

4. The printing of the General Index to the volumes of the Epigraphia Carnatica as well as that of the Index to the Annual Reports from 1907 to 1920 made fair progress during the year.

5. Forty-eight publications of the department and 64 photographs of views etc., have been sold in the office during the year, of the aggregate value of Rs. 412-14-0.

6. A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

7. The Office staff have discharged their duties with diligence and zeal.

142. The main results of the historical researches made during this year are:—

(i) Aiyadigaḷ or Kāḍavarkonāyanār, called also Simhānka or Panchapāḍesimha, 45th of the 63 Śaiva saints is identified with Simhavarma, father of Bhīmavarma, of the Pallava dynasty (550 A. D.)

(ii) Kubja-pāṇḍya or Kūṇa-pāṇḍya called also Kaḍumāra or Dīrghamāra is ascertained to be the contemporary of Jinasēnāchārya, the author of Brīhaddharivamśa of the Jainas of Śaka 705 equivalent to A. D. 783.

(iii) From this is determined the epoch of Tirujnānasambandhar, Appar, Hara-dattāchārya, the author of Ujjvala, a commentary on the Āpastamba Gṛhya and Dharma sutras, and of the Vaishṇava saint Tirumaṅgayālvār.

(iv) Sundaranambināyanār, the last of the sixty-three Śaiva saints and Chêrama, the King of the Cheras are ascertained to be the contemporaries of Arikēsari-II of the Chālukya Feudatories of the Rāshtrakūṭa King Kṛishṇa III.

MYSORE.

*Dated the 29th August 1925.*

}

R. SHAMASASTRY,  
Director of

*Archæological Researches in Mysore.*

# APPENDIX A.

Statement showing the amounts spent during the year 1924-25 for the maintenance and repairs of Ancient Monuments in the State.

| Serial No. | District  | Taluk               | Place          | Name of Institution          | Nature of repairs executed                                   | Amount of sanctioned estimate | Amount spent during the year | Remarks  |
|------------|-----------|---------------------|----------------|------------------------------|--|-------------------------------|------------------------------|--|
|            |           |                     |                |                              |  | Rs. a. p.                     | Rs. a. p.                    |  |
| 1          | Bangalore | ..                  | ..             | Hyder Ali's Birth place.     | Clearing vegetation  | 25 0 0                        | 25 0 0                       |  |
| 2          | Kolar     | Bowringpet          | Budikote       | Tippu Sultan's Palace        | Petty repairs  | 50 0 0                        | 50 0 0                       |  |
| 3          | Do        | Chikballapur        | Nandihill      | Channigarayaswami temple     | Do   | 16 0 0                        | 15 13 0                      |  |
| 4          | Tumkur    | Kaidala             | Tumkur         | Venkataramanaswami temple    | Replastering, providing new door and clearing of vegetation. | 36 0 0                        | 33 8 0                       |  |
| 5          | Do        | Maddur              | Maddur         | Do                           | Do   | 44 0 0                        | 43 6 0                       |  |
| 6          | Do        | Do                  | Midigesi       | Varahaswamy temple           | Colour-washing and constructing parapet wall.                | 567 0 0                       | 469 8 0                      |  |
| 7          | Mysore    | Mysore              | Mysore         | Do                           | Petty repairs  | 30 0 0                        | 30 0 0                       |  |
| 8          | Do        | Do                  | Do             | Lakshminiramanaswami temple  | Improving buildings attached to it                           | 706 0 0                       | 657 0 0                      | Rs. 24, 716 have been spent so far on this monument. |
| 9          | Do        | Seringapatam        | Seringapatam   | Gumbuz                       | Do   | 125 0 0                       | 124 0 0                      | The work was not undertaken during the year.         |
| 10         | Do        | T. Narsipur         | Somanathpur    | Kesava temple                | Pay of watchman  | ..                            | ..                           |  |
| 11         | Shimoga   | Sagar               | Kelsi          | Ardhramasvaraswami temple    | Repairs such as jungle clearing and plastering.              | ..                            | ..                           |  |
| 12         | Hassan    | Hassan              | Dodgaddavalli. | Lakshmi devi temple          | Repairs to temple  | 1,437 0 0                     | 257 0 0                      |  |
| 13         | Do        | Do                  | Gramma         | Kesava temple                | Do   | 695 0 0                       | 109 0 0                      | Work is in progress.                                 |
| 14         | Do        | Belur               | Belur          | Channakesava temple          | Restoration of portions of the temple.                       | 3,900 0 0                     | ?                            |  |
| 15         | Do        | Do                  | Halebid        | Kedareswara temple           | Pay of watchman  | 84 0 0                        | 75 0 0                       |  |
| 16         | Do        | Do                  | Do             | Hoysaleswara Temple          | Do   | 84 0 0                        | 176 0 0                      |  |
| 17         | Do        | Arsikere            | Arsikere       | Isvara Temple                | Do   | 81 0 0                        | 95 0 0                       |  |
| 18         | Do        | Channarayana-patua. | Nuggihalli     | Lakshminarasimhaswami temple | Repairs to temple  | 807 0 0                       | ?                            |  |

APPENDIX A—*concl.*

| Serial No. | District   | Taluk.        | Place                  | Name of Institution               | Nature of repairs executed                             | Amount of sanctioned estimate | Amount spent during the year | Remarks   |
|------------|------------|---------------|------------------------|-----------------------------------|--|-------------------------------|------------------------------|---|
| 19         | Hassan     | Channarayana. | Srayanabergola.        | Nagarajabasti                     | Repairs to temple                                      | Rs. a. p.<br>536 0 0          | Rs. a. p.<br>536 0 0         |   |
| 20         | Do         | Do            | Do                     | Chandra Betta and Indra Betta     | Do   | 2,089 0 0                     | 648 0 0                      | Work is in progress.                                  |
| 21         | Do         | Do            | Do                     | Adisvaraswami Basti               | Do   | 411 0 0                       | 276 0 0                      | Do  |
| 22         | Do         | Arkalond      | Ramanathpura           | Agasthyeswara Temple              | Do   | 2,480 0 0                     | 886 0 0                      | Do  |
| 23         | Do         | Do            | Do                     | Ramaswami Temple                  | Do   | 900 0 0                       | 185 0 0                      | Do  |
| 24         | Do         | Hole-Narsipur | Hole-Narsipur          | Chaturbhujia Pattabhirama temple. | Do   | 3,980 0 0                     | 413 0 0                      | Do  |
| 25         | Do         | Do            | Do                     | Hazara Ganapati Temple            | Do   | 100 0 0                       | 99 0 0                       |   |
| 26         | Kadur      | Chikmagalur   | Hiremagalur.           | Yupasthan.bha                     | Repairs to gate, white-washing and repair to flooring. | 23 0 0                        | 18 0 0                       |   |
| 27         | Do         | Kadur         | Hirehallur             | Siva Temple                       | Do   | 52 0 0                        | ....                         | Work completed, but payment not made during the year. |
| 28         | Do         | Tarikere      | Anuripapura            | Anuritesvaraswami temple          | Restoration of the temple                              | 2,120 0 0                     | 820 0 0                      |   |
| 29         | Do         | Mudgere       | Kalasa                 | Kalasa-svaraswami temple          | Constructing the temple                                | 1,040 0 0                     | ?                            |   |
| 30         | Chitaldrug | Molakahurru   | Jatangi Ramaswara hill | Asoka Inscription                 | Pay of watchman  | 78 0 0                        | 78 0 0                       |   |

| Serial No. | Size    | Description   | Village         | District  |
|------------|---------|---|-----------------|-----------|
| 1 }<br>2 } | 12"×10" | Savandurga : Hill views .. ..                         | Magadi ..       | Bangalore |
| 3          | 10"×8"  | Savandurga : Virabhadra Temple, front view            | " "             | "         |
| 4          | 8½"×6½" | Savandurga : ruins of the Palace ..                   | " "             | "         |
| 5          | "       | " Visvesvara Temple ..                                | " "             | "         |
| 6          | 6½"×4½" | Ranganathaswami Temple, front view ..                 | " "             | "         |
| 7          | 12"×10" | Saumya Kesava Temple, front Gopra ..                  | Nagamangala ..  | Mysore    |
| 8          | "       | " " Side view ..                                      | " "             | "         |
| 9          | "       | " " Interior view ..                                  | " "             | "         |
| 10         | 8½"×6½" | Narasimha Temple : figure of Venugopala ..            | " "             | "         |
| 11         | "       | Panchalinga Temple, Inscription stone ..              | Gevindahalli .. | "         |
| 12         | 6½"×4½" | " Central Niche ..                                    | " "             | "         |
| 13         | 12"×10" | Brahmesvara Temple, Narayana figure ..                | Kikkeri ..      | "         |
| 14         | "       | " Chamundesvari figure ..                             | " "             | "         |
| 15         | 8½"×6½" | " Virabhadra figure ..                                | " "             | "         |
| 16         | 10"×8"  | Harihariesvara Temple, north view ..                  | Hariharaपुरa .. | Hassan    |
| 17         | 8½"×6½" | " Front view ..                                       | " "             | "         |
| 18         | "       | " Lakshmi Narasimha figure ..                         | " "             | "         |
| 19         | 10"×8"  | Buohesvara Temple, figure of Suryanarayana ..         | Koravangala ..  | "         |
| 20         | 8½"×6½" | " " " " " " " " " " " "                               | " "             | "         |
| 21         | 12"×10" | Bhoganandisvara Temple, Ceiling of Kalyan—Mantapa.    | Nandi ..        | Kolar     |
| 22         | "       | " Pillar in Kalyana Mantapa.                          | " "             | "         |
| 23         | "       | " North side ..                                       | " "             | "         |
| 24         | "       | " Vasanta Mantapa ..                                  | " "             | "         |
| 25         | 12"×10" | " View of Srīngithirtha ..                            | " "             | "         |
| 26         | "       | " View of temple from the top of the porch.           | " "             | "         |
| 27         | "       | " Front Porch ..                                      | " "             | "         |
| 28         | 10"×8"  | " Panels of the shrine of god-Jesu.                   | " "             | "         |
| 29         | "       | " Full view of Kalyana Mantapa.                       | " "             | "         |
| 30         | "       | " West wall ..  | " "             | "         |
| 31         | "       | " Vasanta mantapa ..                                  | " "             | "         |
| 32         | 8½"×6½" | " Front view of Porch ..                              | " "             | "         |
| 33         | "       | " View of Patalankana ..                              | " "             | "         |
| 34         | "       | " Small mantapa ..                                    | " "             | "         |
| 35—44      | 6½"×4½" | " Perforated windows ..                               | " "             | "         |
| 45         | "       | " Pillar with figure ..                               | " "             | "         |
| 46         | "       | " Figure in the pillar ..                             | " "             | "         |
| 47         | "       | " " " " " " " " " " "                                 | " "             | "         |
| 48—54      | "       | " Pillars ..  | " "             | "         |
| 55         | "       | " View of temple from the hill.                       | " "             | "         |
| 56         | "       | " Tower ..  | " "             | "         |
| 57         | "       | " Front view of the bronze image of Somaskandamurthy. | " "             | "         |
| 58         | "       | " Back view " " " " " "                               | " "             | "         |
| 59         | "       | " Stone Drain ..                                      | " "             | "         |
| 60         | "       | " Back view of temples ..                             | " "             | "         |
| 61         | "       | " View of porch ..                                    | " "             | "         |
| 62—65      | "       | " Figures on the sides of the tower.                  | " "             | "         |
| 66         | "       | " Pillar in the Prasanna Parvati temple.              | " "             | "         |
| 67         | 12"×10" | " Trimurti picture—ornamented plaque of Tibetan art.  | " "             | "         |



## List of Drawings prepared during the year 1924-25.

*Completed—*

Saunya Kesava temple, Nagamangala.

*Under preparation—*

Archæological Map of Mysore.

*Also completed the following unfinished drawings—*

Mahalingesvara temple at Santebachahalli.

Channakcsava temple at Marle.

Lakshminarayana temple at Hosaholalu.

Isvara temple at Arsikere

Lakshminarasimha temple at Nuggihalli.

Brahmesvara temple at Kikkeri.

Sangamesvara temple at Sindhagatta.

Srikantesvara temple at Nanjanagud.

Cenotaph at Bangalore.

Sri Ranganathaswamy temple at Seringapatam

Vidyasankara temple at Sringeri.

Somesvara temple at Kurudumale.

## APPENDIX C.

### INSCRIPTIONS IN KANNADA CHARACTERS.

#### ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಆನೆಕಲ್ಲು ತಾಲ್ಲೂಕು.

1

ಆನೆಕಲ್ಲು ಕಸಬಾ ಸರ್ಜಾಪುರಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದರಗುಪ್ಪೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ  
ಸರ್ವೇ ಮರಗಳ ತೋಪಿನ ಬಳಿ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'3" × 1'2"

- 1 ಸ್ವಸ್ತಿ ಯವಸಂವತ್ಸ
- 2 ರದ ಚಯಿತ್ರ ಸುಂಭಿ
- 3 ಉ ದಾಸಪನವರಿಗೆ ಸ
- 4 ವರಮಾನ್ಯವಾಗಿ ಕೊ

- 5 ಟ್ಟ ಹೊಲ ಖಂ||ಂ
- 6 ಯಿದಕೆ ತಪದವರು
- 7 . . . ದೋಹಕೆಹೋ
- 8 ಗುವರುಗಳುಡರು

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು.

2

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಕುಂದಾಪುರದ ಮಠದ ಏಜಂಟರು ಮೆ|| ಎಫ. ವೆಂಕಟರಾಯರು  
ಹಾಜರಾದ ದಿನ ೧ನೆಯ ಸನ್ನದಿನ ನೆಕ್ಕಲು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜವೊಡೆಯರು.

- 1 ಪರಾಭವಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿಲ್ಲು ಶ್ರೀಮತು ಪಟ್ಟದ
- 2 ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಕಾಂತಯ್ಯಗೆ ಬರಸಿಕೊಟ್ಟ ದಿನರೂಪ
- 3 ಅದಾಗಿ ಚೆನ್ನಪಟ್ಟಣದಲ್ಲಿಯಿರುವ ಲಕ್ಷ್ಮೀಧರತೀರ್ಥರಿಗೆ ಅವರು ಇದ್ದ
- 4 ಸ್ಥಳದಲ್ಲಿ ಕಂಗುಳಿಂಮುನ್ನೂರು ಅರುವತ್ತು ವರಹಾವನ್ನು ಅರ್ಪಣೆ
- 5 ಯಿಂದ ಪ್ರತಿವರುಷದಲ್ಲಿಯೂ ಕೊಟ್ಟು ಬರುವ ಹಾಗೆ ಕಟ್ಟಿ ಮಾಡಿಸಿ
- 6 ಯಿಂದ ತಾದಕಾರಣ ಅಪ್ರಕಾರಕ್ಕೆ ಲಕ್ಷ್ಮೀಧರತೀರ್ಥರಿಗೆ ವರುಷ
- 7 ನೊಂದಕ್ಕೆ ಕೊರವಗುಳಿಗೆ ಮುನ್ನೂರು ಅರುವತ್ತು ವರಹಾದ ಪ್ರಕಾರಕ್ಕೆ
- 8 ಪ್ರತಿವರುಷದಲ್ಲಿಯೂ ಅರ್ಪಣೆಯಿಂದ ನೆಲಾಧಾರವಾಗಿ ಕೊಟ್ಟು ಬರುವುದು
- 9 ಯಾನಿರೂಪಪ್ರತಿಯನ್ನು ಚಾವಡಿ ಕಡೆ ಕಡೆ ತಕ್ಕ ಬರಿಸಿತಿರುಗಿ
- 10 ಕೊಡುವುದು—ಶ್ರೀ—

3

ಅದೇ ಮೆ|| ಎಫ. ವೆಂಕಟರಾಯರು ಹಾಜರಾದ ದಿನ 2ನೆಯ ಸನ್ನದಿನ ನೆಕ್ಕಲು.

- 1 ಶ್ರೀಕೃಷ್ಣ ರಾಜವೊಡೆಯರವರು
- 2 ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಿಲ್ಲು ಶ್ರೀಮತು
- 3 ಆಯುಕಟ್ಟ ನನ್ನಮ್ಮ ಚೆನ್ನಯ ವಿಚಾರದ ಚೆನ್ನ ನಂಜರಾ
- 4 ಜಯ್ಯದೇವಸ್ಥಾನದ ಸೀಮೆ ಪರಪತ್ತೆಗಾರ ಕನಕೈಗೆ ಸ
- 5 ಹಾಬರಸಿಕಳು ಹಸಿದಿನಿರೂಪ ಅದಾಗಿ ಚೆನ್ನಪಟ್ಟಣದಲ್ಲಿಯಿ
- 6 ರುವ ಮಠಯಿದಕ್ಕೆ ಸಲ್ಲುವ ಸ್ವಾಮ್ಯ ಗ್ರಾಮಗಳು ದೇವತಾ
- 7 ಚರ್ಚೆ ಸಹಾಯವ್ಯಾಸರಾಯರ ಮಠದ ಘನಾಥತೀರ್ಥರ ಹ

N. B.—Under the Orders of the University of Mysore (Registrar's letter No. 11,555, dated 14-4-1925) the inscriptions collected during the year are printed in Kannada characters also for the convenience of the Kannada-reading public and this procedure will be followed in future reports also.

- 8 ವಾಲಿಗೆಹೊಂದಿಸಿಕೊಟ್ಟು ಇತ್ತ ಪೈಯಥಾಪ್ರಕಾರಕ್ಕೆ ಚೆಂ
- 9 ನಪಟ್ಟಣದಮಠದಕ್ಕೆ ಸಲ್ಲುವಸ್ವಸ್ವಗ್ರಾಮದೇವ
- 10 ತಾರ್ಜನೆಸಹಾಚಂನಪಟ್ಟಣದಮಠದಲ್ಲಿದ್ದರತೀರ್ಥರ
- 11 ಹವಾಲಿಗೆನಡೆಸಿಕೊಂಡುಬರುವಂತೆಕಟ್ಟಿ ಮಾಡಿಸಿಯಿದ್ದೀ
- 12 ತಾದಕಾರಣವೇರಗೇಚೆನಪಟ್ಟಣದಮಠದಕ್ಕೆ ಸಲ್ಲುವ
- 13 ಸ್ವಸ್ವಗ್ರಾಮದೇವತಾರ್ಜನೆಸಹಾಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ
- 14 ಮಠದಹವಾಲುಮಾಡಿಸಿಕೊಂಡುಬರುವುದುಯಾಲಕ್ಷ್ಮೀ
- 15 ಧರತೀರ್ಥರಿಗೆ ಈಚೆಗೆಚೆನ್ನ ಪಟ್ಟಣದಅವನೆಯಿಂದನಲಧರ
- 16 ವಾಗಿಕೊಟ್ಟು ಬರುತ್ತಾ ಇರುವಹಣವನ್ನು ಕೊಡದೆನಿಲ್ಲಿ
- 17 ಸಿಕೊಂಡು ಆ ಬಗೆಹಣವನ್ನು ವಿಚಾರದವನಾಗಿಬರವಾ
- 18 ಡಿಕೊಂಡು ಯಾನಿರೂಪದಪ್ರತಿಯನ್ನು ಚಾವಣಿಕರಣೀಕ
- 19 ರಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರುಗಿಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ ಹವಾಲಿಗೆ
- 20 ಕೊಡುವುದು ಶ್ರೀ

ಚೆನ್ನ ಪಟ್ಟಣ ತಾಲ್ಲೂಕು.

4

ಚೆನ್ನ ಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಕಸಬಿಯಲ್ಲಿರುವ ಸುಫಲದ ಕೇಶವಾಚಾರ್ಯರು ಹಾಜರಾದ

ತಾಮ್ರ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭುಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯಲೋಕ್ಯನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಹರೇಲೀಲಾವರಾಹಸ್ವದಂಷ್ಟ್ಯದಂಡಸ್ವ
- 3 ಪಾತುನಃವೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂದಧಾಸ್ವಸ್ತಿ
- 4 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲೀವಾಹನಶಕವರ್ಷಂಗಳಂ೨೦೬
- 5 ನೆಯಸಂದವರ್ತಮಾನಶ್ರೋಧಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಶುಕ್ಲ೪೪ಯಲು
- 6 ಆತ್ರೇಯಸಗೋತ್ರರಾದಅಶ್ವಲಾಯನಸೂತ್ರರಾದಅಂಜನಾಚಾರ್ಯರಪ್ರಪೌತ್ರರಾ
- 7 ದರಂಗರಾಯರಪೌತ್ರರಾದಭೀಮರಾಯರಪುತ್ರರಾದರಂಗರಾ
- 8 ಯರುಕೌಂಡಿನೃಸಗೋತ್ರರಾದಅಶ್ವಲಾಯನಸೂತ್ರರಾದಧರ್ಮ
- 9 ಪುರೀರಂಗಾಚಾರ್ಯರಪ್ರಪೌತ್ರರಾದಶೇಷಗಿರಿಯಾಚಾರ್ಯರಪೌತ್ರ
- 10 ರಾದರಾಮಾಚಾರ್ಯರಪುತ್ರರಾದಶೇಷಗಿರಿಯಾಚಾರ್ಯರವರಿಗೆ
- 11 ಬರೆಸಿಕೊಟ್ಟ ಗೃಹದಾನಪತ್ರಕ್ರಮವೆಂತೆಂದರೆನಮ್ಮಗೆಪಿತ್ತಾರ್ಜಿತ
- 12 ವಾಗಿಬಂದಚೆನ್ನ ಪಟ್ಟಣದಕಿಲ್ಲೆಯಲ್ಲಿರುವನಮ್ಮ ಮನೆಗೆವುತ್ತರ
- 13 ದಲ್ಲಿರುವನಮ್ಮದನದಕೊಟ್ಟಗೆಭೂಮಿಯನ್ನು ನಮ್ಮ ಹಿರಿಯರಮ್ಮ ತದಿ
- 14 ವಸಪುಣ್ಯಕಾಲದಲ್ಲುಸಹರಣ್ಣೋದಕದಃನದಾನಧಾರಾಪೂರ್ವಕಶ್ರೀಕೃ
- 15 ಪ್ಣಾ ಪೂರ್ಣಪೂರ್ವಕವಾಗಿಕೊಟ್ಟವಾದಕಾರಣಈಭೂಮಿಗೆಸೇರಿದ
- 16 ಜಲತರುಪಾಪಾಣಾಕ್ಷೀಣಾಗಾಮಿನಿಧಿನಿಜ್ಞೆ ಪಸಿದ್ಧ ಸಾಧ್ಯಂ
- 17 ಗಳೆಂಬಅಷ್ಟಭೋತೇಜಸ್ವಾಂವೃಗಳೆಲ್ಲನಿವೃ
- 18 ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
- 19 ಗಳಾಗಿ ಸುಖದಿಂದನುಭವಿಸಿಕೊಂಡುಮುಂದೆನೀವುಮಾತೃಕೃದಾ
- 20 ನಾಧಿನಿನಿಮಯವಿಕ್ರಯಗಳೆಂಬವ್ಯವಹಾರಚತುಷ್ಟಯಂಗಳಿಗೂ
- 21 ನಿಮುಸಲುವುದುಯಂಬದಾಗಿನಂವೃಸ್ತಿ ಪ್ರಪುತ್ರಪುತ್ರಾದಿಯಾದ
- 22 ಸಾಮಂತಾಧ್ಯನುಮತಿಯಿಂದಕೊಟ್ಟುಯಿಧೇವಾದಕಾರಣನೀವುಈ
- 23 ಭೂಮಿಯಲ್ಲಿರುನೆಕಟ್ಟಿಕೊಂಡುಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಮಾಡಿಕೊಂಡು
- 24 ಸುಖದಿಂದಯಿರುವುದು ಯಂಬದಾಗಿಬರೆದುಕೊಟ್ಟ ದಾನ
- 25 ಶಾಸನದಕ್ಕೆ ಸಾಕ್ಷಿಗಳುಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ ದೌರ್ಭೂ
- 26 ಮಿರಾಪೋಷ್ಯದಯೆಯುಜ್ಜಾಅಹಶ್ವ ರಾತ್ರಿಶ್ವವುಭೇಜಸಂಧ್ಯೇ
- 27 ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ—
- 28 ಶ್ರೀರಾಮ—

5

ಅದೇ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಕಾಲುವೆಯ  
ಪಕ್ಕದಲ್ಲಿರುವ ಪಾಳುಮಂಟಪದ ಬಳಿ ಯಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ—4'—6" × 3'

|                               |                        |
|-------------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ | 7 ಜ್ಯೋತಿಷವಲಿವಿಜಯಪುರ    |
| 2 ವಾಹನಶಕುಂಭಿಣಿಯಸರ್ವ           | 8 ದಲಸೇಪನಾಡಗಲುಡು        |
| 3 ಜಿತುಸಂವತ್ಸರದ . . . . .      | 9 ಗಳುಬಯಿರಪನಾಯಕಗೆ       |
| 4 ಶ್ರೀಮನುಮಹಾರಾಜಾಧಿರಾಜ         | 10 ಯಜಮಾನತನಕ್ಕೆ ಕೊಟ್ಟ   |
| 5 ರಾಜಪರಮೇಸ್ವರಕೃಷ್ಣ ದೇವ        | 11 ಮಾನ್ಯದಗದ್ದೆ ಖ  —ಹೊಲ |
| 6 ಮಹಾರಾಯರುಪೃಥಿವೀರಾ            | 12   ೦ . . . . .       |

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

6

ಅದೇ ಚನ್ನಪಟ್ಟದ ಹೋಬಳಿ ಕನ್ನಸಂದ್ರದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—3'—3" × 2'—2"

|               |             |                |
|---------------|-------------|----------------|
| 1 ಶ್ರೀರಾಮ     | 4 ಜಂಗರಾಯರ   | 7 ಕೊಡಗಹೊಲ.     |
| 2 ಮಹಾರಾಜಮಾ    | 5 ಮಕ್ಕಳುರಂಗ | 8 ಶ್ರೀಶ್ರೀಶ್ರೀ |
| 3 ನೈರಾಜಶ್ರೀಭು | 6 ರಾಯರಕಟ್ಟು |                |

7

ಅದೇ ತಾಲ್ಲೂಕು ಬ್ರಹ್ಮಣ್ಯಪುರದಲ್ಲಿರುವ ವ್ಯಾಸರಾಯಮಠದ ಏಜಂಟರು ಹಾಜರಾದ  
ತಾಮ್ರ ಶಾಸನ.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯಲೋಕನಗರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಂಗಳಂಭವೇ
- 3 ಯಜಮಾನಾಭ್ಯುದಯಸಂವತ್ಸರದಲಿಪಿಪಾಠಶಂಖಿಲುಕ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ
- 4 ಜಪರಮೇಸ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀರಂಗರಾಯಮಹಾರಾಯರಯ್ಯನವರುಪೃಥಿವೀಸಾಂಬ್ರಾಹ್ಮಣ್ಯ
- 5 ವೃತ್ತಿರಲಚ್ಯುತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಇಮ್ಮಡಿಚಿಕ್ಕದೇವರಾ
- 6 ಜಗವುಡರಯ್ಯನವರಪೌತ್ರರಾದಮುಮುಡಿಹಿರಿಯಗವುಡರಯ್ಯನವರಪುತ್ರರಾ
- 7 ದಶೀಮನ್ಮಾಸ್ತಿ ಕೃಷ್ಣ ರಾಜಗುಡರಯ್ಯನವರು ಶ್ರೀಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆಬರಸಿಕೊಟ್ಟ
- 8 ಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮವೆಂತೆಂದರೆನಂಮಹಸ್ವಗಿರಿದುರ್ಗದಲಿಪಿಕ್ರೆಗೆ ಸಲುವತಳಿ
- 9 ಕುಂಟೆಹೋಬಳಿವಳಿತವಾದ ಬೂದಿನೆತ್ತ ಗ್ರಾಮವನ್ನು ಈದಿವಸನೋಮೋಪರಾಗವರ್ಷಪು
- 10 ಣ್ಯಕಾಲದಲ್ಲುಸಾಂಬಕಿವಿಪ್ರೀತಿಯಾಗಿಮಗದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ವಾದಕಾ
- 11 ರಣಚ್ಯುತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಮುಮ್ಮಡಿಚಿಕ್ಕದೇವರಾಜಗವುಡರಯ್ಯ
- 12 ನವರಪೌತ್ರರಾದಮುಮ್ಮಡಿಹಿರಿಯಣ್ಣ ಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾ
- 13 ಸ್ತಿ ಇಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜಗವುಡರಯ್ಯನವರು ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರಸಂಸ್ಥಾನಾಧೀಶ್ವರರಾ
- 14 ದಶೀರಾಮಚಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರಕುಮಾರಕರಾದಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಮನೋಹರ
- 15 ತೀರ್ಥರವರಕರಕಮಲಸಂಜಾತರಾದಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆನಂ
- 16 ಮಹಸ್ವಿಗಿರಿದುರ್ಗದಲಿಪಿಕ್ರೆಗೆ ಸಲುವತಳಿಗುಟ್ಟಿ ಹೋಟಳಿವಳಿತವಾದಬೂದಿನೆತ್ತ ಗ್ರಾಮ
- 17 ವನ್ನು ನೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು ಸಾಂಬಕಿವಿಪ್ರೀತಿಯಾಗಿಧಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊ
- 18 ಟ್ಟಿವಾಗಿ ಈಸರ್ವಮಾನ್ಯವಾಗಿಮಗಕೊಟ್ಟ ಗ್ರಾಮಧಾನಾಧಿಕೃತಪರಿವರ್ತನೆ
- 19 ಗಳಿಗೆಮಗಯೋಗ್ಯವಾಗಿಸ್ವತಕ್ಕ ದ್ವಿಗಿಯೂ ಈಗ್ರಾಮದಯಲೆ ಚತುರ್ವಿಂಶತಿವರ್ಷಗಣ
- 20 ಜಲತರುಪಾಪಾಣಿನಿಧಿಜ್ಞೇಷ್ಠೀಶಿವಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬಅಪ್ಪಭೋಗತೇಜ
- 21 ಸ್ವಾಮ್ಯಂಗಳನ್ನು ನೀವುಅನುಭವಿಸಿಕೊಂಡುಬರಲುಳ್ಳವರೆಯೆಂದುಶ್ರೀಮದ್ವ್ಯಾಸ
- 22 ರಾಯರಸಂಸ್ಥಾನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರಕು
- 23 ಮಾರಕರಾದಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಮನೋಹರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಕರಕಮಲಸಂಜಾತ
- 24 ರಾದಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆಅಚ್ಯುತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮ
- 25 ನ್ಮಾಸ್ತಿ ಯಮ್ಮಡಿಚಿಕ್ಕದೇವರಾಜಗುಡರಯ್ಯನವರಪೌತ್ರರಾದಮುಮ್ಮಡಿಹಿ
- 26 ರಿಯಣ್ಣ ಗವುಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಯಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜಗೌ

- 27 ಡರಯ್ಯನವರುನಮ್ಮ ಹಸ್ತಿಗಿರಿದುಗದ ಆಳ್ವಿಕೆಗೆ ಸಂಬಂಧವಿಲ್ಲವೆಂಬುದೇ  
 28 ವಳಿತವಾದ ಬೊದಿನತ್ತ ಗ್ರಾಮವನ್ನು ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾನ ಯಿಗಳಾಗಿ ಯೂ  
 29 ಅನುಭವಿಸಿಕೊಂಡು ಬರಲುಳ್ಳವರು ಯಂದು ಸೋಮತರಾಗ ಪುಟ್ಟು ಕಾಲದಲ್ಲೂ  
 30 ಶ್ರೀಸಾಂಬಕಿವಿಪ್ರೀತಿಯಾಗಿ ತ್ರಿಪುರುಷೋದ್ದೇಶವಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿ ತ್ರಿವಚಕ  
 31 ದಲ್ಲಿಯೂ ಧಾರೆಯನರೆದು ರಿಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನಸ್ವದತ್ತಾ  
 32 ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ  
 33 ವೇತ್ ಸ್ವದತ್ತಾ ಪುತ್ರಕಾಧಾತ್ರಿಪರದತ್ತಾ ಸಹೋದರೇ ಅನ್ಯದತ್ತಾ ಭವೇನ್ಯಾತಾ  
 34 ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾಮದ್ವಂಶಜಾಃ ಪರಮಹೀ ರತಿವಂಶಜಾ ವಾಯೀ ಪಾರ್ಥ  
 35 ವಾಃ ಸತತಮುಚ್ಚ್ಯುತಧರ್ಮಚಿತ್ತಾಃ | ಮಧ್ಯರ್ಮಮೇವ ಪರಿಪಾಲನಮಾಚರಂತಿ ತ  
 36 ತ್ವಾದುಕಾದ್ಯಯಮಹೇಕೀರಸಾವಹಾಮಿ—

## 8

ಅದೇ ತಾಲ್ಲೂಕು ಅಬ್ಬೂರಿನಲ್ಲಿ ವ್ಯಾಸರಾಯ ಮಠದ ಏಜಂಟರು ಹಾಜರಾದಿ  
 ಗನೆಯ ತಾಮ್ರಶಾಸನ.

- |                                       |   |
|---------------------------------------|---|
| 1 ನಮ್ಮಸ್ತಂಗಳಿರಲು ಏಜಂಟರು               | 23 ದೇವರಸೇವೆಗಳೂ                                  |
| 2 ಚಾವ.ರಚೂರವೆ   ತ್ರೈಲೋಕ್ಯನಗರಾ          | 24 ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡವಳಿಕಾರ ತಾವು ತಂ              |
| 3 ರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ                  | 25 ಮು ವಿಧ್ಯಾಬಲದಿಂದ ಕೂಡಿಸಿದ ಗ್ರಾಮಸೀಮೆಗಳ          |
| 4 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾ           | 26 ಕೆಲಾ ಶಾಸನಗಳ ಕ್ರಮವೆಂತಂದರೆ ಸೋದೆ ಸೀಮೆಗೆ ನ       |
| 5 ಶಿವಾಹನಕರ್ಪಕವಿರದ್ಧಿಂ                 | 27 ಉಪ ಗ್ರಾಮ ೧ ಕೊಪದಗ್ರಾಮ ೧ ಕೆಸುವಿನ ಮನೆ           |
| 6 ೧೬ನೆಯ ಜಯಸಂ   ಮಾಗಶುಂಭ                | ಸ್ಥಳ ೧  |
| 7 ಲುಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇ           | 28 ಅಮುಚಿಮನೆಸ್ಥಳ ೧ ಸಿಂಗನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಹಂಪು       |
| 8 ಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೇಂಕಟಪತಿ       | 29 ನೆ ಸ್ಥಳ ೧ ಹಾನಗೋಡು ಗ್ರಾಮ ೧ ಉಭಯಸ್ಥಳದ           |
| 9 ದೇವಮಹಾರಾಯರಸಮ್ಮಸ್ತ ರಾಜ್ಯ             | ಗ್ರಾ  |
| 10 ವನ್ನು ಪರಿಪಾಲಿಸುವವನು                | 30 ಮು ೧೦ ಕೆ ಸಿಸ್ತುಕೊಟ್ಟು ಶ್ರವಣೂರು ೨೦೫'೪         |
| 11 ದಲ್ಲಿ ಅವರ ಆಜ್ಞಾಧಾರಕರಾದ             | ದ ಸ್ವಾ  |
| 12 ಸೋದೆ ಅರಸಪ್ಪನಾಯಕರು                  | 31 ಸ್ಥಳಯನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ          |
| 13 ಸೋದೆ ರಾಜ್ಯವನ್ನು ಸದ್ಧರ್ಮದಿಂದ        | 32 ಶ್ರೀಕೃಷ್ಣ ದೇವರ ಮುಂತಾದ ದೇವರಗಳ                 |
| 14 ಪರಿಪಾಲಿಸುವ ಕಾಲದಲ್ಲೂ                | 33 ಸೇವೆಗೆ ಬಿಟ್ಟವಾಗಿ ಈ ಸ್ವಾಸ್ಥಿಯನ್ನು ನಿಮ್ಮ ಶಿಷ್ಯ |
| 15 ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕ             | 34 ಪಾರಂಪರ್ಯವಾಗಿ ಆಳಿ ಅನುಭವಿಸಿಕೊಂಡು               |
| 16 ವ್ಯಾಸತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು            | 35 ಏಕಾನುಕೂಲದಿಂದ ದೇವತಾಸೇವೆಯನ್ನು                  |
| 17 ಆರಾಧಿಸುವ ಶ್ರೀವೇಣುಗೋಪಾಲ ಕೃ          | 36 ನಡೆಸಿಕೊಂಡು ಬರುವುದು ಯಂ                        |
| 18 ಸ್ವ ದೇವರಿಗೆ ಹುಲಿಕಲ್ಲಿನಲ್ಲಿರುವ ಶ್ರೀ | 37 ದು ಬರಿಸಿಕೊಟ್ಟ ಶಾಸನಕ್ಕೆ ಅದ ಸಾ                 |
| 19 ಲಕ್ಷ್ಮೀನಾರಾಯಣಮುಂತಾದ ದೇ             | 38 ಕ್ಷಿಗಳು ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲ                 |
| 20 ವರಿಗೆ ಅವ್ಯುತಪಡಿಸಿದಾದಿ              | 39 ಶ್ರ ದೃಢಭೂಮಿರಾಪೋಷ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ            |
| 21 ರಥೋತ್ಸವ ಪಂಚಪರ್ವ ಮುಂತಾದ             | ರಾತ್ರಿಶ್ರ ಉಭೇಕಸಂಧ್ಯೇ                            |
| 22 ವಿಭವಗಳ ನಡಿಸುವ ನಿಮಿತ್ತವಾಗಿ          | 40 ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ   —                |

## 9

ಅದೇ ಏಜಂಟರು ಹಾಜರುಮಾಡಿದ 2ನೆಯ ತಾಮ್ರಶಾಸನ.

(ತೆಲುಗುಷ್ಕರ.)

- 1 ಶ್ರೀರಾಮ  
 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಕರ್ಪ ವರ್ಷಂಬುಲು ೧೬೯೩ ಅಗುನೇಟ ಸಂದನಾಮನಂವತ್ಸರಂ  
 3 ಆಶ್ವಯುಜ ಸುದ್ಧ ೧೫ನೇ ಶ್ರೀ ಭೂವರಾಹಚ್ಚೇತ್ರಾಧೀಶ್ವರ ಆನಂದನಿಲಯವಿಮಾನಸ್ಥದ್ವಿಪ್ರಕಾರಾಂತರ್ಗತಶೇಷಶೈಲ  
 4 ನಿವಾಸಮುಕ್ತರಧ್ವಜಲಾವಣ್ಯ ದಿನಕರಕೋಟಿಪ್ರಭಾಭಾಸಮಾನ ರಮಾಬ್ರಹ್ಮಾದಿನಿಯಾಮಕ ಸಕಲಲೋಕಪಾಲನ  
 ಧುರಂಧರ  
 5 ಭಕ್ತ ಜನಮಂದಾರ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸಮುದ್ರ ಮುದ್ರಿತಾವನೀ  
 ಶೈರಾಭಿ  
 6 ಮಂದಿತ ಶ್ರೀ ವೆಂಕಟಾಚಲಸ್ವಾಮಿ ವೆಂಕಟಾಚಲಮಂದಂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢುಲ್ಯ ಪೃಥ್ವೀ ಸಾಂಬ್ರಾಹ್ಮಂ  
 ಚೇಯುಜು  
 7 ನುಂಡುಗಾನು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕಗುಣಸಂಪನ್ನ ಶ್ರೀಮತ್ಪದವಾಕ್ಯ  
 ಪ್ರಮಾಣಪಾರಾ

- श्रीमन्नलादिजन्वादिर्वेक  
 टेंद्र तनूभुवः वरमूर्ति म-  
 नोल्लास मुद्राचंद्रो विराजते

ಬಸವಣ್ಣಕರ ಬಿರುದಾಂಕಿತುಳ್ಳಿನ ಅಂಗನ

- वरिरा  
जनामहु

- 10

ಅದೇ ಏಜಂಟರು ಹಾಜರಾಗಿದ್ದ ರಿನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ  
2 ಶ್ರೀ ಸರಸ್ವತೈನಮಃ ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು  
3 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂಜಿಹಂದ್ರತಾಮರತಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ  
4 ಶಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ನೃಪಶಾಲಿಹಾಸನಕಕಮರುಷಂಗಳು ೧೩೩೩ನಂದ  
5 ಯಂಟನೆಯವರ್ತಮಾನ ಪಾರ್ಥಿವಸಂವತ್ಸರದ ಪಾಲ್ಕುಣಶುದ್ಧೌಷೋಮವಾರದಲ್ಲು ಶ್ರೀಮಹಾ  
6 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಕೃಷ್ಣರಾಯಮಹಾರಾಯರು ವಿಜಯ  
7 ನಗರಯುಗಂಹಾಸನದಲ್ಲುಚಿತ್ತಯಿಸಸಮಸ್ತ ದುಷ್ಟನಿಗ್ರಹದೈವಪ್ರತಿಫಾಲನೆಯಾಗಿಸಕ  
8 ಲವರ್ಣಾಶ್ರಮಧರ್ಮವನ್ನು ಪ್ರತಿಪಾಲಿಸುತ್ತಿ ಹಕ್ಕಾಲದಲ್ಲುಶ್ರೀಕೃಷ್ಣರಾಯಮಹಾರಾಯರುಬಾ  
9 ರಕೂರಂರಾಜ್ಯವನ್ನು ಲಿಂಗರಸವೋದಿಗಿಪಾಲಿಸಿಜನಿರೂಪದಿಂದ ಯತಿರಾಯವೇದೇರಂಬಾರ

- 10 ಕೂರುರಾಜ್ಯವನಾಳುವಕಾಲದಲ್ಲು ಶ್ರೀಕೃಷ್ಣ ರಾಯಮಹಾರಾಯರಿಗೆ ಶತ್ರುಜಯಮಿತ್ರೋರ್ಜಿ
- 11 ತಲೆಯುರಾರೋಗ್ಯವೃದ್ಧಿಭವ್ಯದ್ವಿಯಾಗಬೇಕೆಂದು ಆನೆಗೊಂದಿಯ ರಘುಪ
- 12 ತಿತಿರ್ಥಶ್ರೀಪಾದವೊಡೆರಾಶ್ರೀನಿವಾಸತಿರ್ಥಶ್ರೀಪಾದವೊಡೆರಾಜರಾಧಿಸುವಶ್ರೀರಾಮಚಂದ್ರದೇ
- 13 ವರನೈವೇದ್ಯನಂದಾದೀಪ್ತಿ ಅವರಭಿಕ್ಷಾಸತ್ವಸ್ತಿಗೆ ಕೊಟ್ಟದಾನಶಿಲಾಶಾಸನದಕ್ರಮವೆಂ
- 14 ತೆಂದರೆಬಾರಕೂರುರಾಜ್ಯದ ಕುಂಭಾಪುರದಗ್ರಾಮದವೊಳಗೆ ಭಂಡಾರಸ್ಥಳಕೆಸಲುವ
- 15 ಕೋಟಾಧಿವಾಸಂ ಕ್ಲೇವ್ರಕ್ಕುಳ ೧೭೬'೩ ನೂರಯಪ್ಪತ್ತಾರುಮೂರುಹಣವೆನ್ನು ಅಧಿವಾಸದಸುಂ
- 16 ಕದಹಗೆ ೧೨'೦೮ಭಯಂಗ೧೮'೩ ಮೂರುಹಣವನ್ನು ನೀಲು
- 17 ಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿ ತಂದುಕೊಂಡು ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಬಹಿಯೆಂದು
- 18 ಯತಿರಾಯವಡೆಯರು ರಘುಪತಿತಿರ್ಥ ಶ್ರೀಪಾದವಡೆರಿಗುಶ್ರೀನಿವಾಸತಿರ್ಥಶ್ರೀಪಾದವಡೆ
- 19 ಯರಿಗೂ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಬಾಳುವಿರಿಯೆಂದುಸೋಮೋಪರುಗಪ್ಪಂ
- 20 ಣ್ಯಕಾಲದಲ್ಲು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಯನರೆದು
- 21 ಕೊಟ್ಟವು ಕೋಟ್ಯಾಧಿವಾಸವನ್ನು ಸರ್ವಮಾನ್ಯಸ್ಥಳವಾಗಿಕ್ಕುಳವನ್ನು ಕಡಿದುಕೊಟ್ಟದ್ದ
- 22 ನ್ನು ನಿಮ್ಮಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಬಾಳುವಿರಿಯೆಂ
- 23 ದುಯತಿರಾಯವಡೆಯರು ರಘುಪತಿವಡೆಯರಿಗುಶ್ರೀನಿವಾಸವಡೆಯರಿಗೂ ಧಾರೆಯನರೆ
- 24 ದುಕೊಟ್ಟ ಶಿಲಾಶಾಸನದಾನಪಾಲನೆಯೋರ್ವಧೈದಾನಾಭೀಯೋನುಪಾಲನಂ
- 25 ದಾನಾತ್ಸವ್ಯಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ಬಾರಕೂರತಿಮ್ಮರಸನಬರ
- 26 ಹಕೋಟಾಧಿವಾಸದನಾಲ್ವರುಚನ್ನಿಗಳವೊಪ್ಪುಊರಆರವತ್ತೆರಡುವೊಕ್ಕಲು ವೊಪ್ಪ
- 27 ಯತಿರಾಜವೊಡೆಯರವೊಪ್ಪ ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

## 11

ಅದೇ ಏಜಂಟರು ಹಾಜರಾದ 4ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶುಭಮಸ್ತು
- 2 ನಮಸ್ತುಂಗೇಶಿರಶ್ಚುಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯುಲೋಕ್ಯ
- 3 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾ
- 4 ಹಸ್ಯದಂಪ್ಪದಂಡಸ್ಸಪಾತುವಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
- 5 ಭತ್ತಶ್ರೀಯಃ ದಧೌ ಏಕಾಶೀತ್ಯಧಿಕೇಪ [೦] ಚಕತಾಧಿಕಸಹಸ್ರಾಕೇ
- 6 ಶತಾಬ್ದಾನಾವಿಕಾರಾಭ್ಯವತ್ಸರೇಮಾಸಿಕಾರ್ತಿಕೇ ಪೂರ್ಣ
- 7 ಮಾಸ್ಯಾಂಪುಣ್ಯವಾರೇಶುಭೇಯೋಗೇ ತಥೈವಚ ಬೇಲೂರ
- 8 ನಗರೇಶ್ರೀಮಚ್ಚನ್ನ ಕೇಶವಸನ್ನಿಧಾಶ್ರೀಮತ್ಪರಮಹಂಸಾರ್ಯಪ
- 9 ರಿವ್ರಾಜಕಶೇಖರಾಃ ಪದವಾಕ್ಯಪ್ರಮಾಣಾಭ್ಯವಾರ್ಧಪಾರಂ
- 10 ಗತಾಶ್ಚ ಯೇಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಶ್ಚ ವ್ಯಾಸರಾಜಾಭ್ಯಯೋಗಿ
- 11 ನಃ ತರ್ಕತಾಂಡವತಾತ್ಪರ್ಯಚಂದ್ರಿಕಾಗ್ರಂಥಕಾರಿಣಃ ಭೇ
- 12 ದೋಚ್ಚೇವನಸನ್ನಾಶ್ರಿಯಾನ್ಮುತಮಂದಾರಮಂಜರಿವಿದ್ಯದ್ವೈ
- 13 ದಿಕಮರ್ಯಾದಾಪಾಲನಾಯಕ್ತಾಶ್ಚ ಯೇ ಶ್ರೀಮದ್ವಾಲ್ಮೀಸ
- 14 ಸಮುದ್ರಾದಿತಟಾಕಾದಿವಿಧಾಯಿನಃ ಪ್ರತ್ಯರ್ಥಿವಾದಿ
- 15 ನಾಗಾನಾಂಪಂಚಾನಸಸಮಾಶ್ರಯೇಕೃಷ್ಣ ರಾಯಯಶಃಕ್ಷೀ
- 16 ರವಾರ್ಧಿಪೂರ್ಣಸುಧಾಕರಾಃ ಕೃಷ್ಣ ರಾಯಸಭಾಮುಖ್ಯೇ
- 17 ಪೂಜಿತಾಚ್ಯದೇವವತ್ ತದ್ವಂಶಸಂಭವಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀನಾರಾಯ
- 18 ಣಾಭಿಧಾಃ ಯೋಗೀಂದ್ರಾಃಕೃಷ್ಣ ಪತ್ನಂಜನಪೂಜನಪರಾಶ
- 19 ಯೇ ತತ್ಪ್ರಣಿಪದ್ವ ಸಂಜಾತರಘುನಾಥಾಭ್ಯಯೋಗಿನೇ
- 20 ಬೇಲೂರಪುರಶೀಮಾಯಾಮಂತರ್ಭಾವಂಸಮಾಕ್ರಿತಂ
- 21 ಬೊಮ್ಮಂಡಿಹಳ್ಳಿ ಸೀಮಾಂತಂ ಪೂರ್ವಸ್ಯಾಂದಿಸಂಸ್ಥಿತಂ
- 22 ಮುಂಡಗಂಡಾಂತಸೀಮಾಂತಂ ಆಗ್ನೇಯ್ಯಾಂದಿಸಂಸ್ಥಿತಂ ಉ
- 23 ತ್ತರಸ್ಯಾಪಿಂದುಮತೀ [ಮಹಾ] ನದ್ಯಾಪರಿಷ್ಕೃತಂ ಸೂರಾಪುರಾ
- 24 ಖ್ಯಸೀಮಾಂತಮುತ್ತರಸ್ಯಾಂದಿಸಂಸ್ಥಿತಂ ಹಿರೇಮೇಡೋರುಸೀ
- 25 ಮಾಂತಮಿಶಾನ್ಯಾಂದಿಸಂಸ್ಥಿತಂ ನಿಧಿನಿಕ್ಷೇಪಸಾಪಾಣಸಿ
- 26 ದ್ಧ ಸಾಧ್ಯಾದಿಸಂಯುತಂ ಆಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ನದೀಕು
- 27 ಲ್ಯಾಸಮನ್ವಿತಂ ಕಿಷ್ಕಪ್ರಕಿಷ್ಕಪ್ರೋಗಾರ್ಹಂಕ್ರಮಾದಾಚಂ
- 28 ದ್ರತಾರಕಂಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಹಿತಂಚೈಕಭೋ
- 29 ಗ್ಯಕಂಪ್ರತಿನಾವ್ಯಾಶೋಭನೇನವ್ಯಾಸರಾಜಪುರಾ
- 30 ಭಿದಂಕಂಋಗ್ರಾಮಾನಾನಂಸರ್ವಸಸ್ಯಾಭಿಶೋಭಿತಂ





## 15

ಅದೇ ಹೋಬಳಿ ಬಿಸ್ಸನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಹೊಂಗೆಗಿಡದ ಸಾಲುಮರದ ಬುಡದಲ್ಲಿ ಕಲ್ಲು.—

ಪ್ರಮಾಣ—2'—3"×1'—6"

- 1 ಶ್ರೀಮತು ರಾಜಮಾ
- 2 ನ್ಯ ಕೆಂಪೇಗೌಡರು
- 3 ಮೂಡದ ವೀರಪದೇವ

- 4 ರಗೆ ದಯಪಾಲಿಸಿದ
- 5 ಮಾನ್ಯದ ಹೊಲ . .

## 16

ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಪೂರ್ವ ಗಂಗಡಿಕಾರ ಬಕ್ಕಲಿಗ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ  
ನಟ್ಟಕಲ್ಲು.—

ಪ್ರಮಾಣ—4'—3"×2'—9"

- 1 ಗಣಾಧಿಪತಾಯಂ ನಮಃ ಶುಭ
- 2 ಮಸ್ತು ರಕ್ತಾಕ್ಷಸಂವತ್ಸರದ
- 3 ಮಾಘ ಶು ೪ನು ಶ್ರೀಮತು
- 4 ಶಂಭೋಜರಾಯರ ಕಾಲದಲು
- 5 ಶ್ರೀಮಾದೇಶ್ವರದೇವರ ದೀಪಾರಾಧ

- 6 ನೆಗೆಂದು ದೇವಯನಾಯಕರು
- 7 ಕೊಟ್ಟ ಮಾನ್ಯದ ಹೊಲ ಖಂ||ಂ
- 8 ದನು ಕೆಡಿಸಿದವನು ತಂದೆತಾಯಿಗ
- 9 ಆ ದ್ರೋಹಿಯಾಗುವನು ಶ್ರೀಶ್ರೀಶ್ರೀ

## ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಶಾಸನಗಳು.

17

ಮೊಳಕಾಲ್ಪುರು ತಾಲ್ಲೂಕು ಕಸಬಾದಲ್ಲಿ ಗಿರಿಯಜ್ಜನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.—

ಪ್ರಮಾಣ— $3\frac{1}{2}' \times 2'$ 

|                              |                                  |
|------------------------------|----------------------------------|
| 1 ಶ್ರೀಶಾಲಿವಾಹನಕ . . . . . ನೆ | 6 ದಲ್ಲಿ . . . . . ಸು . . . . . ಅ |
| 2 ಯ   ಭಾವಸಂವತ್ಸರದ ವಯಿ        | 7 ವರು . . . . .                  |
| 3 ಶಾಖದ ಬಹುಲ ೧೦ ಸೋ            | 8 . . . . . ಮಾಡಿಸಿ . . . . .     |
| 4 ಮವಾರದಂದು ಬೊ                | 9 . . . . . ಕೊಟ್ಟ ಕಬಲೆ ಭಾವಿಯಧರ್ಮ |
| 5 ಮರಾಜರು . . . . .           | 10 ಮಂಗಳಮಹಾ                       |

18

ಅದೇ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೈರಾಪುರದಲ್ಲಿ ಮಲ್ಲಯನ ಮನೆ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.—

ಪ್ರಮಾಣ— $5\frac{1}{2}' \times 1\frac{1}{2}'$ 

|            |                   |
|------------|-------------------|
| 1 ಶ್ರೀಮಂತು | 6 ಹಾಗಾಯಕ          |
| 2 ಲುಂಕಿಯ ಬ | 7 . . . . . ಗೂನು  |
| 3 ಯರವದವ    | 8 ವ . . . . . ದನು |
| 4 ರಕಿ ಹೆರವ | 9 . . . . . ಪಲದಿವ |
| 5 ರರಾಯಪವು  | 10.20 . . . . .   |

19

ಅದೇ ತಾಲ್ಲೂಕು ಬೇಚಿರಾಕ್ ಐಯ್ಯನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಪಾಪಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ—

|                              |                            |
|------------------------------|----------------------------|
| 1 . . . . . ದೇವರಿಗೆ          | 6 ಲಿ ಕೊಟ್ಟಿದ್ದು ಚಿನ್ನಯಗರುಡ |
| 2 . . . . . ರಾಮಗ             | 7 . . . . . ಪ ದೇವರು        |
| 3 ಬೊಮ್ಮಣ್ಣನಯಕರು              | 8 . . . . . ದಿ . . . . .   |
| 4 . . . . . ಮಕಟನ ಚೆನ್ನವೀ     | 9 ಕಟದಚರಂತ ಕೋರಬರದಶಾಸನ       |
| 5 . . . . . ರ ದೇವರ ಬೊಕ್ಕತ್ತದ |                            |

20

ಅದೇ ತಾಲ್ಲೂಕು ದೇವರಾಯಸಮುದ್ರದ ಹೋಬಳಿ ಕಡ್ಡಿಹಳ್ಳಿಯ ಪಟೇಲರ ವಶದಲ್ಲಿದ್ದ ಘರೆಸ್ವೆ ರೇಂಜರ್ ಗೋಪಾಲಯ್ಯನವರ ಮೂಲಕ ಬಂದ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ—3 ಹಲಗೆಗಳು.

ಪ್ರಮಾಣ— $7" \times 8"$ 

(ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ—ನಮಸ್ತುಂಗಳಿರಕ್ಕುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಂರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 3 ಶಂಭುಃ | ಗಜಾನನೋವಿಜಯತೇ ದಂತಕೋಟಂದಧಾತಿ
- 4 ಯಃ | ಗ್ರಾಮಾಹರಹರಪ್ರಾಪ್ತಾ ಲಿಖಿತಂಲೇಖಿನೀ
- 5 ಮಿವ | ಸತುಸ್ಸೀಕರ್ತುಕಾಮೇಭ್ಯೋ ದತ್ತಂದಾತುಮಿವೋ
- 6 ದ್ಧರ್ಮ | ಅಕೂಪಾರಾದಪಾರಾದ್ಯಃ ಸಪಾಯಾದಾದಿಸೂ
- 7 ಕರಃ | ತ್ರಿಮೂರ್ತಿಭಾಜಂಭಜತೇ ತ್ರಿಸಂಧ್ಯಂ ತ್ರಯಾಮಯಂ
- 8 ಯಂ ಶಿರಸಾ ತ್ರಿವರ್ಗಃ | ಸಕರ್ಮಸಾಕ್ಷೀ (ಜ) ಗತಾಂ ತ್ರಯಾಣಾಂ
- 9 ಪುಷ್ಪಾ ತುವಸ್ಸರ್ವಸುಖಾನಿಪೂಷಾ | ತ್ರಿಲೋಕೀಭರ್ತಾಪಿತ್ರಿ
- 10 ಪುರಜಯಿನಾ ಮೂರ್ಧನಿಧೃತಃ ಸುಧಾಭಿಃ ಕುರ್ವಾಣೋಸುರ
- 11 ಪರಿಷದಾಂ ಪಾರಣವಿಧಿ (ಮ) | ಹರೇರ್ವಾಮಂ ಚಕ್ಷುರ್ಹತಕ
- 12 ಮಲರೋಚಿಸಿಂಹರುಚಾ ಪ್ರಮೋದಂಯುಷ್ಮಕಂಪ್ರಥಯತು
- 13 ನಿಕಾಮಂಹಿಮಾಕರಃ | ಮಧ್ಯಮಾನಪಯೋರಾಶಾವಾಪಿ

- 14 ರಾಸೀತ್ಯಚಂದ್ರಮಾಃ | ಲಕ್ಷ್ಮೀಕಲ್ಪ ಲತಾ ವೃಕ್ಷಕಾಮಧೇನು ಸ  
15 ಹೋದರಃ | ಕಲಾಧರಸ್ತ ಸ್ಯಕುಲೇ ಯಯಾತಿರುಧಭೂತ್ಯತಃ |  
16 ತದಾದಿಯತ್ಕುಲಲೋಕೇ ಖ್ಯಾತಮಾಸೀತ್ತದಾಖ್ಯಯಾ | ಯ  
17 ಸ್ತುತ್ಯದುಕುಲಶ್ಲೋಕೇ ಸಂಜಾತಸ್ಸಂಗಮೇಶ್ವರಃ | ಆ  
18 ಕರೋಗುಣರತ್ನಾನಾಂ ತಸ್ಯ ಶ್ರೀಸಂಗಮೇಶ್ವರಃ | ಸಂಗಮ

(ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 19 ಶ್ರೀಸರಸ್ವತೋರಭೂದ್ಯಾತ್ರಾಪಿ ದುರ್ಲಭಃ | ಪಾರಿಜಾತವಾಂ  
20 ಭೋಧೇರುದಭೂದ್ಯಾತ್ರಾಪಿ ಭೂಪತಿಃ | ತಸ್ಯಾನುಜೋಬುಕ್ತರಾಯ ರಾಮ  
21 ಸ್ಥೇವತುಲಕ್ಷ್ಮಣಃ | ಸತುಸರ್ವವಿರೋಧೀನಾಂ ಮೃಗಾಣಾಂ ಕೇಸರಿ  
22 ಯಥಾ | ಸತ್ಯತ್ರಾಣಾಂ ಶಶಿರವ ಮಣೀನಾಮಿನ ಕೌಸ್ತುಭಃ | ನೃ  
23 ಪಮಧ್ಯೇ ಬುಕ್ತರಾಯ ಘನತೇಜೋದಿತಂಯಯೌ | ತಸ್ಯಗೌರಾಂಬಿ  
24 ಕಾಜಾನೇತನಯೋ ವಿನಯೋನ್ಮತಃ | ಹಾರಗೌರಯಃ ಪೂರಹಾ  
25 ನೀಹಹರೇಶ್ವರಃ | ಬಲೀಭೀಮಸ್ತತ್ಪವಾದೀ ಧಾರ್ಮಿಕಸ್ತು  
26 ಜನಪ್ರಿಯಃ | ತ್ಯಾಗೇಕರ್ಣರಣೇಶೂರಃ ಕೃಪಾಲ ನಿರೀತಿರ್ಮಾ  
27 ಸುಧೀಃ ಪೂರ್ವಾಭಿಭಾಷೀಸುಮುಖೋ ಜಿತಾಕ್ಷೋಧಿಜಿತೇಂದ್ರಿಯಃ |  
28 ಸರ್ವಶಾಸ್ತ್ರವಿಚಾರಜ್ಞ ಸರ್ವವೇದಿನಿಬರ್ಹಣಃ | ಲೋಕೋತ್ತ  
29 ರಾಧಿಕಗುಣಃ ಸಾರ್ವಭೌಮೋಭವದ್ಭವಿ | ರಾಜವಂಶೇ ಹರಿಹ  
30 ರಾಯತೇಜೋಧಿಕಂಬುಧೌ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭೂಮಂಡಲವ  
31 ತಮಾನ ರಾಜಪರಮೇಶ್ವರಪೂರ್ವಪಶ್ಚಿಮದಕ್ಷಿಣೋತ್ತರ ಸಮು  
32 ದ್ರೃಕನಾಯಕ ಭಾಷಾಲಂಛಿತರಾಜನ್ಯಭುಜಂಗ ಹಿಂದು  
33 ರಾಯಸುರತ್ರಾಣಶರಣಾಗತವಜ್ರಪಂಜರ ಸಕಲ  
34 ಭುಜನಭಯೋನ್ಮತದಪ್ಪಶಾರದಾಲಮುದನ ಪೋಷಕ (ಮ) ಹಾದಾ  
35 ನೃಪತಿ ಸುಚರಿತಾಯಮಾನ ಚತುಷ್ಟಪ್ಪಕಲಾವಿಲಾ  
36 ಸದರ್ಪಣೇಶ | ಶಾಲೀವಾಹನನಿರ್ಣೀತೇ ಶಕವರ್ಷಕ್ರಮಾ  
37 ಗತೈಃ | ಬಾಣೇಂದುಗುಣಭೂಯುಕ್ತೇ ಭಾವೇ ವಿಖ್ಯಾತವತ್ಸರೇ | ಮಾಸಿ

(ಎರಡನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 38 ಭಾದ್ರಪದಾಖ್ಯಾತೇ ಕೃಷ್ಣ ಪಕ್ಷೇ ವಿಶೇಷತಃ | ನಕ್ಷತ್ರೇ ರೋಹಿಣೀಚ್ಯ  
39 ವನ್ಯತೀಸಾತಮಹಾತಿಥೌ | ಯುಕ್ತೇಚಕುಲೇಷ್ವಪ್ಪೇ ಭೃಗುವಾ  
40 ರಸಮನ್ವಿತೇ | ಪುಣ್ಯಲಕ್ಷಣಸಂಯುಕ್ತೇ ತುಂಗಭದ್ರಾನದೀತ  
41 ಟೇ | ಕ್ಷೇತ್ರೇಚ ಭಾಸ್ವರೇಸ್ಥಾನೇ ಹೈಮಕೂಟೋಪಶೋಭಿತೇ ಶ್ರೀವಿರೂ  
42 ಪಾಕ್ಷದೇವಸ್ಯಸನ್ನಿಧಾಚವಿಶೇಷತಃ | ಹುಹರಸ್ಯಮಹಾ  
43 ರಾಯಧರ್ಮವೃದ್ಧಾನ್ವಿತಸ್ಸುಧೀಃ | ರಾಯದುರ್ಗಸ್ಥ ಲೇಪೂರ್ಣಾನದೀ  
44 ಹಲತರಾಹ್ವಯಾ | ತನ್ನೀಮೋತ್ತರಕೇಭಾಗೇ ಗಿರಿವರದರಾಜ  
45 ಸು | ಗ್ರಾಮಂಜಪ್ರಾಸಾದೋಯಂ ಹರಿಹರಾಖ್ಯಪುರಂಣಃ | ಗಾ  
46 ವಂಗ್ರಾಸತದಧಾಂಚ ತತ್ಸಮೀಪೇಪುರಂಣಃ | ಬೆಣ್ಣೆ ಕಲ್ಲಕ  
47 ರಡಿಹಲೇ ಸ್ತುಭಿಧಂಚ ಮನೋಹರಂ | ಭಾರದ್ವಾಜಸಗೇಶ  
48 ತ್ರಕ್ಷ ಬಹುರಚವಿಜಕ್ಷಣಾಃ | ಸಕಲಾಗಮಧರ್ಮಜ್ಞಾಃ ಪಟ್ಟ  
49 ಮರ್ನಿರತಾನಿಧಿ | ದೈವಜ್ಞ ಕಕುನಜ್ಞಾತ್ಮ | ತಥಾದೇವಗುರೂ  
50 ಪಮಾ | ವೇದವೇದಾಂಗವೇದಾರ್ಥಂ ತತ್ಪಾರ್ಥವೇತ್ತಿಭೂಸುರಃ | ತ್ರಿ  
51 ವಿಕ್ರಮಾಖ್ಯಾದುಷಃ ಪುತ್ರಾಯಗುಣಶಾಲಿನೇ | ಮಾಯಿಭಟ್ಟೀತಿ  
52 ನಮೋಚಿತಂ ಗ್ರಾಮದ್ವಯಂಯತಃ | ಹರಿಹರಾಖ್ಯಪುರಂಸ್ವರ್ಣಧಾ  
53 ನಧಾರಾಪುರಸ್ಸರಂ | ಸರ್ವಮಾನ್ಯಾಗ್ರಹಾರಂಚ ಸರ್ವಬಾಧಾವಿವರ್ಜಿತಂ |  
54 ನಿಧಿನಿಕ್ಷೇಪಪೂಷಾ ಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ | ಅಕ್ಷೀಣಾಗಾಮಿಸಂ  
55 ಯುಕ್ತವೇಕಭೋಗ್ಯ ಪುರಸ್ಸರಂ | ತ್ವಂಪುತ್ರಪುತ್ರಪರಿಯಂತೋ ಮಾಭೂದಾಚಂದ್ರತಾ  
56 ರಕಂ | ವಿಖ್ಯಾತೇನೇತ್ರಸಂಖ್ಯಾಚ ಕಶಿವೇದಾಶ್ಚ ಸಂಖ್ಯಯಾ | ತೈಸ್ತೈಸ್ತೇ  
57 ಮಾನ್ವಿತೈಶ್ಚೈತೈಃ ದಿಕ್ಷುಪ್ರಚಾದಿಸುಕ್ರಮಾತಃ | ಸೀಮಾನೋಗ್ರಹಾರಸ್ತು  
58 ಲಿಖಿತೇ ದೇಶಭಾಷಯಾ | ಪಲಾಯಧ್ವಂ ಪಲಾಯಧ್ವಂ ರೇರೇಕಕುನದಾಂಭಿಕಾಃ |  
59 ಅಯ್ಯುಣಂ ಮಾಯಾಣಾಂಕೋಯಾ ಶಕುನದಿಗ್ಗಜಕೇಸರೇ | ದಾ  
60 ನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಮ್ | ದಾನಾತ್ಪ್ರಗಮವಾಪ್ನೋ  
61 ತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ  
62 ನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ ಸ್ವದತ್ತಂ ಪರದ

- 63 ತ್ತಾಂನಂಯೋಹರೇತಿವಸುಂಧರಾ | ಸ್ವಪ್ನವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾ  
64 ಯತೇಕ್ರಿಮಿರ್ | ಯೇಕೈವಭಗಿನೀಲೋಕೇನರ್ಷೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ  
65 ಸಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ಸಾವನಾನ್ಯೋಯಂಧರ್ಮಸೇತುನ್ಯುಪಾಣಾಂ  
66 ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಃ ಕೃಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಭಯೋ  
67 ಭೂಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||—  
68 ಶ್ರೀವಿರೂಪಾಕ್ಷ (ಹಳಗನ್ನಡಕ್ಕೆ-ದಳ್ಳಿ)

## 21

ಅದೇ ತಾಲ್ಲೂಕು ಕರಡಿಹಳ್ಳಿ ಗೊಲ್ಲರ ತಿಮ್ಮಪ್ಪನ ಮಗ ಗಂಗನ ವಶದಲ್ಲಿರುತ್ತಾ  
ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ—6" X 3".

- 1 ಶ್ರೀವಿರೂಪಾಕ್ಷಕುಮಾರಸ್ವಾಮಿ
  - 2 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖವರುಷ
  - 3 ರಗಳೆ ೧೪೦೦ ವರುಷಗಳು ಧಾತುನಾಮ ಸೃಜಕಾರ್ತಿಕರು
  - 4 ದರ್ಶಿಯಲ್ಲಿ ಅಚ್ಯುತರಾಯರು ಕ್ರಿಷ್ಣ ರಾಯರು ಕೊಟ್ಟರು
  - 5 ಗೋಲಕೊಂಡೆ ತಿಮ್ಮನಾಯ್ಕಗೆ ಕೊಟ್ಟರು ವಿಧ್ಯಮಾತೆಗಳಲ್ಲಿ ದಳವಾ
  - 6 ಯಿಕೆ ಪಟ್ಟಕೊಡುವಾಗ ಸಾಕ್ಷಿಪಟ್ಟಣಕಟ್ಟಿ ವೀರಪಕ್ಷಿಗಳಿಗಿ
  - 7 ಹಂಪಣ ಗೊಡಗುಬಾಲಕಡಬರಿ ಮಂಣಯಿ ಮುಂತಾದ
  - 8 ವರೆ ಮುಖಾಂತರದಲ್ಲಿ ಇವರಿಗೆ ತಿಮ್ಮನಾಯ್ಕನ ಕುಮಾರ
  - 9 ಹಿರೆ ತಿಮ್ಮನಾಯ್ಕ ಚಕ್ರತೀರಮಳಸಾಯ್ಕ ಗೋಲಕೊಂಡೆ
  - 10 ಲಿದ್ದ ಬಂದತರುವಾಯ ದೊಡ್ಡ ಪಾಳೆಗಾರನೆಂದು ನಂವು
  - 11 ಕ್ಷೇತ್ರಕುಲದಲ್ಲಿ ಕೊಟ್ಟಿದ್ದ ತಪಲಿತಾಗದುಮನಿಸ್ತ ನದಿನರಮ
  - 12 ಗೆನೆಂದು ಗೋಲಕೊಂಡೆ ಬಿಟ್ಟವೆಂದು ಚಿಂತಮಾಡಿದರೆಂದು ಅ
  - 13 ದರಪ್ಪನೀಮೆಯಿಟ್ಟ ಕೊಡುತಯಿದೇಲು ಎಂದುಆಡಿದೇಲು ತು
  - 14 ರುಗೊಡು ನಿನಗೆ ಮಾತುಕೊಟ್ಟ ಕಾರಣದಿಂದ ತುರುಗೊಡು ತಾ
  - 15 ಲೋಕಿನಲ್ಲಿ ನೂರಾಮುವ ತಳಿಬ್ಬಾಡರತಿಮ್ಮನಾಯ್ಕನು ನಿಲಾಯಿ
  - 16 ಬರು ಸವನಾಗಿ ಚಂದ್ರ ಶೂರ್ಯ ಇರುಪರಿಯಾಂತರದಲ್ಲಿ ಅನು
  - 17 ಭವಿಸಿಕೊಂಡು ಬರೆಂದು ನಿಮ್ಮಪುತ್ರಪುತ್ರಪುತ್ರಪುತ್ರಯಂತ್ರ
  - 18 ನುಭವಿಸಿಕೊಂಡುಬರೆಂದು ಜಾಗಿರಿಗ್ರಾಮ ಯಲ್ಲಾಪುರಂಗೇಣುತ
  - 19 ಹಾಳುಂದಾಸಾಪುರಂ ತುನಜಾಗಿರಿಗ್ರಾಮದವಳಿಗೆ ದೊರಗಳ
  - 20 ಮುಖಾಂತರ ಕೊಂಡೆಗಿರಿ ಯಮ್ಮ ಬಸಪ್ಪನವರಿಗೆ ದೊರಗಳ
  - 21 ಮುಖಾಂತರ ನಡಸಿಕೊಡುವದೆಂದು ಆಡಿದನು ತಿರುಮಲನಾ
  - 22 ಯ್ಕನ ಕುಮಾರದಾಸಾಳನಾಯ್ಕ ಮಂದಿಕುಮಾರಸಹವಾಗಿ ದಂಡಿಗಲಗಾಡಿಯನ
  - 23 ಡಿಸುತ್ತರೆಂದು ಇದೇಪ್ರಕಾರ ನಿಮ್ಮದೊರೆತನದಲ್ಲಿ ನಿಲಿತಪಲಿ
  - 24 ತಾಗದು ಯೆಂದು ನಿಲಿತಪ್ಪಿದರೆ ಕ್ರಿಷ್ಣ ಆಣೆ ತಿರುಮಲನಾಯ್ಕ
  - 25 ಮಡೆ ಮಾನ್ಯವೂರು ಉಂಮುಳಿಗೆಗ್ರಾಮಗ್ರಾಮದಮಾನ್ಯನಾ
  - 26 ಉ ತಪಿದರೆ ಗೋಹತ್ಯತಪ್ಪದು ಯಿಪ್ರಕಾರ
- 
- 27 ಬರುಲೆ ದೊರಗಳು ತಿಳಿವಾಚತಪ್ಪಿದರೆ
  - 28 ವಿರವತನ ಮಸೂದಿನಳಗೆ ಕೊಂಡಾಗ ಬ್ರಾಹ್ಮಣತಪಿದ
  - 29 ರ ನಿಂತು ಪುತ್ರನ ಕೊಂಡಾಗ ನಾಡಿಗದಶಾಯಿಮುಖಾಂತರದ
  - 30 ಲ್ಲ ಕೆರೆಕಟ್ಟಿಸಿದ್ದ ದಾಸಾಳನಾಯ್ಕನ ಯರಡುಸಾವಿರವರಹ
  - 31 ಈಪ್ರಕಾರ ಕಟ್ಟಿದ್ದಕ್ಕೆ ಕೆರೆಹಿಂದೆಲ ಹೊಲ್ಗುಬ್ಬಾಗಾರಹನುಮಂ
  - 32 ಣವಾದಿಗರ ಬೇಮಣ್ಣ ಈಪ್ರಕಾರ ಒಂದುದಿಸ್ವಾಸ್ತಿಮಂತರಮುಖಾ
  - 33 ತ್ರ ಶಾಸನಹೊಡಿಸಿ ಚಂದ್ರಶೂರ್ಯ ಇಡಪರಿಯಂತ್ರದಲ್ಲಿ
  - 34 ಶಾಸನಹಾಕಿ ನಂಮಮನೆಯಬಾಗಿಲಿಗೆ ಹಿಂಡೊಳಿಸಂಗಮನಗು
  - 35 ಡಿ ಹಿಂದೆಶಾಸನಹಾಕಿಇದಿ ತು ಈಪ್ರಕಾರ ನಂಮಮನಿದವ
  - 36 ರ ಆದಕನ್ನಿಯತಮನು

## 22

ಅದೇ ತಾಲ್ಲೂಕು ಬೊಮ್ಮದೇವನಹಳ್ಳಿ ತಳವಾರ ದುರ್ಗನ ವಶದಲ್ಲಿರುವ  
ತಾಮ್ರಶಾಸನ.

೦ ಹಲಗೆ. ಪ್ರಮಾಣ—1'-3" × 1'-10"

(ತಲುಗಜ್ಜರ).

ಶ್ರೀವಿರುಪಾಕ್ಷಯಾ

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ  
ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ
- 2 ಕಸಂವತ್ಸರಮುಲು 980 ಪ್ರಭವಸಂವತ್ಸರಂಮಾರ್ಗಶಿರಶ್ಚಂದ್ರನರಕು  
ವಿದ್ಯಾನಗರಂವೇಲಿನರಾಜುಲು ಪೃಥ್ವೀಸಮಗ್ರಂವೆಲುಚುಂಡಗಾಸವಾರುಲ
- 3 ನಾಮಾಂಕಿತಾಲು ಜುಕ್ಕರಾಜು ದೇವರಾಜು, ಸಂಗಮರಾಜು ಹರಿಹರರಾಜು ತಮ್ಮ  
ಡು ಬುಕ್ಕರಾಜು ಈತನಿಕ್ಕುಮಾರುಡು ಹರಿಹರರಾಜು ಈತನಿ ಕೊ
- 4 ಡಕು ವಿಕ್ರಮರಾಜು ಕುಮಾರುಡು ಬುಕ್ಕರಾಜು ಈಯ್ಯನಕುಮಾರುಡುದೇವ  
ರಾಜು ಮೊದಲೈನವಾರು ರಾಜ್ಯಂವೆಲುಚುಂಡಗಾನು ನಗರಂ ದೇಶಮು
- 5 ಗಂಚಿ ಕುರುಬವಾಂಡು ಮುಡಿಗೋತ್ತಂ ಪಟ್ಟರಾಮನಗೌಡು ಭಿನರಾಮನಗೌಡು  
ಪರಜನಗೌಡು ಚಿನವರುಶನಗೌಡುಮೆಡುಬಾಡ್ಲ ತೂನು ಈರಾಜ್ಯಾ
- 6 ನಿಕಿವಚ್ಚಿ ಬರಿದನಪಲ್ಲೆ ಸ್ಥಾಪಿನಂ ಜೇಸಿ ಅಕಡರಡ್ಡಿರಿಕಂ ಅನುಭವಿಂಚಿ ತರುವಾತನು  
ಸ್ವಾಮಿಚೆವ್ವುಸ್ಥಾಪನಂಚೇಸಿ ರಡ್ಡಿರಿಕಂ ಅನುಭವಿಂಚಿರಿ ಯಿಂ
- 7 ದುಕ್ಕು ಕುರುಬಯಿಟ ಪೆರುತುನಗೋಡ್ಲವಾರು ಕೋಟಂಗೋತ್ತಂನಾಡಗೌಡು  
ಸಿದ್ಧನಗೌಡು ದೇಶಾಯಿಕರಣಾಂ ಹನಮಂತರಾಯುಡು ತಿಮ್ಮರಾಯುಡು
- 8 ವೀರುಸ್ವಾತೃಬ್ರಾಹ್ಮಣ ಕುರುಬಆರದಲನಾಗಪ್ಪಮೆಟವಾಂಡು ಇಂದುಕುನಾಡ  
ತಲಾರಿ ಮಣಿಗೇಲಗೋತ್ತಂ ವೀರಲಿಂಗನಾಯಕುಡು ವೊರಿತಲಾರು
- 9 ಕನಮಕಂಬನಯಕಲುಡುಲಿಂಗನಾಯಕುಡು ದಾನಾಯಕುಡುಕಮ್ಮರನಾಗ  
ಪ್ಪನೊಡ್ಲರಾಮಲಿಂಗಪ್ಪಮಂಜವಾರುನೊಡ್ಲ ಮುಳಸ್ವಾಮುಲುಮತ
- 10 ಪತಿಲಿಂಗಯ್ಯನಾಪಿತರಾಮಲಿಂಗಡುನರಾಜುನರಸಿಂಗಡುಬಾರಿಕಚಿತ್ರಯಾ  
ಚಕಲರಾಮಗೌಡುಸಂಚಂಗಯಲ್ಲಂಭಟ್ಟ ಕಂಬದಿನಾಗುಡು
- 11 ಚಕಾರುಲುಕಿಂಧಿಕೆರಿಮಾಳಗಡು ಐಕೇಕ್ರಂಗೆಟ್ಟಸಾಮಿಗಾಡುಪಂಚ್ಚಿಂಡುಆರು  
ಗಾಂಡ್ಲಸಹಾ ಮುರಡಿಕೆರೆಕೊಳ್ಳಸ್ಥಾಪನಚೇಯಿಂಚಿ ಕಟ್ಟಂಚಿನದಿ
- 12 ವೊರಿಲೊವುಂಡ ಭಾರಿರಾಮನಗೌಡು ಕೋಡಿಂಚಿನದಿ ರಾಮೇಶ್ವರುಡ-ಭೋಗೇಶ್ವ  
ರುಡು ಇಟ್ಟಂಪೆಲ್ಲುಲುಗಾಗುಡಿಕಟ್ಟಂಚಿ ಸ್ಥಾಪನಚೇಯಿಂಚಿನು ದೇಶಾಯಿಕರ
- 13 ಣಾಲು ವೆಂಕಟರಮಣುಹನುಮಂತರಾಯಿಸಿ ಗಡಿಕಟ್ಟಂಚಿಸ್ಥಾಪನಚೇಯಿಂಚಿ  
ನಡು ರಾಮನಗೌಡು ಮುತ್ತಾಲಯ್ಯಗುಡಿ ಚೆರುವುಕಟ್ಟಂಚಿನಡುಸಾಮಿಚೆಲ್ಲಚೆರು
- 14 ಉಪರುಶನಗೌಡು ಕಟ್ಟಂಚಿನುಪಂಡೆಂಡುಮನ್ನಿ ಆಯಗಾಂಡ್ಲ ಸಹಾಕಟ್ಟಂ  
ಚಿನ ಗ್ರಮಾಲು ಜೊಮ್ಮಕಪಲ್ಲಿಕೊನಾಪುರು ರಾಜಾಪುರಂತಮ್ಮಯ್ಯ
- 15 ಪಲ್ಲೆಕೋಚನಾಗಲಾಪುರಂ ಬೊಂಮದೇವನಪಲ್ಲೆ ಕೀರೆಕೊಳ್ಳಂಕೂಪುನಗೊಲ್ಲವಾ  
ಡು ದೊಂಡಿಯೆ ಸುಕವುಂಡಗಾನುಈಪಂಚ್ಚೆಂಡುಮಂ
- 16 ಆಯಗಾಂಡ್ಲ ಗೊಲ್ಲವಾಂಡ್ಲ ಸಹಕರಡಿಪಲ್ಲೆ ಕಟ್ಟಚಿರಿಯಿದುಲೇನಗುರಡ್ಡಿರಿ  
ಕಾಗ್ಗೊಲ್ಲಯ್ಯನ ಗೌನಿದಿನಗಂಕುರುಬರಾಮನ
- 17 ಗೌನಿದಿಮೆಟಕಾ ಪುಪರಪಡ್ಡೊ ವೊಬಯ್ಯಿಂಟಪೆರುದುರ್ಗಂವಾರವುರುದೇವತಿ  
ಚಿನ್ನ ದೇವತಕುಪುಜಾರ್ಲುಮೆಡಕಾವುಈಗ)
- 18 ಮಾಲಕುಕಸಬಮುರಡಿಕೆರೆಕೊಳ್ಳಂಈಗ್ರಮಾನಗ್ರ)ಮಾಲಕುಪೊಲಮರನಿರ್ನಯಂ  
ಚೆಕಿನದಿ ಮಹಾರಾಜಾಽವಿದ್ಯಾನಗರಾನುಂಚಿ
- 19 ದಳವಾಯಿಚಿಂಗಮನಾಡುಅನಿ ನಾಡತಲಾರಿ ತಿರುಮಲನಾಯಿಂನಿ ಪಂಪಿಂಚಿವುಂಡ  
ಗಾನು ಈಂಡ್ಲಹಿರಹಾಲ ಬಿಲನಗೌಡಕರಣಾ
- 20 ಶ್ರೀಪ್ಪಪ್ಪಪುಲಕುರ್ತಿಕರಿಯಲಗೌಡು ಕರಣಂಪುಟ್ಟಯ್ಯನಾಗಲಾಪುರಂರಡ್ಡಿರೆವಯ್ಯ  
ಕರಣಂಗಿರೆಪಯ್ಯಳಂಚಿರೆಡಿಲಿಂಗಯ್ಯಕರಣಂಶ್ರೀ
- 21 ಕರೆಪ್ಪಕುಳ್ಳೂರುರಡ್ಡಿ ಮಲ್ಲಯ್ಯಕುಂಡಾಸಪ್ಪಹಡಗಲಿರಡ್ಡಿ ದಾಸಪ್ಪಕಾಡ್ಲರು  
ರಡ್ಡಿ ಬಸಪ್ಪಬಾದನಪಲ್ಲೆ ರಡ್ಡಿ ರೆಪ್ಪಕರಣಂಹರೆಪ್ಪವೊ
- 22 ದಲಯ್ಯರಡ್ಡಿ ಕರಣಾಲನು ಪಿಲುಪಿಂಚುಕೋನಿ ನಾನಿವಾಡುಂಗಿನಪಲ್ಲೆ ಸೂರನಗೌ  
ಡುಕರಣಾಂಕಟ್ಟಪ್ಪ ಈರಡ್ಡಿ ಕರಣಾಲು ಪಂಡೆಂ

- 23 ನ್ನು ಮಂದಿ ಆಯಗಾಂಡು ನುರಪ್ಪಿಂಚಿಕಿರಕೊಳ್ಳಂರಡ್ತಿ ಕರಣಾಲುದೇಶಾಯಿನಾ  
ಡಗೊಡುಪೊಡೆಂಡುಮಂದಿ ಆಯಗಾಂಡು ನು ಪಿಲುಪಿಂ
- 24 ಚಿ ಇಳಕುಮಾಂಡು ಕು ಸಮ್ಪತ್ತಿಚೆಕಿದಕ್ಷಿಣಾನಿಕಿ ಚಿನ್ನ ಗಟ್ಟು ದಾನಿಕಿದಗ್ಗೆ ರವುತ್ತುರವಾ  
ನೆಕು ನ್ಯಾಲಬಂಡುಗಡುಕಿರಕೊಳ್ಳಂ ಕೊಳ್ಳೂರು
- 25 ಡಗಲಸಂಸಲವಾಡುಕಿಗಿಪಲ್ಲಿ ಈನಾಲ್ಗು ಗ್ರಾಮಾಲಕುಮುಗ್ಗುಡ್ತಿ ಚೆಯಿಂಚಿನಾಲ್ಗು  
ಗ್ರಾಮಾಲಪಂಚ್ಚೆಂಡುಮಂದಿಆರುಗಾಂಡ್ಲ ಸಮ್ಪತ್ತಿಗಾನು
- 26 ಗೊಡಗುಪಾಲುಪುಸೂರ್ಯಚ್ಚೆ ದ್ವಲಚಬಂಡವಾದಮಾದಸಕ್ಕ ಪನಂಚೆಯಿಂ  
ಚಿನಾರುಅಬಂಡದಗೇರಚಿನ್ನ ಗುಂಡು ಗದ್ದಯಿಗುಂಡು ಚಿನ್ನ ಗಟ್ಟಿನ
- 27 ಡುಮಬುಡಗದ್ದು ದಾನಿಕಿಪರಮಟ್ಟೆಯರ್ರನಲನೆಲ ಕರಕಿಚೆಯಿನಗೊಡಗು  
ವಾಲು ನಾಟನರಾಯಸ್ಥ ಪನಂಚೆಯಿಂಚಿನಾರು | ದಾನಿ
- 28 ಏ ನಾಗಲಾಪುರಂ ಪುರತಾಳುನಡುಮವರುಕ ದೀನಿಕಿಉತ್ತ ರಾಸಲಾಣಮುಯಸಿಗೆ  
ಯಾನಗೊಡಗು ಪಾಲುನಿನಾಟನರಾಯಿ ಸ್ಥ ಪನಂಚೆಯಿಂಚಿನಾರು | ದಾನಿಕಿ
- 29 ಪರಮಟ್ಟು ರಾಯದರ್ಗಂವಾಗಾರ್ನಿಕ ತೂಪುರ್ನನುಟು ವಾಯಿಕಿಯಿಂಚಿನಾರು  
ಮಾರ್ಗಂಪರಮಟ್ಟಿ ಲಿಂಗಮುದ್ರಾಯಿವೆಯಿಂಚಿನವಾರ.ರಾ
- 30 ಮದೇವರ ಕೊಂಡಕುಪೊಯ್ಯಮಾರ್ಗಮುಲೋನನಾಟನರಾಯಿಮಾರಗೊಡಗು  
ಪಾಲುನಿರಾಯಿ ವೆಯಿಂಚಿನಾರು ದಾನಿಕಿಪರಮಟ್ಟಿಗೊಡಗುವಾಯಿನಿ ರಾಯಿಸ್ಥ ಪನಂ
- 31 ವೆಯಿಂಚಿನಾರು ದಾನಿಕಿಪರಮಟ್ಟಿಗೊಡಗುವಾಯಿನಿ ನಾಟನರಾಯಿವೆಂಚಿನಾರು  
ದೀನಿಕಿಪರಮಟ್ಟಿ ಸಾಸವರಕ್ಕದಗ್ಗೆ ರಗೊಡುಗುವಾಲುನಿರಾಯಿವೆಯಿಂಚಿನಾರುರಾ
- 32 ಮದೇವರ ಕೊಂಡಕುಪೊಯ್ಯಮಾರ್ಗಮುಲೋನನಾಟನ ರಾಯಿಮಿಡಗೊಡು  
ಗುವಾಲುನಿರಾಯಿವೆಯಿಂಚಿನಾರು ದಾನಿಕಿಗೊಡುಗುವಾಲುನಿರಾಯಿಸ್ಥ ಪನಂ
- 33 ವೆಯಿಂಚಿನಾರುದಾನಿಕಿಪರಮಟ್ಟಿಗೊಡಗುಪಾಲುನಿ  
ನಾಟನರಾಯಿವೆಯಿಂಚಿನಾರುದಾನಿಕಿಪರಮಟ್ಟಿಬೊಯಿತಿಮ್ಮನಿನೆಲ ಬಂಡಮಿಡಗೊಡಗುಪಾ
- 34 ಲುನಿನಾಟನ ರಾಯಿವೆಯಿಂಚಿನಾರುಕೊಂಡಾಪುರಂ ಬೊಮ್ಮ ಕುಪಲ್ಲಿ ಸಡುಕುಂದೊಡ್ತಿ  
ವಾಗುಕಿಂರಗೊಡುಗು ಪಾಲುನಿನಾಟನರಾಯಿವೆಯಿಂಚಿನಾರುದಾನಿಕಿಉತ್ತ ರಾ
- 35 ನನೆಲಬಂಡಕೊಲಡೊಂಡಮಿಡಗೊಡುಗುವಾಲುನಿ ಸೂರ್ಯಚಂದ್ರಲುಸ್ಥ ಪನಂಚೆ  
ಯಿಂಚಿನಾರು ಮೂಲೆಪಲ್ಲಿ ಕೊನಾಪುರೂನಡುಮನೆವಿರಾಯಿಕಿವಾಯುವದಿಕ್ಕು
- 36 ಗೊಂಡುಕುಪಾಲುನಿರಾಯಿಸ್ಥ ಪನಂಚೆಯಿಂಚಿನಾರುಇದೆದಿಕ್ಕು ನುಬ್ಬಿಗೊಂಡು ಕು  
ಅರಕಲಗೊಡುಗುವಾಯಿನಿರಾಯಿವೆಯಿಂಚಿನಾರು ದಾನಿಕಿಅವತಲಕ್ಕಿದ
- 37 ಕಣಮಮೂಲೆಪಲ್ಲಿ ಕೋನಾಪುರಂ ಮೂಡೂರ್ಲಮುಗ್ಗುಡ್ತಿ ನುಬ್ಬಿಗುಂಡ ಪರಮಟ್ಟಿವಂತು  
ಫಾಲುನಗೊಡುಗುಪಾಲುನಿ ರಾಯಿವೆಯಿಂಚಿನಾರುಕಿಂದುಕುನುಮುಕೊನಾವು
- 38 ರಂನಡುವಮೂಗಿನಬಂಡಕ್ಕುಗೊಂಡುಗುವಾಲುನಿಸ್ಥ ಪನಂಚೆಯಿಂಚಿನಾರುಇದೆದಿಕ್ಕು  
ಕುಯದುರುರಾಯಿಕೊಂಡಪರಮಟ್ಟಿಪುಟ್ಟುಗೊಂಡುಕುಗೊಡುಗುವಾ
- 39 ಲುನಿಸ್ಥ ಪನಂಚೆಯಿಂಚಿನಾರುದಾನಿಕಿ ಉತ್ತ ರಂರಾಜಾಪುರಂಕಿಂದಿಕಿನುಮನಡು  
ಮವೆದ್ದ ಗಟ್ಟು ಅಂಚುನಗೊಂಡಗುಪಾಲುನಿರಾಯಿಸ್ಥ ಪನಂಚೆಯಿಂಚಿನಾರು

## 23

ಮೊಳಕಾಲ್ಪುರು ಗ್ರಾಮದ ಪಟೇಲ ತಿಪ್ಪಸಾಮಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಹಲಗೆ 1. ಮುದ್ರೆ ಇಲ್ಲ. ಪ್ರಮಾಣ—9" X 7½"

(ತೆಲುಗುಪದ್ಯ).

- |  |  |
|--|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕವರುಪಂಚು | 12 ಅಚಚಿಂತ್ತನಹಾಳುಗ್ರಾಮಂಜನಾಪುರಂ            |
| 2 ಲು   ಒಂಚಿದಗುನನೆಟಿ   ಬಹುಧಾನ್ಯಸಂವತ್ಸರಂ | 13 ಗ್ರಾಮಂಯಿಗ್ರಾಮುಮುಲ   ಅಗ್ರಹಾರದೇವಸ್ಥಾ    |
| ಕಾರ್ತಿ                                 | 14 ನಾಲು ಬಿಲಯ್ಯವುಂಡಗಾನು ಯಿಸ್ತಾಳಂಪರುವ      |
| 3 ಕುಂಚಿಭಾನುವಾರಂ   ಸೋಮೋಪರಾಗಪುಣ್ಯ        | 15 ತಮಲ್ಲನಗೊಡು   ರಾಯದುರ್ಗಂಸ್ತಳಕರಣಿಕ       |
| 4 ಕಾಲಮುಂಚಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ      | 16 ಲಕ್ಷ್ಮಿಪತಿ   ಸಿರುಮುಣಜೊಯಿಸುಲು   ಮಳೆಸಜೆ |
| 5 ಶೈವಶ್ರೀವೀರಪ್ರತಾಪನರಸಿಂಹರಾಯಲೈಯ         | 17 ದೇವರು   ವಡ್ಲವಾರು   ಕಮರವಾಡು   ಆಕಸಾಲವಾ  |
| 6 ವಾರಿಕ್ಕುಪ್ಪ ದೇವಮಹಾರಾಯಲೈಯವಾರವಿಜ       | 18 ಡು   ತಾಲಾರಿ   ಯಡಗೈವಾಡು   ಸಹಬಾರಾಬ      |
| 7 ಯನಗರಸಿಂಹಾಸನಮುರತ್ನಸಿಂಹಾ               | 19 ಲ್ಲಿದುಲು   ವಚಿವಿಾರುವಾಸಮುಖಾನಕವ         |
| 8 ಸನರೂಢುಲೈಪು ಧ್ವಿಸಾಂಬಾಚ್ಚಂ ಯಲು         | 20 ಚಿವನಿವಿಶಾಯಗಾನುವಿನಿ ಯಿಗ್ರಾಮನು          |
| 9 ತ್ತಾಪುಂಡಗಾನು   ರಾಯದುರ್ಗಂ ಸಿಮಲೊಪಾ     | 21 ಲು ಮಿಮುಖಾತ್ರಂ ಕಾಲಯಿಚಿಮುಂದ             |
| 10 ಫಲಪಟು ಮೊಕಾಳಮುರುವು ಹೊಬಳಿಆಡವಿಫೊ       | 22 ರನೊತನಂಗಾವೆಸಗ್ರಾಮಮುಲಕಸಹಾಮಿ             |
| 11 ಪ ಸಮುದ್ರಂಗ್ರಾಮಂನುಗುವಾಡು ಗ್ರಾಮಂ      |  |

ಹಲಗೆಯ ಹಿಂಭಾಗ

- 23 ಮೂಟತಪ್ಪ ಕುಂಡಾಕೌವುಲು ನಡಬಂಜೆಮೂನಗರಿ  
24 ಕಿಜೆಲ್ಲಗಲ ರೊಖಧಾನ್ಯಾಲುತಿರ್ಚಿ | ಮೀಪೂರ್ವ  
25 ಮುರಿಯಾದ | ಆಗ್ರಹಾರದೇವಸ್ಥಾನಮುಲ ತಳಿ  
26 ಗೆ ದೀಪಾರಾಧನ | ಮೆರಲು | ಮೀಕುಜೆಲ್ಲಗಲ್ಲಮಾ  
27 ನ್ಯಾಲುಜೆನುಕುಲೆಕಾಲುನವರ್ತನಪಸಿಗೆ ಮೆ  
28 ಲುಗಾಸುಅಯಸ್ವಾಲವ್ಯಾಲುಸಹಾ ಅನು  
29 ಭವಿಂಚುಕೊನಿವುಂಡೇದಿ | ಅನಿವಾಯಿಂಚಿ

- 30 ಯಿಚಿನ ಧರ್ಮಶಾಸನಂ | ಸ್ವದತ್ತಂದ್ವಿಗು  
31 ಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ ! ಪ  
32 ರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ  
33 ವೇತ | ಅನಿವಿಜ್ಞಾನೇಶ್ವರಧರ್ಮಶಾಸ್ತ್ರಪ್ರ  
34 ಕಾರಂ ವ್ರಾಯಿಂಚಿಯಿಚಿನ ಧರ್ಮ  
35 ಶಾಸನಂ ||  
36 ಶ್ರೀರಾಮಾ

## 24

ಅದೇ ಪಟೇಲ್ ತಿಪ್ಪಸಾಮಪ್ಪನ ವಶದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶ್ರೀರಾಮರುಪ್ರಭುಧರಾಯರು ಮೊಹರುದ  
2 ಸುಕತುಮಾಡಿಕೊಟಿದು  
3 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ |  
ತ್ರಲೋ  
4 ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ ಯಶಾಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ  
5 ವಿಜಯಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಖವರುಪಂಗಳು  
6 ಂಂವರುಪದಾತುನಮಸಂ | ದಕಾರ್ತಿಕಬ || ೧೦  
7 ಯಲ್ಲ ಕೊಟ್ಟದು ಸ್ವಾಸ್ತಿವಂಶಗೆ ಗೊಲುಕೊಂಡೆ  
ಬಿಟು  
8 ಬಂದುನಮಲ್ಲಿಗೆ ಅನರು ಬೊಗವಾಯಿ ಅರ್ಚುಕ ಅ  
9 ಬಹಳಅದಿತಂದು ಹೆಳೆದಲ್ಲಿಗೆ ಈಗ ಕುರುಗೊ  
10 ಡುತಾನು ಬಿದುಯಿದಿತಂದು ನಿನಗೆ ಈ ಸ್ವಾಸ್ತಿಯ  
11 ಸರನಾಡಗಿಡ್ಡಿಯರಾಯರಮುಖಾಂತ್ರನಿರ್ನಯ  
12 ಮಾಡಿಸ್ವಾಸ್ತಿಯನುಭವಗೊಟುಗೊಂಡುಹೊಗು

- 13 ಬೇಕುಯಂದುದಾನಪತ್ರದವಿವರ ಬರು  
14 ವೊಡೊಂಗಳು ನಡಸುವುದುಯಂದು ಯಿಭುಮಿ  
15 ಯಿಂದುಯರುಸ್ಥಿ ರವಾಗಿಇಲ್ಲುತಿಳಿದಪುರು  
16 ಕರವಚನನುಖಾಲಿಮಡಗುಡದು ಖಾಲಿಮಾಡಿದರೆ  
17 ತಿಖುರ್ಮತಪ್ಪದಗೊಹತ್ಯಾಶಿರುಹತ್ಯಾಬ್ರಂಮ್ಯತ್ಯ  
18 ಮಾಡಿದಹಾಗೆ ಚಂದ್ರಶೂರ್ಯರುಸಾಕ್ಷಿದಾಸನಾಯ್ಕ  
19 ನಸಾಪ್ರದಾಯಗಳು ತಿರಮಲಿರಾಯನು ಯಿಸ್ವಾ  
20 ಸ್ತಿಗೆಮುಖ್ಯರಾದವರು ಸಮು ನಲ್ಲಿಜಾಗಿರಿಗ್ರಾಮ  
ಕೊಂಚಿ  
21 ಗೆರಿಯರವಪುರಂದ್ರಮೂರುಳಿಗೊಡಶಾನಭೋಗರ  
22 ನಕ್ಕಿಗ್ರಾಮಗಳಲ್ಲಿ ಯಾವತ್ತು ಚಂದ್ರಶೂರ್ಯರು  
23 ಯಿಹಪರಿಯಂತ್ರದಲ್ಲುನೆಡಸಿಕೊಡುತಿವಿಯಂದು  
24 ಮಾಡಿದರಾಯರು ಕಟ್ಟುಗಳುತಪಕಾಗದ  
25 ವಾಳೆಅಪ್ಪಾಜಿಬರಹದಾಸನಾಯ್ಕನವಪ್ಪ

## 25

ಉಚ್ಚಂಗಿ ದುರ್ಗದಲ್ಲಿರುವ ಜಂಪಕನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ.

- 1 ವಿಕ್ರಮ . . . . ಸಂವತ್ಸರದ  
2 ಜೈಯಿತ್ರಶುದ್ಧ ೧೦ಯಲ್ಲು ನಲ  
ಭೀಮಯನಂಣ ಸುಬ್ಬಿಯ  
4 . . . . .

- 5 ಕೆರೆಕಟ್ಟಿಸಿದ ಕೆರೆಯ  
6 ದರಯ ಬೆದಲು ಬರುಮ  
7 ಕೆರೆಕಟ್ಟಿಇದ್ರ . . . . .  
8 . . . . .

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

26

ಕಡೂರು ತಾಲ್ಲೂಕ್ ಕಸಬೆಯಲ್ಲಿ ಕೋಲಾರದ ವೆಂಕಟರಾಯರಲ್ಲಿದ್ದ ಸನ್ನದಿನ ನಕಲು.

ಮೊಹರು



(ಹಿಂದಿವಿ ಅಕ್ಷರ)

- 1 ಬರಸಂವತ್ಸರಶ್ರಾವಣಬಹುಳಶನಿವಾರದಲ್ಲುಕ್ರೀಮತುತರಿಕೆರೆವೇಷ್ಠಾರ್ಕಪ್ಪ ರಾಯರಿಗೆಬರಿಸಿ
- 2 ಕಳುಹಿಸಿದನಿರೂಪಯೇನಂದರೆತರಿಕೆರೆಪಾಳ್ಯಗಾರರಂಗಪ್ಪನಾಯಕನಹೆಂಡತಿ
- 3 ಮಗಳಮಗರಾಮಪ್ಪಚಿಕ್ಕಪ್ಪಂದಿರುಬಾಳಪ್ಪಹನುಮಪ್ಪದಾದಿಕಾಪ್ರಕಾರವೊಟ್ಟು
- 4 ಆರುಜನಗಳನ್ನು ನೀವುಮತ್ತೂರಿಸಾರದಾರದಾವೂದಬೇಗಸಹಸೇರಿಬಹಳಮೊಹನತ್ತಿನಿಂದ
- 5 ದಸ್ತಗಿರಿಮಾಡಿದ್ದು ಸರ್ಕಾರಕ್ಕೆ ಜಾಹೀರಾತು ರಮೇಲಿನಿಮಿಗಮರ್ಯಾದಾರ್ಥವಾಗಿವೊಂದುರುಮಾಲು
- 6 ವೊಬ್ಬಮಠಾಲ್‌ಜವಾನಪೈಟಣಿಜರತಾರಿದುಪ್ಪೆಟಜೋರಿಯಾವೊಂದುಕಾಪ್ರಕಾರನಾಲ್ಕು
- 7 ಸಾಮಾನ್ಯಕೊಟ್ಟಿರುತ್ತದೆ. ತಲ್ಪಿದ್ದಕ್ಕೆ ಅರ್ಜಿಮಾಡಬೇಕು ಇದರಂತೆ ದಾವುದಬೇಗನಿಗೂ
- 8 ಹುಕುಮಾಡಲ್ಪಟ್ಟಿದೆ. ಇದಲ್ಲದೆ ಈ ಸಂಗತಿ ಬಾತ್ರಿಕೊಟ್ಟವನಿಗೆ (ಕಾರ್ಪೂರ)
- 9 ನೂರುರೂಪಾಯಿ ಇನಾಂಕೊಡುವುದಕ್ಕೆ ಹುಕುಮಾಡಿದೆ ತಾಲ್ಕು ಐವಜಿನಲ್ಲಿ ರಶೀತಿತೆಗೆದು
- 10 ಕೊಂಡುಕೊಟ್ಟು ಅವನ ಹೆಸರು ಬರೆದುತೆಗೆಸಬೇಕು ಸದರಿ ಆರುಜನವೈಕೆ ಪಾಳ್ಯಗಾರನಚಿಕ್ಕಪ್ಪಂ
- 11 ದಿರುಬಾಳಪ್ಪ ಹನುಮಪ್ಪ ಇವರಿಗೆ ಘಸಿ ಸಜಾ ವಿಧಿಸಿದಪ್ರಕಾರ ಅವರು ಎಲ್ಲಿ ಇದ್ದಾರೋ ಅಲ್ಲಿ
- 12 ಘಸಿಹಾಕಬೇಕು ಕಡೂರ್ ಕಿಲ್ಲೆದಾರ ಗಿರಿದರರಾವ ರಜಮೆಂಟದಾರ ಕೃಷ್ಣ ದಾಸ್ ನೀವು ಮತ್ತು
- 13 ರಿಸಾಲ್‌ದಾರುಸಹ ನಾಲ್ಕು ಜನರುಕೂಡಿ ಅವರಿಬ್ಬರನ್ನು ಇದ್ದಲ್ಲಿ ಘಸಿ ಹಾಕಬೇಕು
- 14 ಬಾಕಿ ನಾಲ್ಕು ಜನರಿಗೆ ಕಡೂರ್ ಕಿಲ್ಲೆದಾರ ಗಿರಿದರರಾವ ರಜಮೆಂಟದಾರ ಕೃಷ್ಣ ದಾಸಇವರ
- 15 ಜಿಮ್ಮೆಗೆ ವಜ್ರಿಸಬೇಕು. ಅಂದರೆ ಅವರನ್ನು ಕಡೂರ್‌ಕಿಲ್ಲೆಯಲ್ಲಿ ಬೇಡಿಹಾಕಿ ಬಹಳವುಸ್ತು
- 16 ವಾರಿಯಿಂದ ಅವರು ಇಟ್ಟುರು ಈ ಜನಗಳಲ್ಲದೇ ಸದರಿ ಪಾಳ್ಯಗಾರ ರಂಗಪ್ಪನಾಯಕನ
- 17 ಮಕ್ಕಳವಗೈರೆ ಇನ್ನು ಯಾರಾದರೂ ಎಲ್ಲಿ ಇದ್ದಾಗ್ಯೂ ಪತ್ತೇಮಾಡಿ ಅವರನ್ನು ಸಹ ದಸ್ತಗಿರಿಮಾ
- 18 ಡಿದರೆ ಸರ್ಕಾರಕ್ಕೆ ಬಹಳ ಸರಪರಾಜಮಾಡಿದಂತೆ ಆಗುತ್ತದೆ. ಈ ಮೊಹನತ್ತಿಯಾರು
- 19 ತೆಗೆದುಕೊಳ್ಳುತ್ತಾರೋ ಅವರಿಗೆ ಶಹಬಾನ್‌ಗಿಬಂದಿತು ತಾ|| ೨೭ ಆಗಸ್ಟ್ ೧೯೩೧ನೆ ಇಸವಿ.

27

ಅದೇ ಹೋಬಳಿ ಕಸಕನಕೆರೆ ಗುಡ್ಡದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

7'-6" X 3'-3"

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರಿ ವಿದ್ಯಾಧರಮೊಲ್ಲೆ    | 3 ಕೊಟ್ಟುಂ ಇದನಾರಣಿದೊರುಮಿಾಕಜಿಯ        |
| 2 ವೊಸವೊರಬಿತುವಟ್ಟಮನೀಕೆಜಿಯಂಕಟ್ಟಿನ | 4 ನೊಡದೋರು ಇದಂಸಲಿಸಿದರಿಕೆಜಿಯಂಕಟ್ಟಿದೋಳ |

28

ಅದೇ ಹೋಬಳಿ ಕಸಕರಾಯನ ಗುಡ್ಡದಲ್ಲಿ ದೊಡ್ಡಹ್ಲರದ ಶಾಸನಕ್ಕೆ ಈಶಾನ್ಯ ವಕ್ಷರಬಂಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ—3'-6" X 1'-6"

- |                          |                      |
|--------------------------|----------------------|
| 1 ಶ್ರೀಕೊಣ್ಣಯ್ಯಸಟ್ಟೆಯರ    | 4 ವಿಜಯಕ್ಕಂಕೊಟ್ಟಮಣ್ಣು |
| 2 ಮೂಲಸ್ಥಾನಬಸಿದಯಸ್ಥ       | 5 ಮು... ..           |
| 3 ನಕ್ಕೆ . . . ಕನ್ನಿಯರಮಗಳ |                      |

(ಮುಂದೆ ಹೋಗಿದೆ)



## 29

ಅದೇ ಕಡೂರು ಹೋಬಳಿ ತುರುವನಹಳ್ಳಿ ಜಿಲ್ಲೆಯ ಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'-0" x 1'-3"

- |                       |                               |
|-----------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಶ್ರೀಮುಖ | 9 ದೇವಾಲಯದ ನೈರುತ್ಯದಿ           |
| 2 ಸಂವತ್ಸರದ ಚೈತ್ರಮಾಸ   | 10 ಕ್ಷಿಣಿ ನಕ್ಷತ್ರಮಹಿಮೆ        |
| 3 ದ್ವಿಪಂಚಮಿಭಾನು       | 11 ಹಾಜನಂಗಳ ವಿವರಕಲ್ಲ           |
| 4 ವಾರಶ್ರವಣಾಕ್ಷತದ್ರಲ   | 12 ಣನಮಗವೀರಪಬೀ                 |
| 5 ಕಲ್ಲೇಶ್ವರದೇವರ       | 13 ರೆಗವುಡನಮಗಮಾದಪ್ಪ            |
| 6 ವಿವರಾರಾಧನೆಮಹೋತ್ಸ    | 14 ಇಂತಿವರನುಮತದಿಂದ             |
| 7 ವದಕುಟಗಳ ಸೇವೆಗಲುತಾ   | 15 ಕೊಟ್ಟ ಸ್ವಸ್ತಿ ಶ್ರೀಶ್ರೀಶ್ರೀ |
| 8 ಕೊಟ್ಟು ದುಗದ್ದೆ ತೋಟ  |                               |

## 30

ಅದೇ ಹೋಬಳಿ ಮೆಚ್ಚೇರಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು.

5'-0" x 2'-9"

(ಈ ಕಲ್ಲು ಎರಡುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ)

- 1 ಸ್ವಸ್ತಿ ಸಮಗತಪಜ್ಜಾ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿ ಕಲ್ಲೇಶ್ವರದ್ವಾ
- 2 ರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕ್ಕುಳಂಬರದ್ವಾಮ
- 3 ಷೋಷ್ಯಕ್ತ ಚೂಡಾಮಣಿಮಲೆಪರೋಕ್ಷಾಂಧ್ಯನೇಕನಾಮಾವಳೇನ
- 4 ಮಾಲಂಕೃತರಪ್ಪ ಶ್ರೀಮನುಮಹಾಮಣ್ಣಿ ಕಲ್ಲೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲವಿನ
- 5 ಯಾದಿತ್ಯಪೂಯಗಳಂಗವಾಡಿತೊಂಭತ್ತ ಜುಸಾಸಿರಮುಮನೇಕಚ್ಚತ್ರ
- 6 ಚ್ಚಾಯಾಂತರಿತಂಮಾಡಿರಾಜ್ಯಗೆಯ್ದಂತನಮನ್ಮತ್ತಿಭುವನಮಲ್ಲ
- 7 ಗಂಗಹೊಯ್ಯಳಕೊಂಕಣದಾಳ್ಳಿಬೇಡಬಯಲುನಾಡಸಾ
- 8 ದೊಳಗಾದಭೂಮಿಯಲ್ಲವಂದುಪ್ಪ ನಿಗ್ರಹಶಿಷ್ಟ ಪ್ರತಿಪಾಳನೆಯಿರಾ
- 9 ಜ್ಯಂಗೈದನಾತನಮಗಂಕ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲವಿಷ್ಟು ವರ್ಧನಹೊಯ್ಯ
- 10 ಳಂತಲಕಾಡುಕೊಂಗುನಂಗಲಿಸಾಮಿನಲನೊಳಂಬನಾಡಿಬನವಾಸೆ
- 11 ಹಾನುಂಗಲ್ಲುಕೊಂಡಗಂಡವಿಷ್ಟು ವರ್ಧನಪೂಯ್ಯಳಂದುಪ್ಪ ನಿಗ್ರಹ
- 12 ಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಂ|| ಪ್ರಕಟಾಟೋವವಚಕ್ರಗೋ
- 13 . . . ಸೋಮೇಶ್ವರಂಬಾಳತನ್ನ ಕರಾಳಾಸಿಯ ಕೂರ್ಪಿನಿಂ
- 14 ಮೊಟೆದನೊಳಿಂಧಕಾರಪ್ರಚಂಡಕರಂಮಾಳವಮೇಘಾಳಪವನಂ
- 15 ಚೋಳೋಗ್ರಕಾಳಾನಳಂತ್ರಿಕಳಂಗೆತ್ತಿಪುರತ್ತಿನೇತ್ರನದಟಂಕ್ರೀವಿಷ್ಟು
- 16 ಭೂಪಾಲಕಂ|| ದುವಾರಾರಿದರಾಧರೇಂದ್ರಕುಳಶಕ್ರೀವಿಷ್ಟು ಭೂಪಾಳ
- 17 ನಾವ್ದೆಬ್ಬು ಟ್ಟಲೆಸಡೆದೋಡಿಪೋಗಿಭಯದಿಂದಾಬಂದನೀಬಂದನೆಂದುವೀ
- 18 ಪಾಳರಕಣ್ಣಿ ಲೋಕವಿನಿತುಂದದ್ರಾಪವಾಗಿ ದುರದೂಸವರ್ವಂವಿಷ್ಟು ಮ
- 19 ಯಂಜಗತ್ತ ನಿಪುದೇಂಪ್ರತ್ಯಕ್ಷಮಾಗಿದುರದೋ|| ಆವಿಷ್ಟು ನೃಪನ
- 20 ಮಂತ್ರಿಮಹೀವಳಯಮನಾತ್ಯಧವಳಕೀರ್ತಿಪ್ರಭೆಯಿಂತೀವಿ
- 21 ಜಗವೈದೆಬಣ್ಣಿ ಸೆಜೀವಿಸಿದಂಜೊಪ್ಪದೇವದಂಡಾಧೀಶಂ|| ತಿರೆಕಟ್ಟು
- 22 ತೊಂದನೆಂದಪ್ಪಳಿಸೆಪೋಳವನಾನಾವಿಧಾಂಭಶ್ವರಂಗಳವಿರನಾಗಂ
- 23 ಭೀರನೀರಾ ಕರಮನಿತುಮಂದಾಮನೊಂದಂಬುಪೀರುವಂತಿರಪಾಂ
- 24 ಡ್ಯಕ್ಷೋಣಿಪಾಳಪ್ರಬಳಬಳರೈಯೋರಾಸಿಯಂತನ್ನ ಖಿಳ್ಗಂಭ
- 25 ರದಿಂದಂಪೀರಿಗೆಲ್ಲಂಜಗಬಿರುಡಯ್ಯಳಪ್ಪಂಚಮೂನಾಥಬೊಪ್ಪಂ
- 26 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನು
- 27 ಪೂಜಾಪಸಮಾಧಿಕೀಲಗುಣಸಂಪನರಪ್ಪಶ್ರೀಮತುಂಟು
- 28 ಗೆಣಪ್ಪತನಾಲ್ಕು ಬಾಡದಶ್ರೀಮತುರತುನಕಿವಪಂಡಿತಗೈಯ
- 29 ನಾದಿಸಂಸಿದ್ಧ ಸ್ವಯಂಭೂಮೂಲಸ್ಥಾನಮಚ್ಚೇ|| ಷಿಕಲಿ
- 30 ದೇವಗ್ಗೃಪೂರ್ವಮಾರ್ಯಾದೆಯಿಂದಜೇರ್ಣೋದ್ಧರಕ್ಕೆ ಶ್ರೀಮ
- 31 ತುಮಚ್ಚೇ|| ಷಿಮಾಳಗೌಡಂಪಡಿಸಲಿದಗಟ್ಟಿ ಮತ್ತಂ
- 32 ಬೆದ್ದಲೆಮತ್ತೆ ಕಿಸಾಯಿರಬಳ್ಳಿ ಯತೋಂಟಬಂದುಗಾಣಪ
- 33 ತ್ತುಮನೆಯನಲಿಸ್ಥಾನಾನ್ತಿ|| ಧರ್ಮಮನಾವನೊಬ್ಬಂಪ್ರತಿ
- 34 ಪಾಳಿಸಿದಂಗೆಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂತೋಳಗುಮಂಪೂ
- 35 ನ್ನುಲಕಟ್ಟಗಂಗೆಯತಡೆಯಲುಸಾಸಿವರ್ಬ್ರಹ್ಮಣ್ಣಿಗದಾ
- 36 ನಂಗೆಯ್ದು ಕೊಟ್ಟು ಫಳಂಈಧರ್ಮಮನಾವನೊಪ್ಪನಟೆದಂಸಾಯಿರ
- 37 ಕವಿಲೆಯಂಗೆಯತಡೆಯಲುಸ್ವಹಸ್ತದಿಂದಕೊಂದಪಾತಕನಕ್ಕುಂ

## 31

ಅದೇ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನದ ಎಡಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

5'-0" x 0'-9"

- |                             |                             |
|-----------------------------|-----------------------------|
| 1 ಶ್ರೀಮತ್ತೇಜಕವಬ್ರತೀಶ್ವ      | 26 ಪೋಲ್ವುದುಂಸ್ಥಿರವಾಗಲುಸಲೆ   |
| 2 ರಸುತಂಸೌಜನ್ಯಸಿ             | 27 ಮಾಡಿಸಿಟ್ಟುಬನಮುಂದೇವೇಂ     |
| 3 ಹಾದಿಪಂಸೋಮಾಧ್ಯಷ್ಟಕರೀ       | 28 ದ್ರನುದ್ವಾನದೋಳುಸರಿ        |
| 4 ರಿಯಪ್ಪಭವಭಕ್ತಂತತ್ವ         | 29 ಯಂನಿವ್ವಿಸಿತಿರ್ಥಗೋಂತಮ     |
| 5 . . . . ಕ್ತಪ್ಪವಾರೋ        | 30 ನದಂಸದ್ಗಂಗೆಗೋದಾವರಿದೋ      |
| 6 . . ನೆನಿಸಿದ್ಧರತ್ನಕಿವ      | 31 ರೆಯಂಮಾಡಿಸಿದಂತನಂತ         |
| 7 ಯೋಗಿನದ್ವಾತ್ರಜಾತಂಗು        | 32 ಮುನಿಸಂದಿಗ್ವರ್ತಿಕೇರ್ತಿಪು  |
| 8 ಷೋದ್ಧಮಂಶ್ರೀವರಕಾಂತನ        | 33 ಯಂಪ್ರಯದಿಂದಂತದನೆ          |
| 9 ನ್ತಕಿವದೇವಂಧರ್ಮಧರ್ಮಾ       | 34 ಯೆಕಾಪುರುಷಂಗಾಯಂಮು         |
| 10 ತ್ಯಜಂಅನ್ತನಿದ್ಧನಂತಮುನಿ    | 35 ಹಾಶ್ರಿಯುಂಕೈಯಿದಂಕಾ        |
| 11 ಪುಂಗವನಾಶ್ರಿತಕಾಮಧೇ        | 36 ಯದೇಕಾಯವಪಾಟಗೆಕುರುಜ್ಜೆ     |
| 12 ನುಚೈರಂತಯತಿಪ್ರಭಾವತ        | 37 ತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೊಳೆ     |
| 13 ವಪಾದಪಯೋರುಹಯು             | 38 ಕ್ಷಾಟಮುಸೀಂದ್ರರಂಕವಿಲೆಯಂವೇ |
| 14 ಗಭ್ಯಂಗನತ್ಯಂತಪಚೋವಿದಂದ     | 39 ದ ಧ್ಯರಂಕೋದದೊಂದಯಸಂ        |
| 15 ಯದತಾಯ್ವನೇತಾನೇಧೈ          | 40 ಪೂದ್ಧಗುಮೆಂದುಸಾಟಿದವು      |
| 16 ಯ್ಯಮೇರುಗಾದಂತನಯಂಗು        | 41 ವೀಶೈಳಾಹ್ವರಬ್ರಾಹ್ಮಿಗಳಿ    |
| 17 ಷಾಂಬುನಿಧಿರತ್ನಕಿವೋತ್ತಮ    | 42 ಮಾಚೇಶ್ವರಕ್ಕೆಗದ್ದೆಮತ್ತಂ   |
| 18 ಮಪ್ಪನಾಮದಿ  ನೆಗಳ್ಳಿದ್ಧ    | 43 ಭದ್ರೆಮತ್ತಮಾಧವದೇ          |
| 19 ನಂತಕಿವಮುನಿಜಗ             | 44 ವರ್ಗಗದ್ದೆಮಂಟಿದ್ಧಮುಂ      |
| 20 ನ್ನುತಮುಚ್ಚೇಱಿಪಂಚವೇದವರ್ತಿ | 45 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ      |
| 21 . . ವಿನಗಣಿತಮಾಸ್ಥಾ        | 46 ಯೋಪರೇಷನಸುಧರಾಂ            |
| 22 ನಕಗ್ರಗಣ್ಯನೂರ್ಜಿತ         | 47 ಪ್ಪಪ್ಪವರ್ಷಸಹಸ್ರಾಣಿ       |
| 23 . . ಶಕಿಸಂಜೀವಿತ           | 48 ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರಿ       |
| 24 ಚರಿತಾರ್ಥಂಕಲಿದೇವತಾ        | 49 ಮೀಶ್ರೀಶಿವಶ್ರೀ            |
| 25 ಲಯಮನಂತಾಮೇರುವಂ            |                             |

## 32

ಅದೇ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

5'-0" x 2'-9"

- |                                    |   |
|------------------------------------|---|
| 1 ಶ್ರೀಮತು ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂ        | 6 ಮಾಚಗೌಂಡನಮಗ ಕಾಮಗೌಂ                     |
| 2 ಗಚಂದ್ರಚಾಮರತಾರವೆ   ತ್ರೈಲೋ         | 7 ಡಮುಬ್ಬುವಾದ ಕಮ್ಮಾಣುವೊ                  |
| 3 ಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ              | 8 ದಲಗೌಂಡುಗಳುಂ ತಮ್ಮಲೋಕಜ್ಜವಿ              |
| 4 ಶಂಭವೇ    ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮನ್ಮಥಸಂ | 9 ಟ್ಟ ದಗಟ್ಟಕಂತಿಬಾಚನುಂ ಶ್ರೀಕಲಿ ಶ್ರೀ ಶ್ರೀ |
| 5 ವತ್ಸರದಶ್ರಾವಣಶುದ್ಧ ೧೩ ಅ ಮಚ್ಚೆ ಹರಿ |   |

(ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ)

## 33

ಅದೇ ಮಚ್ಚೇರಿ ಗ್ರಾಮದಲ್ಲಿ ನರಸಿಂಹ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದ ಕಲ್ಲು (2 ತುಂಡಾಗಿದೆ)

3'-6" x 2'-6"

- |  |                                     |
|--|-------------------------------------|
| 1 ಸ್ವಸ್ತಿವಿಜಯಾಭ್ಯುದಯಶಕ ವರುಷ ೧೦೯೦ ಯ     | 3 ಶ್ರೀಮತುಕಾಮಗೌಂಡನಮಗಮಾಚಗೌಂಡಮಚ್ಚೇರಿ   |
| 2 ಕೀಲಕಸಂವತ್ಸರದ ವಯಿಶಾಖ ಬ ೧೦ ಶುಕ್ರವಾರದಲು |                                     |
| (ಮಧ್ಯೆಹೋಗಿದೆ)                          |                                     |
| 4 ಣಮೇಲಕ್ಕೆ ತೂಂಬುಮು . . . .             | 7 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧ    |
| 5 ಹಮೂಡಣವೇಗುಲ ಮಿವಹೂಸ . .                | 8 ರಾಂ  ಸ್ಪಪ್ಪವರಿಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ |
| 6 ದಪರಯಕೇಱಿಯಧಾರಾಪೂರ್ವಕಮಾ                | 9 ಜಾಯತೇಶ್ರೀಮೀ                       |

34

ಕಡೂರ್ ತಾ|| ಕಸಬಾ ಹೋಬಳಿಮಂಚೇರಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಾರಾಯಣಜೋಯಿಸರ ವೆಶದಲ್ಲಿದ ತಾಮ್ರಶಾಸನ  
(5 ಹಲಗೆ-ಉಂಗುರವಿದೆ.)

(1'-0" x 0'-8").

(ನಾಗರಾಕ್ಷರ)

I b—

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ಅವಿಘ್ನ ಮಸ್ತು ನಮಃ
- 2 ಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಕಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 3 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಜಯಂತಿದ್ವಿಪ
- 4 ವಕ್ತ್ರಸ್ಯಗುಂಡಮಂಡಲವೃದ್ಧಾಃ | ಪ್ರತ್ಯಾಹವಿಜಯೇನವಪು
- 5 ಪ್ತಾ ವಿರುತಡಿಂಡಿಮಾಃ | ನಮಸ್ತಸ್ಮೈವರಾಹಾಯಯೇನಲೀಲೋದ್ಯುತಾ
- 6 ಮಹೀ | ಅನುರಾಗವಶೇನೇವಸ್ತಸ್ಮೈ ಪುಲಕಭೂಷಿತಾಃ | ಆಸಿಂಹೈ
- 7 ಸಂಗಮೋನಾಮುಖಾಪಾವೋಗುಣಸಂಗಮಃ | ಯದುವಂಶಸುಹಾಂಭೋಧಿಪರಿ
- 8 ವರ್ಧನಚಂದ್ರಮಾಃ | ತಸ್ಯಾತ್ಮಜೋಭೂಷೈರಬುಕ್ತರಾಜೋರಾಜಸ್ವತೀಚಿರಂ
- 9 ಚಪ್ಪಾದಶದ್ವೀಪವತೀಮಹೀಯೇನಮಹೀಯಸಾ | ರಾಜೇಂದ್ರಶ್ರೀಹರಿಹರಂಭು
- 10 ಕ್ತರಾಜೋ ಸುಹೇಶ್ವರಃ | ಗೌರ್ಯಾಮಜೇಜನದ್ವೇನೈವಮಹಾಸೇನಮ
- 11 ಥಾತ್ಮಜಂ | ಅಂಭೋಧಿಪರಿಪಾಂಪ್ಯಧ್ವೀಂ ಶಾಸತೋನಗರೇನಿವ | ವಿ
- 12 ಜಯನಗರಾಭಿಧಾನಾಂ ವರನಗರೇ ಮಧಿವಸನ್ಸರಾಜೇಂದ್ರಃ |
- 13 ಸರ್ವದಿಗಧೀಶಮಾಳೇನಾಜ್ಞಾಪತ್ರಚ್ಚಲಾತ್ನದಾಪ್ಯೇವ | ತ
- 14 ತೋಹರಿಹರಾಜಾ ತೋ ರಾಮೋದಶರಥಾದಿವ | ಪ್ರಶಸ್ತಿದೇವರಾ
- 15 ಯಾಬೋರಾಜ್ಯಾಂನಿಷ್ಕಂಟಕಾಂಭುವಂ | ಆದಾವಾದಿವರಾಹತೀವ್ರದಶ
- 16 ನಾಘಾತೇನಜಾತವ್ರಣಾಪಶ್ಚಾತ್ಸನ್ನಗಸಾರ್ವಭೌಮಗರಳಜ್ವಾಲಾ
- 17 ವಜೀವಿಕ್ಲಬಾ | ತಸ್ಯಶ್ರೀಘನಕಾರಭಾಸುರತರಂ ಯದ್ಬಹುದಂಡಂಶ್ರೀ
- 18 ತಾ | ಸಂತಾಪನಿಜಮುಕ್ಷತೀವ್ರವಿಲಸತ್ಸಾಮೋದಿನೀಮೇದಿನೀಯಸ್ಯಪ್ಥಲ
- 19 ಯಪ್ರಸಂಗೇಸ್ಮೃತಮವತರತೋವಿಸ್ಮೃತೌರಾಮಕೃಷ್ಣಾ | ಕರ್ಣಾದೀನ್ವರ್ಣ
- 20 ನಾರ್ಥವಿರಚಯತಿಬಹುರ್ಯಸ್ಯದಾನಾಪದಾನಂ | ಯತ್ಸಾರ್ವಜ್ಞೇನವಿ
- 21 ದ್ಯಾವಿವಿಧಫಲಭೃತಸರ್ವವಿದ್ವಜ್ಜನಾನಾಂ | ಕಿಂಚಕ್ರಸ್ಪೃನ್ಮಪಾಣಾಂಸರ

IIa—

- 22 ಸಿರುಜಘವೇಭಾತಿಯೇನೈವಸೃಷ್ಟಿಃ | ವರ್ಷಾಣಾಂತ್ರಿಶತಾಧಿಕೇಶಕನ್ಯಪ
- 23 ಸ್ಥಿತ್ಯಾಸಹಸ್ರಗತೇತ್ರಿಂಶದ್ಧಿಸತಿರ್ವಧಾರಿಣಿ ತತೋವೈಶಾಖಾಸೂ
- 24 ಯಗ್ರಹ | ವಹ್ನುರ್ಜ್ವೇಣಸಶೋಭನೇನಸಹನಾಗೇನಪುಶಸ್ತೇಗುರೋರ್ವಾರೇಪ್ರಾದಿ
- 25 ತದೇವರಾಗುಸೃಪತಿಃ ಶ್ಲಘಂತುಲಂಪುರುಷಂ | ತಸ್ಮಿಂಜಗ್ಮುಷಿರ್ವಧಾರಿಣಿ
- 26 ವಿರೋಧ್ಯಾಭೈತುಸಂವತ್ಸರೇಜಾತೇ ಕಾರ್ತಿಕಶುಕ್ಲಪಕ್ಷ ರವಿವಾರ ದ್ವಾದಶೀ
- 27 ವಾಸರೆ | ಬ್ರಹ್ಮಾಂಡಂಧಿವತ್ಸಹರ್ಷಣಾಣಿಗ್ಮುಕ್ತೋತ್ತರಾಫಲಗ್ನೀಶ್ಲಘೈಪ್ರಾ
- 28 ದಿತದೇವರಾಯಾನ್ಯಪತಿಃ ಪಂಪಾಪತೇಸ್ಸನಿಧೌ | ವಿಧಾಯತಸ್ತಹಾದಾನ
- 29 ದ್ವಿತಯಂಸಮಾಹುತಪತಿಃ | ಪ್ರಾದಾತ್ಮತ್ರೈವಿಪ್ರೇಭ್ಯೋಗ್ರಾಮಾಬಾಸೂರುಸಂಜ್ಞಕೌ |
- 30 ಮಹಾದಾನದ್ವಯಾಂಗಾರಾಂಸಪ್ಪತ್ನರ್ವದ್ವಿಜಸ್ಮನಾಂ | ಗೋತ್ರಶಾಖಾನಾಮುಖಾಗಮ್ಯವಸ್ತಾ
- 31 ತ್ರಗಿಶಿಖ್ರತೇ || ವಿರೋಧಿಸಂವತ್ಸರದಮಾರ್ಗಶಿರಶುದ್ಧ ಸಪ್ತಮಿಯಲು ಶ್ರೀಮನ್ಯ
- 32 ಹಾರಾಜಾಧಿರಾಜಗಾಜಸರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾ
- 33 ಯರುತೋಲಾಭಾರ ಮಹಾದಾನಬ್ರಹ್ಮಾಂಡಮಹಾದಾನದ ಅಗ್ರಹಾರದಮಹಾ
- 34 ಜನಂಗಳಿಗೆಪೋಡವಟ್ಟುಕೊಟ್ಟಧರ್ಮಶಾಸನ ಪ್ರಾಕೃಕವರ್ಷ ೧೩೩೦ ವತ್ತನೆಯ
- 35 ಸರ್ವಧಾರಿಸಂವತ್ಸರದಪ್ರಥಮಮೈಶಾಖಬಹುಳಅಮಾವಾಸೆಯುಂಗುರುವಾರಸೂರ್ಯಗ್ರ
- 36 ಹಣಪುಣ್ಯಕಾಲದಲುತೋಲಾಭಾರಮಹಾದಾನದಲುತದಂಗಳೂದಾನವಾಗಿಧಾರಯನೆಜಿ
- 37 ದುಕೊಟ್ಟ ಅಗ್ರಹಾರದವೃತ್ತಿ ಸಂತರವರಆಚಾರ್ಯಜನ ಂಕಂವೃತ್ತಿ
- 38 ಇಬ್ರಹ್ಮರಜನ ಂಕಂವೃತ್ತಿ ಂಸದಸ್ಯರಜನ ಂಕಂವೃತ್ತಿ ೧
- 39 ಬುತ್ವಿಕ್ಕುಗಳಜನ ೨೪ಕಂವೃತ್ತಿ ೨೪ ಕಳಸಾಚಾರ್ಯರಿಗೆವೃತ್ತಿ ೧ ೨೦
- 40 ತುಬಾಹ್ಯರಜನ ೨೪ಕಂವೃತ್ತಿ ೨೪ಕಂವರಹಗ
- 41 ದ್ಯಾಣ ೨೦೦ ಇಂದೂಬುಜಿಣಿಗಳಿಗೆ ಆಚಾರ್ಯರುತ್ರಿವೇದಿವಾಮನಭಟ್ಟರಿಗೆ
- 42 ಮುದಗಿರಿಯನಾಥಪುಂಗುಲಂಕುಂಡಿಯಗ್ರಾಮ ಂಕಂವೃತ್ತಿ ೩೩ಕಂ ವರಹಗಂ
- 43 ನುಳಿಯಶುದ್ಧವೃತ್ತಿ ಮಂತರಜನಂಗಳಿಕ್ಕುಂ ವಿವರಬ್ರಹ್ಮರ
- 44 ಯಜುಕೌಶಿಕಪುರುಷೋತ್ತಮಭಟ್ಟಾತ್ಮಜಸಿಂಗಣಭಟ್ಟ ಸ್ವೈಕಾವೃತ್ತಿವೈ

IIb—

- 45 ದ್ವಹಾರೀತರ್ಕಿಕಯಜ್ಞಸೂನುಹವಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃಯಜುಃವಾ  
 46 ಧೂಳಿವೃತ್ತಾರ್ಯಯಜ್ಞಸೂನುದೋಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃಋಕ್ಕಾಶ್ವಪದೇವಿದಿ  
 47 ಭಟ್ಟಾತ್ವಜಸಾಯಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುರಾತ್ರೇಯನಾಗವೇವಜದೇವರುಭಟ್ಟಸ್ಯೈಕಾ  
 48 ವೃತ್ತಿಃ | ಬುಗುಹಾರೀತಕಲ್ಲಬಂಧ್ಯಾತ್ವಜಸಾಯಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಹಾ  
 49 ರೀತಲಕ್ಷ್ಯಣಭಟ್ಟಜಲವಧಾನಿಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಬಾದರಾಮಣಪೋ  
 50 ಚಂಣಾತ್ವಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಗಾತ್ರೇಯಕೇಶವಭಟ್ಟಾತ್ವಜವಿ  
 51 ರೂಪಾಕ್ಷಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಶುಕ್ಲಯಜುಃಕೌಂಡಿನ್ಯವಿಷ್ಣುಭಟ್ಟಜಸಾಯಿ  
 52 ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗೌತಮಃ ಕಾಣ್ಯಶಾಖೀನಾಗಣಾತ್ವಜಸಾಯಿಭಟ್ಟಸ್ಯೈಕಾ  
 53 ವೃತ್ತಿಃ | ಸಾಮಕಾತ್ರೇಯಹರಿಕೃಷ್ಣಾತ್ವಜಚೌಡಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಬುಗು  
 54 ಮದಗ್ನಾ ವಮಂಣಜಗೋಪಂಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಬಾಮದಜ್ಞಃಗೋಪಂಣಜ  
 55 ನಾಗಂಣಸ್ಯೈಕಾವೃತ್ತಿಃ || ಯಜುಃಕಾಶ್ಯಪಲಕ್ಷ್ಯಣಭಟ್ಟಜಮಲ್ಲಾಯಜ್ಞಸ್ಯೈ  
 56 ಕಾವೃತ್ತಿಃ | ಋಗ್ಭರದ್ವಾಜಹರಿಭಟ್ಟ [ಜ] ಹರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಕ್ಕಾಕೌಂಡಿ  
 57 ಸ್ಯಾಲಲ್ಲಾಭಟ್ಟಜಕೇಶವಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಕ್ಕಾಕಿಕಿಕಿಂಗಯಭಟ್ಟಜ  
 58 ಅಣ್ಣಯ ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಕ್ಕಾಶ್ವಪಸಾಡರಿಭಟ್ಟಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾ  
 59 ವೃತ್ತಿಃ | ಯಜುಃಕೌಶಿಕನಾರಾಯಣಾತ್ವಜವದ್ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ  
 60 ಕೌಂಡಿನ್ಯಸೂರಿಭಟ್ಟಾತ್ವಜವಿಶ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ ಕಾಶ್ಯಪವಿಶ್ವೇಶ್ವರ  
 61 ಭಟ್ಟಜತಲ್ಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಬಾದರದ್ವಾಜಃ ಜಗನ್ನಾಥಾತ್ವಜಲ  
 62 ನಂತಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರಾತ್ರೇಯಪದ್ಧಿಭಟ್ಟಜಕಾಮದೇವಸ್ಯೈಕಾ  
 63 ವೃತ್ತಿಃ | ಯಜುರ್ವಾಧೂಳವಲ್ಲಭಾರ್ಯಜಲಕ್ಷ್ಯಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಹಾರೀ  
 64 ತಕಾಮಯಾರ್ಯಜನಾಗಯಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಬಾದರದ್ವಾಜವದ್ಭಟ್ಟಸೂ  
 65 ನುಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ | ಅಂತುಬ್ರಹ್ಮರು ಸದಸ್ಯರುಬುತಿ  
 66 ಕ್ಕುಗಳುಕಲಶಾಚಾರ್ಯರಸಹಜನ ಇಪ್ಪತ್ತೇಳ  
 67 ಕ್ಕಾವೃತ್ತಿಃ ೨೭ ಇಪ್ಪತ್ತೇಳಕ್ಕಂವರಹಗದ್ವಾಣ ೧೪೦

IIIa—

- 68 ನೂತುಮಂಭತ್ತು ಬ್ರಹ್ಮಾಂಡಮಹಾದಾನತದಂಗಭೂದಾನವಾಗಿ  
 69 ಧಾರೆಯನೆಣೆದುಕೊಟ್ಟವೃತ್ತಿಮಂತಬ್ರಾಹ್ಮರು ಅಚಾರ್ಯರು ಋ  
 70 ಗ್ವಸಿಪ್ತವೃತ್ತಿಮಂತಯಜ್ಞಸೂನುಗಂಗಾಧರಯಜ್ಞಸೃತಿ  
 71 ಸ್ತೋತ್ರಯಃ | ಬ್ರಹ್ಮಸ್ಯಯಜುರ್ನಿಕೌಂಡಿಸಿದ್ಧಿಭಟ್ಟಜ  
 72 ಕೃಷ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ || ಸದಸ್ಯಯಜುರ್ಹಾರೀತರ್ಕಿಕ  
 73 ಕಯಜ್ಞಸೂನುಹವಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಬುತಿಕ್ಕುಚತು  
 74 ವಿಂಶತಿಜನಾನಾವೃತ್ತಿಭಾಗೋಲಖ್ಯತೆ | ಋಗ್ಭಾರೀತಧರಣಿಭ  
 75 ಟ್ವಾತ್ವಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಗ್ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಜ  
 76 ರಾಮೇಶ್ವರಭಟ್ಟಾತ್ವಜಹರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಕ್ಕಾಕೌ  
 77 ನಭಾಗರ್ವಕೃಷ್ಣಭಟ್ಟಾತ್ವಜತೀಕ್ಷ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ  
 78 ಋಕ್ಕಾಶ್ವಪಗೋತ್ರಜನೃಸಿಂಹಭಟ್ಟಾತ್ವಜಪಂಶರಿಭಟ್ಟ  
 79 ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಕ್ಕಾಕೌಡ್ವಿಗೋತ್ರಸ್ಯೇಶ್ವರಾಮಭಟ್ಟಾತ್ವ  
 ಜಚೌಡಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಕ್ಕಾಶ್ವಪಗೋತ್ರಸ್ಯದೇವೇಶ  
 81 ಭಟ್ಟಾತ್ವಜಶ್ರಿಧರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಗೌತಮ  
 82 ಜನಾರ್ದನಭಟ್ಟಾತ್ವಜಲಿಂಗಣ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಗೌ  
 83 ತಮಗೋತ್ರಸ್ಯಕೇಶವಭಟ್ಟಾತ್ವಜ ಕೃಷ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯ  
 84 ಜುಃಕಾಶ್ಯಪಗೋತ್ರಜಸೋಮನಾಥಯಜ್ಞಸೂನುಅಧ್ವರಿದೀಕ್ಷಿ

IIIb—

- 85 ತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ ಕೌಂಡಿನ್ಯಗೋತ್ರಸ್ಯಪೋಚಂಣಾರ್ಯಜ  
 86 ಹರಿದೀಪತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಹಾರೀತಸ್ಯಪದ್ಧಿವ  
 87 ರ್ವುಜದೇಲಾ ವೊರ್ವುಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃಕಾಶ್ಯಪಗೋತ್ರಜ  
 88 ಅಶ್ಯುತಭಟ್ಟಾತ್ವಜಮೈಲಾರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಗ್  
 89 ಗ್ವಗೋತ್ರಸ್ಯೇಶ್ವರಭಟ್ಟಾತ್ವಜಸಾಯಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ |  
 90 ಋಕ್ಕಾಶ್ವಪಗೋತ್ರಸ್ಯನಾಗಂಣಾರ್ಯಜನಾಗಂಣಸ್ಯೈಕಾವೃ  
 91 ತ್ತಿಃ | ಯಜುಃಕೌಂಡಿನ್ಯಗೋತ್ರಸ್ಯಕೋಮಾವರ್ವು ಸೂನುಪದ್ಧಿ  
 92 ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಬಾಮದಗ್ನಾಜಪ್ತವಾಚಸ್ಯತಿಪುತ್ರ

- 93 ಸ್ಯಾನಂತಕೃಷ್ಣ ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಗಾತ್ಮೇ [ಯ] ಗೋತ್ರಸ್ಯಮಾಯಂ  
 94 ಣಾರ್ಯಜಲಿಂಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಸಾಮಕಾಶ್ಯಽಧರಣಿ  
 95 ದೇವಾತ್ಮಜಬಾಚಂಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಸಾಮವಸಿಷ್ಠಗೋತ್ರ  
 96 ದಂಷಾಯಿಕಯಜ್ಞಸೂನುಸಾಯಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಷಾತ್ಮ  
 97 ನಭಾರ್ಗವಗಂಗಾಧರಭಟ್ಟತ್ವಜವಿಠ್ಠಣ್ಣಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ |  
 98 ಯಜುಃಕಾಶ್ಯಪಪೋಷಣಾಚಾರ್ಯಜನ್ಯಸಿಂಹಾರಾಧ್ಯಸ್ಯೈ  
 99 ಕಾವೃತ್ತಿಃ | ಯಜುರ್ಭಾರದ್ವಾಜನರಹರಭಟ್ಟಜಮಲ್ಲಿ  
 100 ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಹಾರದೀತಪಿಂನಯಜ್ಞಸೂನು

## IVa—

- 101 ಯಮುಲಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಭಾರದ್ವಾಜನ್ಯಸಿಂ  
 102 ಹಭಟ್ಟಜಮೈಲಾರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಇತಿಚತುರ್ವಿಂಶತಿಯತ್ಯಿ  
 103 ಗ್ವನಾನಾಂಚತುರ್ವಿಂಶತಿವೃತ್ತಯಃ ಸಹಸ್ರಕಲಶಾಚಾರ್ಯಯಜುಃ  
 104 ಶ್ರೀವತ್ಸತಿಪ್ಪವೈರುಬ್ಬ ಬೊಲ್ಲವೈರುಬ್ಬಸ್ಯೈಕಾವೃತ್ತಿಃ | ಅಂತುಬ್ರ  
 105 ಹ್ಯಾಡದಾನದಲಚಾರ್ಯರುಬ್ರಹ್ಮರುಸದಸ್ಯರುಯತ್ವಿಕ್ಕುಗಳಕಲಶಾ  
 106 ಚಾರ್ಯರುಸಪಬ್ರಹ್ಮರಜನ್ಯಕಂವೃತ್ತಿಶಿಂಕಂವರಹಗಂಗಳಿಂ ಉಭಯಂ  
 107 ತುಲಾಭಾರಬ್ರಹ್ಮಾಂಡದಾನದ ಅಚಾರ್ಯಬ್ರಹ್ಮರುಸದಸ್ಯರುಯತ್ವಿಕ್ಕುಗಳು  
 108 ಕಲಶಾಚಾರ್ಯರುಸಪಬ್ರಹ್ಮರಜನಗಳಿಕ್ಕಂವೃತ್ತಿಶಿಂಕಂವರಹಗದ್ವ್ಯ  
 109 ಣಾಶಿಂವತ್ಸಕ್ಕಂಹೊಯಿಸಳನಾಡಲಸಂದಿಯವೇಂತೆಯದಲಗು ? ನೂರಿ  
 110 ಯಸಾವಯನಹೋಬಳಿಯಹಿರಿಯಬಾಸೂರಚಿಕ್ಕ ಬಾಸೂರಗಾ  
 111 ಮವೆರಡಕಂ ಆಳರೇಬಿಂಗಂಕಂ ಹುಟ್ಟುವಳಿಮೂನೂಣಿಮೂವ  
 112 ತ್ತುಕ್ಕೆತುಲಾಭಾರಮಹಾದಾನಬ್ರಹ್ಮಾಂಡಮಹಾದಾನತವಂಗಳೂದಾನ  
 113 ವಾಗಿ ಅಭಿನವಪ್ರತಾಪದೇವರಾಯಪುರವಾದಹಿರಿಯಬಾಸೂರುಚಿಕ್ಕ ಬಾ  
 114 ಸೂರುಗ್ರಾಮವೆರಡಕೆಸಲವಚತುಸ್ಸಿಯವಿವರಹಿರಿಯಬಾಸೂರ  
 115 ಬಿಸಿಲಜಿಯನಡುವಣಿಸೀಮೆಯವಿವರ | ಈಶಾನ್ಯಾದಿಯಾಗಿತೆ  
 116 ಕಮುಂತಾಗಿ ನಡೆದಮೂಡಣಿಸೀಮೆಬಡಗಟ್ಟಿಯ ಬಡಗಣ  
 117 ಕೋಡಿಯಬಳಿಯಕಲ್ಲು | ಅಲ್ಲಿಂದಂತೆಂಕಲುಬಡಗಟ್ಟಿಯ ಆಯೆ  
 118 ಜಿಯೆಗೀಮೆ | ಅಲ್ಲಿಂದಂತೆಂಕಲುಹಳ್ಳದತ್ತೆಂಕಣವನಗದಮಳೆಯನಟ್ಟಕ  
 119 ಳು ಅಲ್ಲಿಂದಂತೆಂಕಲುದಾರಿಯಬಿದ್ದ ಕಲ್ಲು | ಅಲ್ಲಿಂದಂತೆಂಕಲು  
 120 ಬಡಗಟ್ಟು | ಅಲ್ಲಿಂದಂತೆಂಕಲು ಮಂಡಗಲ್ಲಿಯೊಳಗಣಹಾಸ  
 121 ಜಿಯೆಲ್ಲಿಂದಂತೆಂಕಲುಮುರುಹು ನಮೂಲೆಯಜನಳಿಗಲ್ಲಿನಮುಂದಣ  
 122 ನೆಟ್ಟ ಕಲ್ಲುಹಿರಿಯಬಾಸೂರಕರಿಯನಾಗಗೊಂಡನಹಳ್ಳನಡು  
 123 ವಣಿಸೀಮೆಯವಿವರಮೂಡಲಾದಿಯಾಗಿಪಡುವಮುಂಡತಾದಿತೆಂಕಣದ  
 124 ವಳಿಗಲ್ಲುಅಲ್ಲಿಂದಪಡುವಲು ಹೆದ್ದಾರಿಯಮೂಡಣನಟ್ಟಕಲ್ಲು ಆ  
 125 ಳಿಂದಂತೆಂಕಲುಚಿಕ್ಕ ಬಾಸೂರಮಣ್ಣೀರಿನಡುವಣಿಸೀಮೆಯವಿವರತೆಂ  
 126 ಕಮುಂತಾಗಿಬೆಳುವಲದಕೆಜಿಯೊಳಗಣನಟ್ಟಸಾಲುಗಲ್ಲು ಅಲ್ಲಿಂ  
 127 ದಂತೆಂಕಲುಆಗ್ನೇಯದಮೂಲೆಯನಟ್ಟ ಕಲ್ಲುಅಲ್ಲಿಂದಪಡವಲು  
 128 ನಡೆದತೆಂಕಣಿಸೀಮೆಚಿಕ್ಕ ಬಾಸೂರಕಾಮಸಾಗರದನಡುವಣಿಸೀ  
 129 ಮೆಯವಿವರಕೊಳನಮುಗುಡ್ಡೆಯನಟ್ಟ ಕಲ್ಲುಅಲ್ಲಿಂದಪಡು  
 130 ವಲುಚಿಕ್ಕ ಬಾಸೂರಉಪ್ಪುಹುಣಿಸೆಯನಡುವಣಿಸೀಮೆಯವಿ  
 131 ವರಅಲ್ಲಿಂದಂತೆಂಕಲಾದಿಬಡಗಮುಂತಾಗಿಎದ್ದ ಮೊಖಡಿಯಕೆ  
 132 ಳಗಣನಟ್ಟ ಕಲ್ಲುಅಲ್ಲಿಂದಬಡಗಲುಕಲನಹಳ್ಳದಬಿಳಿ  
 133 ಯಮೊರಡಿ | ಅಲ್ಲಿಂದಬಡಗಲು ಕೊಳನಬಿದ್ದ ಕಲ್ಲು  
 134 ಅಲ್ಲಿಂದಪಡುವಲುಸಾಲುಗೊಳಮೇರೆಅಲ್ಲಿಂದಪಡುವ  
 135 ಲುನೈಯುತ್ಪದಹಾನಲೆಅಲ್ಲಿಂದಬಡಗಲುಹಿರಿಯಬಾಸೂ  
 136 ರಕಾಮನಕೆಜಿಯನಡುವಣಿಸೀಮೆಯವಿವರಹ  
 137 ಳ್ದೊಳಗಣವಾಂತೆಗಲ್ಲುಅಲ್ಲಿಂದಬಡಗಲುಕಗ್ಗಲ್ಲ  
 138 ಹಳ್ಳದೊಳಗಣಬೆಳುವರಅಲ್ಲಿಂದಬಡಗಲುಮಾಯವ್ಯ  
 139 ದಮೂಲೆಯನಟ್ಟ ಕಲ್ಲು ಅಲ್ಲಿಂದಮೂಡಲುಹಿರಿಯಬಾಸೂರ  
 140 ಕೆದಗೆಜಿಯನಡುವಣಿಸೀಮೆವಿವರಅಲ್ಲಿಂದಪಡುವಲಾದಿಮೂ  
 141 ಡಮುಂತಾಗಿ ಈಶಾನ್ಯದಹಳ್ಳದಮೂಡಣನಟ್ಟ ಕಲ್ಲುಪರಿಯಂತ  
 142 ನಟ್ಟ ಸಾಲುಗಲ್ಲೆ ಸೀಮೆಇಂತೀಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಜ್ಜೇಪ

- 143 ಜಲಪಾಪಾಣಿಪ್ರೀತಿಗಾಮಿಸಿದ ಸಾಧ್ಯವಿಲ್ಲವೆಂಬುದೇಜನಾ  
 144 ಮೃಗಸಹಿತವಾಗಿಪಂಪಾಕ್ಷೇತ್ರದಲಿಗಿರಿಸಿಪಾಪದೇವರನ್ನಿಧಿಯಲಿಹಿ  
 145 ರಣೋದಕಧಾರಾಪೂರ್ವಕವಿಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿತುಲಾಭಾರದಬ್ರಹ್ಮಾಂಡದಾನದ  
 146 ಪ್ರತಾಪದೇವರಾಯ. ಪುರವಾದಸರ್ವವಾನ್ಮೃತಗ್ರಹಾರವಾಗಿತುಲಾಭಾರ  
 147 ದಮಹಾಜನಂಗಳಿಗೆವಿರೋಧಿಸುವತ್ಸರದಕಾರ್ತಿಕಶುದ್ಧಪಂಚಮೀರಭ್ಯ  
 148 ಬಹ್ಮಾಂಡದಾನದಮಹಾಜನಂಗಳಿಗೆವಿರೋಧಿಸುವತ್ಸರದಕಾರ್ತಿಕಶುದ್ಧ  
 149 ದ್ವಾದಶಮೀರಭ್ಯವಾಗಿಧಾರೆಯನಿಜದುಕೊಟ್ಟ ವುಸುಖದಿಂಭೋಗಿಸುವುದು  
 150 ಶ್ರೀವಿರುಪಾಕ್ಷದೇವರಾಣಿ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾ  
 151 ತ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಏಕೈವಭಗಿನೀಲೋಕೇರ್ವಪಾಮೇವಭೂ  
 152 ಭುಜಾಂ | ನಭೋಗ್ರಾಹನಕರಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತವಸುಂಧರಾಸ್ತದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂ  
 153 ಧಾರಾಂ | ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ವಪಾಣಾಂಕಾಲೇ  
 ಕಾಲೇಪಾ  
 154 ಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನಾನ್ವಿನಿಪಾಧಿವೇಂದ್ರಾಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ |  
 155 . . . . ಶಾಸನಲೇಖಕಃ . . . . .  
 156 ಲಿಖಿತಂರುಚಿರಾಕ್ಷರಂ . | ಶ್ರೀಸಂಗಮೇಶ್ವರ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ  
 157 ಶ್ರೀವಿರುಪಾಕ್ಷ

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ಅದೇ ನರಸಿಂಹಜೋಯಿಸರ ಮನೆಯಲ್ಲಿ ಓಲೆ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿಟ್ಟಿದ್ದ ತಾಮ್ರಶಾಸನದ ನಕಲು.

## I (ಮುಂಭಾಗ)

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಚಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- 2 ಜಯತೈನಾದಿನಿಧನಃ ಶ್ರೀಮೋಸ್ಥಚ್ಚಂದ್ರಸೂಕರಃ | ಯಸ್ಯದಂಷ್ಟ್ಯವೃಷಾಳೇನಜಚ್ಚನೂತನಪಂಕಜಂ | ಸ್ಯ
- 3 ಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೫೩೩ ಸಂದವರ್ತಮಾನನಂದನಸಂವತ್ಸರದಭಾದ್ರಪದ
- 4 ಶುದ್ಧ ೧೫ ಭೂಮವಾಸರದಲ್ಲಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯಪದಮಾಚ್ಯುಪಮಾಪರಾವಾರಪರಿ
- 5 ಣಯಮನಿಯಮಾಧ್ಯಷ್ಟಾಯೋಗಿನಿರತರಾದಶೃಂಗೇರಿಪುರದಶ್ರೀಸಚ್ಚಿದಾನಂದಭಾರತೀಸ್ವಾಮಿಗ
- 6 ಳವರುಪೂರ್ವದಲ್ಲಿವಿದ್ಯಾರಣ್ಯಶ್ರೀಪಾದಂಗಳಿಗೆಹರಿಹರಮಹಾರಾಯರುವಿದ್ಯಾರಣ್ಯಪುರದಲ್ಲಿ ನೂ
- 7 ರುವೃತ್ತಿಯನ್ನು ಆಗ್ರಹಾರಮಾಡಿಸಮರ್ಪಿಸಿದಲ್ಲಿಕಾಲವೆಂದಿಂವಿಕಕಲಿತವಾಗಿಪ್ರಚಾರಮ
- 8 ದವರುಆಭೂಮಿಗಳಿಗೆಪೂಗಾರಾಮಗಳಹಾಕಿಕೊಂಡುಬರುತ್ತಿದ್ದಲ್ಲಿಕೆಳದಿಶಿವಪ್ರನಾಯಕರು ಪುನರು
- 9 ದ್ಧಾರವಮಾಡಿಕುಳಿಸಿವಿಚಾರಿಸುಧಾಪ್ರಕಾರದಲ್ಲಿಆಗ್ರಹಾರವಮಾಡಬೇಕೆಂದುನಮಗೆಕೇಳಿಕೊಂಡುನಂವು
- 10 ಧರ್ಮಸಂಸ್ಥಾನವನ್ನು ಪರಿರಕ್ಷಿಸಿಕೊಂಡುಬಾಹಸಮಯದಲ್ಲಿಕಾಕೃಪಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದಖುಕ್ಕಾ

## (ಹಿಂಭಾಗ)

- 11 ಬೆಯಬಂಕನಕಟ್ಟೆಯನಾರಾಯಣಭಟ್ಟರಮಗತಿರುವಲಭಟ್ಟರಿಗೆಪಾಲಿಸ್ತದಾನಪಟ್ಟಿಯಕ್ರಮವೆಂತೆಂದರೆ ವಿದ್ಯಾರಣ್ಯ
- 12 ಪುರದಲ್ಲಿದ್ವಿವಿಧಪರಿಕಲ್ಪಿತವಾದಶಾಸನಸ್ಥವೃತ್ತಿಯುಮೊಳಗಿನಿವಗೆಪಾಲಿಸ್ತಪ್ರಥಮಕಲ್ಪಿತವಾದವೃತ್ತಿ ೧ಕ್ಕೆ ೧೫
- 13 ಹದಿನೈದುವರಹಕ್ಕೆಕ್ಷೇತ್ರದವರಮೇಲುಭಾಗದನಾಡದೇವಗೋಡಬೊಂದುಂಣನಕ್ಕುಳಿದಲ್ಲಿಭತ್ತಖಂಡನಡುಭಾಗದನಾಡ  
ಬೇ
- 14 ನೂರಬೊಂದುಂಣ ನಕ್ಕುಳಿದಲ್ಲಿಖಂಡ ೩೩ ಉಭಯಂಖಂಡ ೩೦ ನಾಲ್ಕುತ್ತುತೋಟಕೆಳಭಾಗದನಾಡಹಾಲಂದೂರಕೋಡೆ
- 15 ಗದ್ದೆಯಲ್ಲಿಅಡಿಕೆಮರಂಮೊಂದುಸಾವಿರಕ್ಕುತ್ರಿಗೆಸಲುಮನುವಿದ್ಯಾರಣ್ಯಪುರದಮೂಡಣಸಾಲಿನಲ್ಲಿಖಂಡ
- 16 ಣಗಳೆವಿಶ್ವನಾಥಭಟ್ಟರಮಯಿನೆಂದಂಬಡಗಲಾಗಿ ಕಟ್ಟುವನಿವೇಶನದಿಂದಂತೆಕಲಾಗಿಸುನೆಂದವಕೆ
- 17 ಕೋಲು೧೫ಹದಿನೈದುಮನೆನಿವೇಶನಸಹಾಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿಶ್ರೀವಿದ್ಯಾರಣ್ಯಕಂಠಪ್ರೀತ್ಯರ್ಥವಾ
- 18 ಗಿಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಈತೋಟಕೆಸಲುನಚತುರ್ಗೀಮೆವಿವರಮೂಡಲುಗದ್ದೆಯಿಂದಂಪಡುವಲು  
ತಂಕಲುಗ
- 19 ದ್ದೊಂದಂಬಡಗಲುಪಡುವಲುಗದ್ದೆವಳಗೆನೆಟ್ಟಕಲ್ಲಿಂದಂಚುಗೃಹಾರಾಮಕ್ಷೇತ್ರದಮೊಳಗುಳ್ಳನಿಧಿವಿಜ್ಞೇಪಜಲಪಾಪಾಣಿಪ್ರೀ
- 20 ತಿತಿಗಾಮಿಸಿದ ಸಾಧ್ಯಗಳೆಂಬಅನ್ಯಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಈಕ್ಷೇತ್ರಕ್ಕೆ ಮನೆಹಾಡ್ಯಸಹಾನಿವುನಿಮ
- 21 ಸಂತಾನಪಾಂಪರ್ಯವಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಬಂದಿಂದುಭವಿಸಿಕೊಂಡುಸಮಯವಿಶೇಷಗಳಲ್ಲಿ

## II (ಮುಂಭಾಗ)

- 22 . . . ಕ್ರಿಯದಾನಪರಿವರ್ತನವಸಲಿಸಿಕೊಂಡುಬಹಿರಿಯೆಂದುಪಾಲಿಸ್ತಶಾಸನಸ್ಥವೃತ್ತಿಭೂದಾನ
- 23 ಆದಿತ್ಯಚಂದ್ರವನಿಲೋನಲಕ್ಷ ದ್ವಾರ್ಭೂಮಿರಾವೋದ್ಯದಯಂಯಮುಶ್ಚ ಅಕ್ಷರಾತ್ರಿಶ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾ  
ತಿನ
- 24 ರಸ್ಯವೃತ್ತಿಂ | ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ್ತು ವಸುಂಧರಾಂಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯ  
ತೇಶ್ರೀಮಿಃ | ದಾನಪಾ  
25 ಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ |  
ಶ್ರೀವಿದ್ಯಾರಣ್ಯಕರ ||

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧ ಮೈಲಿದೂರದಲ್ಲಿ ಬಸವನಮಗ  
ತ್ರಿಮೈಯ್ಯನ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×1'

- |                 |                        |
|-----------------|------------------------|
| 1 ವೈಂಗಲಸಂವ      | 7 ಕೊಟ್ಟುಲಂ             |
| 2 ತ್ಸರದಮಾರ್ಗಸಿರ | 8 ಬಳಗದ್ದ ಕಲ್ಲುಶ್ರೀಶ್ರೀ |
| 3 ಕುಳಲಾಶ್ರೀಮ    | 9 ಯಿದಕೆಆರುಅಳು          |
| 4 ತುವೀರಾಪುರಕಿವ  | 10 ಪಿದವರುತಂ            |
| 5 ಮೊಡೆಯರುಪಟ್ಟಣ  | 11 ಮತಾಯಿಗತ             |
| 6 ಸಾಮಿಸಾಲಿಸುವಗೆ | 12 ಪಿದವರುಶ್ರೀ          |

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ಅದೇ ಹೋಬಳಿ ಯಮ್ಮದೊಡ್ಡಿಬಂಗಲೆಯಿಂದ ಕಾಫಿತೋಟಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್  
ಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6"×1'—6"

- |                        |                          |
|------------------------|--------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ     | 10 ಲೋಕಾವಾಪ್ತಿಯಾಗಬೇಕೆಂದು  |
| 2 ಕುಳಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ | 11 ತಮ್ಮಪ್ರಭುತ್ವಕ್ಕೊಳಗಾದಮ |
| 3 ಜಯಾಭ್ಯುದಯಶಕ್         | 12 ಲ . ಸಾಳ್ಯದಘೂಮಿಯಲಿ     |
| 4 ವರುಷಗಳಂಗಳಿಂಸಂ        | 13    ಹೊಲವನ್ನು ಸರ್ವಮಾನ್ಯ |
| 5 ದಸಾಧಾರಣಸಂವತ್ಸ[ರ]     | 14 ವಾಗಿಸೊಮನಾಥದೇವರನ್ನೆ    |
| 6 ಕಾರ್ತಿಕಬಿಹಿಶ್ರೀಮತು   | 15 ವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟುರಾದಕೆ |
| 7 ಗಿರಿಯಪ್ಪನಾಯ          | 16 ಅಳುಪಿದವರುಗುರುದ್ರೋಹಿಗಳ |
| 8 ಕರುತಂಮಸ್ಸಾಮಿತರು      | 17 ಕಿವದೋಹಿಗಳು            |
| 9 ವೆಂಗಳಯ್ಯನವರಿಗೆಪುಣ್ಯ  |                          |

38

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕರೆಹಳ್ಳಿ ಕಾವಲಿನಲ್ಲಿ ಮಾಸ್ತಿಗುಡಿಯ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

(ಹಳಗನ್ನಡಪರ) (ಖಹಳಸವಿದೆ)  
(ಮೇಲುಭಾಗಹೋಗಿದೆ)

ಪ್ರಮಾಣ—2'—6"×1'—6"

- |                             |                       |
|-----------------------------|-----------------------|
| 1 . . . ಪರ್ಮಾಡಿಗಾವುಣ್ಣ ನಾದ  | 4 ಮಹಾಸತಿಯಾಗಿ          |
| 2 . . . ಇಪತಿಕಾದುವಲ್ಲಿಸಗ್ಗಲಯ | 5 ಅಕ್ಷಯಸೋಮನಾಂತಗಳಮಂಗಳಂ |
| 3 . . . ಅವರಾಸತಿಕಲಿ          |                       |

39

ಅದೇ ಚಿಕ್ಕರೆಹಳ್ಳಿ ಕಾವಲಿನಲ್ಲಿ ಅಲದ ಮರದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

3'—6"×1'—6"

- |                 |                     |
|-----------------|---------------------|
| 1 ಶ್ರೀಮತುಚೆಕ್ಕಣ | 5 ಬ್ಬರುತ್ಪದರಕ       |
| 2 ನಾಯಕರು ಅಂ     | 6 ತಯ . . . . .      |
| 3 ನದನಕೆಕೊಟ್ಟ    | 7 ತಿಂದವರು . . . . . |
| 4 ರುಯಿದಕೆಆರೊ    |                     |

40

ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಕಂಪಸಾಗರದಿಂದ ಕಾರೇಹಳ್ಳಿ ಕಾವಲಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ  
ಗುಟ್ಟದಲ್ಲಿ ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

3'—6"×3'—6"

- |                        |                          |
|------------------------|--------------------------|
| 1 ಶ್ರೀಮತುಖರಸಂವತ್ಸರದ    | 5 ಬಿಟ್ಟಹೊಲ    ಇದನು       |
| 2 ವಯಿಕಾಖಬಂಗಲಾಶ್ರೀಮ     | 6 ಅಳುಪಿದವರು ತಂಮತಾ        |
| 3 ತುಚಂದಗೌಡನುಕಲೆದೇ      | 7 ಯಿಗತ್ತಪ್ಪದವರು ಶ್ರೀಶ್ರೀ |
| 4 ವರಿಗನಂದಾದಿಪ್ತಿ ಗೆಂದು |                          |

## 41

ಅದೇ ಹೋಬಳಿ ದೊಂಬರಹಳ್ಳಿ ಹಳವೂರ ನಂಜನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

5'x3'

- |                        |                        |
|------------------------|------------------------|
| 1 ಶ್ರೀಮತುದೊಂಬರಗೋರವ     | 4 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ಆರು   |
| ನಹಳ್ಳಿಗತಪ್ಪದವನಹಂ       | 5 ಅಳುಪಿದವರು ಬಾಯಲಿಗೋಮಾಂ |
| 3 ಡರನುಗೋವನಿಕ್ಕಿ ದವನಿಗೆ | 6 ಸತಿಂಬರು ಶಿವದಾಸ       |

## 42

ಅದೇ ದೊಂಬರಹಳ್ಳಿಯ ಬಳಿ ಗದ್ದೆಯಲ್ಲಿರುವ ಪಾಳುದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

5'x4'

(ಮೇಲುಭಾಗ ಕೆಳಭಾಗ ಪಾರ್ಶ್ವಸಹಬಡೆದು ಹೋಗಿದೆ)

- |  |                                |
|--|--------------------------------|
| 1 ವನಾಸನದ ನಾಲ್ಕೇಣಪಲ . . . . ಪಟ್ಟಸನ್ನ      | 3 ಗಂಪಕಂಭಾನಾಥನ . . . . ತಯಿಂದಟ್ಟ |
| 2 ಜೆದೇವನಿಜಾಧಿನಾಥನನಾನ್ತ ಸತ್ತೊಡಬಪ್ಪಗವುಣ್ಣಂ | 4 ಅಬ್ಬಜಾ . ಗತಟ್ಟ . ಟೆಯನಟ್ಟಿಯಿಂ |
| ಗಣ್ಣಂ                                    |                                |

## 43

ಅದೇಹೋಬಳಿ ಕಡೂರುಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

4'—6"x2'—2"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಸತ್ಯಾಶ್ರಯಕುಳ
- 3 ತಿಳಕಳಾಳುಕ್ಕಾಭರಣಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾ
- 4 ಜ್ಯಮುತ್ತ ರೋತ್ತ ರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದಾಕ್ಷ ತಾರಂಬರಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
- 5 ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮುಣ್ಣಿ ಸ್ವರಂದ್ಯಾರಾವತೀಪು
- 6 ರವರಾಧೀಸಂಯಾದವಕುಳಂಬರದ್ವೈಮಣಿಸವ್ಯಕ್ತ ಚೋಡಾ
- 7 ಮಣಿಮಲಪರೋಳ್ಳಂಡಾಧ್ಯನೇಕಸಾಮಾನ್ಯವೇಸಮಾಲಂಕೃತರಸ್ತಶ್ರೀ
- 8 ಮತ್ತಿ ಭುವನಮಲ್ಲ ಪೊಯ್ಯಳದೇವರುಗಂಗವಾಡಿಶೋಭತ್ತಯಿ
- 9 ಸಾಸಿರಮಂದುಪ್ಪ ನಿಗ್ರಹಕಿಚ್ಚ ಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತು
- 10 ಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ
- 11 ಹಾಸಾಮನ್ತ ಸಕಳಲಕ್ಷ್ಮೀಕಾಂತ ತ್ರಿಪುರಹರಲಬ್ಧ ವರ ಪ್ರಸಾ
- 12 ದಮ್ಯಗಮದಾಮೋದಂಪುಸಿವಸಾಮನ್ತ ಕಂಜಕುಂಬರಂಶರ
- 13 ಣಾಗತವಜ್ರಪಂಜರನೇಟಿಯಂಗದೇವಸಾದಾರಾಧಕಗಣ್ಣ ಪ್ರಚಣ್ಣ
- 14 ನುಡಿದನ್ತೆಗಣ್ಣ ನಯ್ಯೂರ್ವರಕೋಟಿ ಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತ ಮಲಪರೋಳ್ಳಂ
- 15 ಣ್ಣ ಚಟ್ಟಯ್ಯಂಗಳತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಚಾಳುಕ್ಕಾಪಿತ್ರಮವರ್ಧಂನ
- 16 ಯ ಈಶ್ವರಸಂವತ್ಸರದಪುಷ್ಯಮಾಸತದಿಗೆ ಬೃಹಸ್ಪತಿವಾರ
- 17 ದುತ್ತ ರಾಯಣಸಂಕ್ರಮಣದಂದುಕಡವೂರಬಸವಗಾವು
- 18 ಣ್ಣ ನಮಗಚೆಂದವಗಾವುಣ್ಣ ಚೆನ್ನ ವೇಶ್ವರವನೆತ್ತಿ ಸಿಬಿಟ್ಟ ಗದ್ದೆ
- 19 ಮತ್ತ ರೊಂದುಬಿದ್ದ ಲುಮತ್ತ ರೆರಡುಗಾಣವೊಂದುಇನ್ತ
- 20 ನಿತುನನಾಘೋರಕಿವಸಂಡಿತಗ್ಗಿ ಧಾರಾಪೂರ್ವ ಕಂಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ
- 21 ಮನಡೆಯಿಸಿದವಂಗೆ ಗಂಗೆಯೊಳುಬಾಣರಾಸಿಯೊಳುಸಾಯಿ
- 22 ರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಫಳ ಈಧರ್ಮಮನಚಿವಪಾ
- 23 ಓಗಿಯಾತೀರ್ಥದೊಳುಬ್ರಾಹ್ಮಣರುಮಕವಿಲೆಯಮನಚಿದದೋಷಸ್ತ
- 24 ದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಟ್ಟವರಿ
- 25 ಪಸಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ |

## 44

ಅದೇಹೋಬಳಿ ತಂಗಲೆ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1½ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಹುಲಿಕಲ್ಲೆಂಬ ಬಂಡೆಯ ಮೇಲೆ.

(ಮೇಲುಭಾಗದಲ್ಲಿ ಜೈನವಿಗ್ರಹಗಳು ಕೆತ್ತಲ್ಪಟ್ಟಿವೆ)

- |                       |                   |
|-----------------------|-------------------|
| 1 ನವೋಹತ ಅಜಿತಶೀರ್ತಿಗಳು | 6 ಪ್ರಭಾಚಂದ್ರದೇವರು |
| 2 ದೇವನಂದಿಬ್ರತಿಗಳು     | 7 ವಿಮಲಗುಣಬ್ರತಿಗಳು |
| 3 ಗುಣಸಾಗರಭಟಾರಕರು      | 8 ಅಜಿತನೇನಭಟಾರರು   |
| 4 ಶೀರ್ತಿಸಾಗರಭಟಾರರು    | 9 ಶುಭಚಂದ್ರರು      |
| 5 ಅಜಿತನೇನಭಟಾರರು       |                   |



## 45

ಅದೇಹೋಬಳಿ ರಾಮಗೊಂದಿದೇವಾಲಯಕ್ಕೆ ಪೂರೈ, ಹಳ್ಳದ ಮೇಲುಭಾಗ ಈಚಲುಮರದ  
ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" x 2'-3"

- |                            |                                 |
|----------------------------|---------------------------------|
| 1 ಶ್ರೀಮತುಗಿರಿಯಪ್ಪನಾಯಕ      | 5 ಸಮರ್ಪಿಸಿದಪಾಕಶಾಲೆಯಮಂಟ          |
| 2 ರುಚಿಲಾಂಕಕೋಟಬ್ರಹ್ಮಾಂಡ     | 6 ಪಸೇವನಕವರಿಷಂಗಳು ೧೫೮೧ನೇ         |
| 3 ನಾಯಕಶ್ರೀಮತುಅನಾದಿಮೂರ್ತಿ   | 7 ಯಸಂವತ್ಸರಮಾಘಶುಭತುರ್ದಶಿಮೆ       |
| 4 ದೇವತಾಸಾರ್ವಭೌಮರಾಮೇದೇವರಿಗೆ | 8 ಹಾದಿನ ಶ್ರೀರಾಮನಾಥ ಶ್ರೀಶ್ರೀಶ್ರೀ |

## 46

ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಪಟ್ಟಣಗೇರಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆಂಕೆರೆ ಏರಿಯಮೇಲೆ ನಟ್ಟ ಉತ್ತರದಿಕ್ಕಿನಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" x 2'-6"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಪಿರಶು ಬಿಜಂದ್ರಚಾನರಚಾರವೇ | ತ್ರೈ
- 2 ಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮು
- 4 ಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂದ್ರಾಪರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕು
- 5 ಇಂಬರದ್ಯವುಣಿಸಮ್ಯಕ್ತಜ್ಞಾಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಸರೂಳುಗಂಡನಿ
- 6 ಪಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣವೀರಸೋಮೇಶ್ವರದೇವರುದೊಚಲೆಬೀಡಿನಲಿ
- 7 ಸುಖದಿಂಪ್ರಥ್ವಿರಾಜ್ಯಂಗೈಯ್ಯುತ್ಪದ್ಧಲ್ಲಿಕೇಮಳಂಬಿಸಂವಭರದಕಾರ್ತಿಕಶುದ್ಧ ೫೮೨೨
- 8 ಮದನಾದಿಯಗ್ರಹಾರಧರ್ಮಸೂರೆಕಾಪುಪುರವಾದಹಟ್ಟಣಗಣಿಯಶ್ರೀ
- 9 ಅಸ್ತನಾಥದೇವರಿಗೆ ಶ್ರೀಕಾರ್ಯದೀವಿಗೆಬೀಜಹೊನ್ನ ಬಡ್ಡಿಯಲು ನಡವಂತಾಗಿದೇ
- 10 ಸಂತರಿಸಾಕುಪತರು ಮಾಡುವಂತಾಗಿಭಕ್ತರಬೀಡುಬರಿಸಿದಸಾನನಅಂನುಂಚಿ
- 11 ಗಳಕೇಸಿಯಂಣ ೧|| ಮುಮಾಟುಪಡಿವಿಸ್ವೇಸ್ವರನಮಗಪುಷ್ಪಯಂಣ್ಣ ೧|| ಬತ್ತಿ
- 12 ಅಪ್ಪಸೆಟ್ಟಯವುಗ ಬೈರೈಯಗದ್ಯಾಣ ೧|| ಮಾಳಚಿಕಚ್ಚೆ ಯಮದಬೀಡುಗೌಡದೋರಗ ೧
- 13 ರಿರಾಜವೊಯ್ಯವಂದಸೆಟ್ಟರವ.ಗತ್ತಿರಮದೇವನ ೧|| ರಾಜಗೌವುಡಿಸೋನೇ
- 14 ಯನಮಗರಾಜಯಗ ೧|| ಪಿಡ್ಡಗೆ ಆಳ್ವನುಪಣ ೫|| ಚರುಂಗಂಡಿ ಚಂ
- 15 ದ್ರಭುಣದೇವರಮುಗ ಆಳುವದೇವನ ೫|| ಮು.ಮಾಟುಪಡಿ ದಕ್ಷಿಣಾಮೂಲೆಅಂ
- 16 ಡಯಪ ೫|| ಹಿರಿಯರುಳದ ಹತ್ತಿಯಕಾಳೆಯನಮಗಸಿರಿಸೆಟಪ ೫|| ದಾ
- 17 ರವಸಿರರಾವದೇವನವ.ಗಪರುಮಾಳುದೇವನ ೫|| ಹೆವ್ವಾಡಿದೇವರ . . . ಪೋಚಿ
- 18 ದೇವಪಾಲಕೊಟ್ಟು ಕಣಿಯನಾರಯಪ ೫|| ಈ ರುಂಗುಂಡಿಚಂದ್ರಭೂಶಣತಂಮಂಣಗ ೧||
- 19 ಸಂಕರನಾರಣ್ಣ ನಮಗಲಣ್ಣ ರಾಮದೇವನ ೧|| ಮಾದನಹಟ್ಟೆಯಮಾಲೋಜನ
- 20 ಮಗಲಬೊಜಗ ೧|| ಅಲಗೈಯಮಾಚನತಮ್ಮ ಕಳೆಯಪ ೫|| ಚೋಳಸರುಮಾಳದೇವ
- 21 ನಮಗಚೆಪಿಳ್ಳೆ ಗಂ|| ನಂಬುರಂಡಿಸೆಟ್ಟೆಯರಮಾಗ್ಗ ಸರೋವರಚ್ಚ ನಾಯರುಪ ೫||
- 22 ಮಾಕಾಂಡರಾಸಿದೇವರುಪ ೫|| ಸುಶ್ವರಿಮಾಧವಭಟ್ಟರಮಗಸಿವದೇವನ ೫|| ಬಳಗಾಪನೂ
- 23 ರಸಿರಿಯತಿಪ್ಪಯ್ಯನಮಗನಾಗಯ್ಯಪ ೫|| ಹಾಲಿಸೆಟ್ಟೆಯ ಮಗತ್ತಲ್ಲಿಗಹರಿಹರ
- 24 ಪೃ|| ನಖದವಾಚಯ್ಯಪೃ|| ಬೊಂಮೆಯಸಾಮಂತನಮತಯ್ಯಪ ೫|| ಎಕಸರದರಾ
- 25 ಪುತರುಗ ೧ ಪ ೧|| ಸಿವಪಾದಯಪ ೫|| ಹದಿಯಕೆಣಿಯಸೇನಬೋವಕ್ಕಯ್ಯಪ ೫||
- 26 ಮುನೇಳಮಯ್ಯಕೋಡಪ ೫|| ಆಲಪೃ|| ಮಣಯ್ಯ ೫|| ಕೇತಗೌಡಿಕೇತಪ ೫||
- 27 ಈ ಯುಣಿ ವಿಸ್ವೇಸ್ವರಪಂಗಿರಿಯಣ್ಣ ನಲಿಯನಾರಣದೇವನಗಯ್ಯಬಾಚಯ್ಯಗದ್ಯಾಣ ೧||
- 28 ಮುನೂಟಪಡಿಚಿಕ್ಕಣಸೋಮನಾಥಪೃ|| ನಿಂಬಿ ವಿಸ್ವೇಸ್ವರದೇವರಮಗಪೆರುಮಾಳುದೇವನ ೫||
- 29 ಎಣಿದೊರಯ್ಯನಮಗಕಡಾಚಪೃ|| ಕಾಕಂಬಿಬೆಟುಕೋವಾಂಡಗ ೧ ಮುನೂಟುಪ
- 30 ಡಿಕೊಪ್ಪಪೃ|| ನಾಲೂರಬೆಟ್ಟಪ ೫|| ಮುಪುಪುತನೋವ.ಯಾದಿಪ ೧|| ಪಪುಂಡಿಪಿರಿಯಬ್ಬೆ ಹ
- 31 ಸಾಲೆಪಂಗೊಳಿತ್ತ ಅಣತಿಗರಾಯ ತೊಂಡಬೆಳಪಮಾದಕಾಸಿವಿಸ್ವೇಸ್ವರಪ ೧|| ಉಯುಣಿಅಣುಗ
- 32 ಮುಪ್ಪತಾಪುತರೂರಗಾವುಡಿ ಅಯಪ ೧|| ಬೆದಲೂರ ಅಣುಪಮೂನಾಡಕೋಬಳಪ ೧||
- 33 ಗಾವುಡರಸಂಕಗ ೧|| ನಗರ . . . ಸಾಭಪ್ಪ ಎಕಮಪ ೫|| ಮಾಧ
- 34 ವೆಗ ೧|| ನಿಚೆಲಣಪ ೫|| ಕೋಟೂರುರಾಮನದೇವನ ೧ ಸೀರೆಯಬೆವಡಿಸೆ
- 35 ಟಗ ೧|| ಈಚಣ ಹಗ್ಗಡೆ ೧ ಹೂದೊಂಟ . . . ಮೂಡಣದೇವದಾನವಮಾಪುಕೊಂ
- 36 ಡುಬಿಟ್ಟರು . . . ಅಂಜನೇಯರಾಮದೇವನ ೧ ಸೀಗೆಯಹರಿಯಣ್ಣ ೧||
- 37 ಅದಯ್ಯನಮಗ ಅಪ್ಪನಾಥಪ ೫

(ಮೇಲುಭಾಗದಲ್ಲಿ ಬರೆದದ್ದು ಸಮೆದುಹೋಗಿದೆ)

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ಅದೇ ಕೆಂಕೆರೆ ಪರಿಯಮೇಲೆ ನಟ್ಟ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—3" × 2'—9"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚ ಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
  - 2 ಭಾಯಸಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀಪಲ್ಲಭಮಹಾರಾಜಾ
  - 3 ಧಿರಾಜಂಪರಮೇಸ್ವರಂ (ಪರಮೇಸ್ವರಂ) ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಿಯಾದವ
  - 4 ಕುಳಾಂಬರದ್ಭೂಮಣಿಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮೂಲಪರೋಳುಗಂಠಾಶನ
  - 5 ಹಾಯಸೂರಕದನಪ್ರಚಂಡವಿಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮನುಗರಾಜ್ಯ
  - 6 ನಿರ್ಮೂಲಿಗನಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಚಾರ್ಯಾನುಮಪ್ಪಹೊಯ್ಸನೋಮೇಸ್ವರದೇವರುಪಾಚಲೇವೀ
  - 7 ಡಿನಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿಪ್ಪಲ್ಲಿಸ್ವಸ್ತಿ ಶ್ರೀಶೋಭಾಕೃತಸಂ
  - 8 ವತ್ಸರದಪುಷ್ಯಸುಧಪಾಡವಿತಿವಾರದಂದುಧರ್ಮ ಸೂಚಿಕಾಪುರವಾದಹಟ್ಟಣಗೇಟಿಯ
  - 9 ಶ್ರೀಅಸ್ವನಾಥದೇವರಶ್ರೀಕಾರ್ಯದಸಂದಾದೀವಿಗೆ . . . ಬೇಜಹೂಂನಬಡ್ಡಿಯಲು
  - 10 ಮು . . ವದಪ್ಪ . . ಗೆಕೊಂಡುಬೇರಣಸೆಟ್ಟಜಕ್ಕಯ್ಯನೆಟ್ಟಬಳವಿಸೆಟ್ಟಯರಾಯ
  - 11 ಹರಿಸೆಟ್ಟಯ . . . ಸೂಳೆಯಅಕ್ಕ ಮಪ್ಪ ಸೀರಯ . . . ಪಂಚಾಚಾರಿ
  - 12 ದೇವಸುಹೊನ್ನಯ . . . . . ಪಣಪ್ಪ ಅಕ್ಕ ಸಾಲೆಬಮ್ಮೋಜನಮಗಮಾದಿವೋಜಸು
  - 13 ಧರ್ಮ . . . ರಿಸೆಟ್ಟ ಕಲ್ಲುಸಮಾದಯ್ಯನಮಗಗೋಪಯಂಸಂಕರೋಜನಮಲೋಜಗಂ
- (ಮುಂದೆ ಬರವಣಿಗೆಇಲ್ಲ)

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ಅದೇ ಪಟ್ಟಣಗೆರೆ ಗ್ರಾಮದ ಪಾಳುಸೋಮನಾಥ ದೇವಾಲಯ (ಸೂರ್ಯನಾರಾಯಣ ಶಾಸ್ತ್ರಿಗಳ ಹೊಲ) ದ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—6" × 1'—9"

- |                     |                        |                        |
|---------------------|------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾ | 6 ಮಾನಕಾಶ್ವರಸಂವರ್ಧದ     | 11 ನಾತದೇವರಿಗೆಕೊಟ್ಟಧರ್ಮ |
| 2 ಭೈರವಯ             | 7 ಶ್ರಾವಣಶುದ್ಧಂಗಳುಕ್ರೀಮ | 12 ದಪಾಣಿಆರುಅಳುಪಲಿ      |
| 3 ಶಕಶಾ              | 8 ತುಮುತಗದಶಾಳಿನತಿಂಮ     | 13 ಅಳುಪಿದರೆವಾಣರಾಸಿಯ    |
| 4 ಲಿವಾಹನಶಕವರುಷ      | 9 ಣ್ಣ ನಾಯಕರನುಕ್ತಳುಚೆಂ  | 14 ಲಿಕಪುಲೆಯಕೊಂದವರು     |
| 5 ಂಚಿರ್ಚಿಸಂದುವರ್ತ   | 10 ನಂಣನಾಯಕನುಸೋಮ        |                        |

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ಅದೇ ಕಡೂರ್ ಹೋಬಳಿ ಚಿಕ್ಕಪಟ್ಟಣಗೆರೆ ಗ್ರಾಮದಸಂಗೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದಿನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—8"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚ ಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈ
- 2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ
- 4 ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಿಯಾದವಕುಳಾಂಬರದ್ಭೂ
- 5 ಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಕರಣಾಗತನಪ್ರಪಂಜರಸಮ
- 6 . . . . . ಮಲಪರೋಳುಗಂಠತಳಕಾಡುಕೋಳಾ
- 7 ಲಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿನೋಳುಬವಾಡಿಉಚ್ಚಂಗಿಬಂಕಾಪುರ
- 8 ಬನವಾಸಹಾನುಂಗಲುಹಲಿಸಿಗೋಂಠಭುಜಬಳವೀರಗಂಗೆ
- 9 ಪ್ರತಾಪಶ್ರೀನಾರಸಿಂಹಹೊಯ್ಸಳದೇವರುನಿಜವಿಜಯರಾ
- 10 ಜಧಾನಿದೋರಸಮುವ್ರದನೆಲವೀಡಿನೋಳುಗಂಗವಾಡಿತೊಂಭತ್ತಬಿಸಾ
- 11 ಯಿರಮುಮಂದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಯ ಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಮಿರೇಶ್ರೀ
- 12 ಸಕವರಿಷಸಾಸಿರದತೊಂಬತ್ತೆರಡನೆಯಸರ್ವಧಾರಿಸಂವತ್ಸ
- 13 ರದಪಾಲ್ಗುಣಶುದ್ಧ ಪಾಡಿವಸೋಮವಾರದಂದುಸ್ವಸ್ತಿ ಯಮನಿಯ
- 14 ಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಸ
- 15 ರಾಯಣಸಮಾಧಿಸೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಚತುರ್ವೇದ
- 16 ಪಾರಾವಾರಪಾರಂಗತರುಂಸಂಸ್ಕೃತಸಮಸ್ತ ಶಾಸ್ತ್ರವಿಸ್ತಾರಕರು
- 17 ಮಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಧರ್ಮಸೂಚಿಕಾಪುರನಾನೂರ್ವ
- 18 ರಾಮಪ್ಪಸಮಸ್ತ ಮಹಾಜನಂಗಳುಕಾರುಣ್ಯದಿಂದಪ್ರಭುತ್ವಮುಂಕುಡ

- 19 ಶ್ರೀಮತುಸಮಸ್ತ ಗುಣಸಂಪನ್ನರು ಅಪ್ಪವಿನಯಶಿಖಾಮಣಿಯು  
 20 ಸೋಮೇಶ್ವರಸಮಯಪಾದಾರಾಧಕರುಮೆನಿಸಿದಸಿಂಗಿಸೆಟ್ಟಿಯಪು  
 21 ತ್ರರಪ್ಪಜಕ್ಕ ಗಾವುಂಡಸಕ್ಕೆ ಗಾವುಂಡನುಲುವಪಟ್ಟಣಗೆಣಿಯಲ್ಲಿ  
 22 ಈಶಾಸ್ವಸ್ಥಳದಲ್ಲಿತಮ್ಮಯ್ಯನಹೆಸರಲುಸಿಂಗೇಶ್ವರದೇವ  
 23 ರಶಿನಲಿಂಗಪ್ರತಿಷ್ಠೆಯಮಾಡಿದೇವಾಲಯಮು  
 24 ನಿರ್ಮಾಣಮಾಡಿಸಿದಲಿಬೆಳಗಾವುಂಡನಮಗಜಕ್ಕಯ್ಯನವಿ  
 25 ಪ್ಪದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿದೇವರಗೃಹಮಂನಿರ್ಮಾಣಮಾ  
 26 ಡಿಸಿತಮ್ಮಯ್ಯನುಮಪ್ಪಬೆಣೆಯಮಾಳಗೌಂಡ  
 27 ನುಸೂರ್ಯದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿದೇವರಗೃಹ  
 28 ಮಂನಿರ್ಮಾಣಮಾಡಿಸಿದಅವರಳಿಯನಪ್ಪಬೋವಗಾವುಂಡ  
 29 ಮಂಟಪವರಂಗಮಂಗಿಯಿದ್ದನಿಂತುತಮಸಮಸ್ತಗೋತ್ರದ  
 30 ದೇವಾಲಯವಂನಿರ್ಮಾಣಮಾಡಿದೇವಗೃಹಸೂಡರುನಿತ್ಯ  
 31 ಪೂಜೆಖಂಡಸ್ತುತತಜೇಷ್ಠೋದ್ಧಾರಕ್ಕೆ ಪೋಚಿಯಗೆಣಿ  
 32 ಮೊದಲೇರಿಯಲ್ಲಿಗದ್ದ ಅಜುಮತ್ತರುಆಕೆಯು  
 33 ಬಡಗಣದಸೆಯಲ್ಲಿಬೆದ್ದ ಮತ್ತರೆರಡುಇವನುದೇ  
 34 ವರ್ಗನಮಶಿವಾಯಂಬಿಟ್ಟುಕಿನಿಸ್ತಾನವಂಸ್ತುಸ್ತಮು
- 35 ಸ್ತಗುಣಸಂಪನ್ನರುಲಾಕುಳಗಮುನುಮಂವಂವಂವಂ  
 36 ರಪ್ಪಹಟ್ಟದಗೆಣಿಯಪಂಚಮಂದಸ್ತನದಾಚಾರ್ಯರಪ್ಪ  
 37 ಅಕ್ಷರಶಕ್ತಿ ದೇವಪುತ್ರಕಲ್ಯಾಣರಕ್ತಿ ಸಂಪದಕಾಲಾಚಾರ್ಯ  
 38 ಇದಂಧಾರಾಪೂರ್ವಕುಮಾರಾಚಾರ್ಯರಾಸ್ತದಕ್ಕುಂ
- (ಮುಂದೆಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಚಿಕ್ಕಪಟ್ಟಣಗೆರೆಗ್ರಾಮದ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನ ಎಡಭಾಗ  
 ಮತ್ತು ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

(ಎಡಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದೂ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದೂ ಎರಡೂ ಸೇರಿ ಒಂದು ಶಾಸನವಾಗಿದೆ)

- 1 ನಮಸ್ತಂಗಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರತಾರ
- 2 ವೇತ್ರೇಶೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭ
- 3 ವೇದಸ್ತುಸ್ತಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊ
- 4 ಯುಸಣಭುಜಬಲವೀರನಾರಸಿಂಹದೇವರಸರುದೋ
- 5 ರಸಮುದ್ರದನೆಲವೀಡಿನೋಳುಸುಖಸಂಕಥಾವಿನೋ
- 6 ದದಿಪ್ರೇಮದಿರಾಜ್ಯಂಗಯ್ಯತ್ತ ಮಿದ್ವಲ್ಲಿಪ್ರಭವಸಂವ
- 7 ತ್ಸರದಪ್ರಭಮಚ್ಚೇಪ್ಪ ಬಂಗಂಬ್ರಹ್ಮವಾರದಂದಾಶ್ರೀಮ
- 8 ತುಮಚ್ಚೇರಿಪಂಚಮಮಹಾರಾಜ್ಯಾಂಗದೂಶಕರಗಂಡಕಲಿ
- 9 ಯಂಗವೀರಭದ್ರಾನಂತದೇವರಮಗಚಂದ್ರಭೂಷಣದೇವ
- 10 ರುಕಲ್ಯಾಣದೇವರುಅವರಮಗಅನಂತದೇವರಮಗಅ
- 11 ವರತಂಮ್ಮಚಿಕ್ಕ ಕಲ್ಲಪ್ಪ ಇಂತೀನಾಲ್ವರೂಶ್ರೀಮದನಾದಿಯ
- 12 ಗ್ರಹಾರಂಧರ್ಮಸೂಚಿಕಾಪುರವಾದ(ಪುಟ್ಟಣಗೆಣಿಯು
- 13 ಲುರುಪಟ್ಟಣಗೆಣಿಯುತಮಸಿಂಗೇಶ್ವರದೇವಸ್ಥಾನವ
- 14 ತಾವುಬೆರಿಗೊಳದದೇವರಮನೆಯ್ಯನಮಗಚಿಕ್ಕ ಜೇಯ
- 15 ಆತನಮಗಅಲ್ಲಾಳಜೇಯಪಂ . . . ನಜೀಯಕಂಬಜೇಯ
- 16 ಗಳಗೆತಂಮ್ಮಸ್ತೀಪುತ್ರಣ್ಣಾತಿಧನಕದಾಯಾದ್ಯಾನು
- 17 ಮತಂಧಾರಾಪುರಸ್ಸರನಾಗಿ ಆ . . . ಕಲ್ಲಯ್ಯಗಳ
- 18 ಸಿಂಗೇದೇವರಸ್ಥಾನದಶ್ರೀಕಾರ್ಯಕ್ಕೆ . . . ತೇಜಸ್ವಾಪ್ಪಗೃಹಕ್ಷೇತ್ರನಿಧಿ
- 19 ಜ್ಞೇಪಸಿದ್ಧ ಸಾಧ್ಯಆಗಾಮಿಬಳಿಸಹಿತಚಿಕ್ಕ
- 20 . . . ಅಲ್ಲಾಳಜೇಯಹೊಂನಜೇಯಕುಂಬಜೇಯರು
- 21 ಗಳಕ್ಕೆಯಲತತುಕಾಲೋಚಿತಕ್ರಯದ್ರಬ್ಬಗದ್ಯಾಣಂಅಯಿ
- 22 ವತ್ತೊಂದನೂಸೋಮಜೇಯ. ಕಲ್ಲಜೇಯ . . . ಅನಂತಜೇಯ ಕಲ್ಲಯತಂಮನಾ
- 27 ಲ್ವರುಕೂಡಿಕೊಂಡುಅಚಿಕ್ಕ ಜೇಯಕಲ್ಲಾಳಜೇಯಹೊಂನಜೇಯಕುಂ
- 24 ಬಜೇಯಂಗಳಕಾಲಾತೊಳದುಧಾರಾಪೂರ್ವಕುಮಾರಾಚಾರ್ಯರ
- 25 ದೇವರಸ್ಥಾನಕ್ಕೆ . . . ಆಚಂದ್ರಾರ್ಕತಾರಂಬರಂ
- 26 ಲಿಸುವ. ಇಂತಪುದಕೆಸಾಕ್ಷಿಗಳು

(ಮುಂದೆ 8 ಪಂಕ್ತಿಗಳಲ್ಲಿ ಕೇವಲ ಹೆಸರುಗಳಿವು)

## 51

ಅದೇ ಚಿಕ್ಕ ಪಟ್ಟಣಗೇರೆಯ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಶಾಸನದ ಬಲಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪಾರ್ಥಿವ          | 10 ದನೆಯಂತಿನಿಬರುಸ್ತು                 |
| 2 ಸಂವತ್ಸರದಮೈಶಾಖಶುದ್ಧ             | 11 ಪುತ್ರಜ್ಞಾತಿದಾಯಾದ್ಯಾನು            |
| 3 . . . . . ದಂದುಶ್ರೀ             | 12 ಮತದಿಂಪಟ್ಟಣಗೇರೆಯಸಿಂಗೇ             |
| 4 ಮದನಾದಿಯಗ್ರಹಾರಂ                 | 13 ಶ್ವರದೇವರಾವೃತಪಡಿ                  |
| 5 ಧರ್ಮಸೂಚಿಕಾಪುರವಾದ               | 14 . . . . . ಜೇಯ                    |
| 6 [ಪ]ಟ್ಟಣಗೇರೆಯಅನಂತಪ್ಪಯ್ಯ . . . . | 15 . . . . . ಕೇಷಿಯ                  |
| 7 ಜೇಯರಮಗಚಂದಿಜೇಯ                  | 16 . . . . . ಕಾಲು . . . . . ಧಾರೆಯನೇ |
| 8 ಅನಂತಪ್ಪತನವದವಗೆ                 | 17 ದುಕ್ಕೊಟ್ಟರುಶ್ರೀನಿಬರೇಶ್ವರ         |
| 9 ಜೋರವೆಯಾಕೆಯಮಗಳಚಂ                |                                     |

## 52

ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಬಾಣೂರು ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರ ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5' X 2'—9"

- 1 ನಮಸ್ತುಂಗಕಿರಣಂ ಬಿಚಂದ್ರಚಾಮರ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
- 2 ವೇಸ್ವಸ್ತಿ ಸಕಕಾರಾಂತೀತಸಾಸಿರದಮೂವತ್ತೆರಡನೆಯಸರ್ವಧಾರಿಸಂವ . . . . .
- 3 ಪಾಡನುದ್ಧಪಂಚಮೀನೋಮನಾರದನ್ದುಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಳೇಸ್ವರ . . . . .
- 4 ತ್ರಿಭುವನಮಲ್ಲಬಲ್ಲಾಳಹೊಯ್ಸಳದೇವರುಗಂಗವಾಡಿತೊಂಭತ್ತೆಂಟುಸಾಸಿರ . . . . .
- 5 ತೋಸದಿಂಪರಿಪಾಳನುತ್ಪಿದ್ವನು ತತ್ಪಾದಪದ್ಮೋಪಜೇವಿರಿಪುಬಳ . . . . .
- 6 . . . . . ಸಿವಪಾದಸೇಖರಂದೇವ . . . . . ತಕ್ಕವಿದ್ಯಾಬಳದೇವಂ . . . . . ಸಮರ
- 7 ದಸಾಹಿತ್ಯವಿದ್ಯಾವಿನೋದವ್ಯುಗಮದಾನೋದನಿತ್ಯಾದಿನಾಮಾಳೇಸಮಾ . . . . .
- 8 ರಪ್ಪಶ್ರೀಮನ್ಮಹಾಬಳ . . . . . ಸಾಮನ್ತಬೊಮ್ಮಣಬಾಣವರದ ಮೂಲಸಾ
- 9 . . . . . ಸ್ವಸ್ತಿಯಮನಿಯಮಾದಿಗುಣಸಂಪನ್ನರುಕಳಾಮುಖಪ್ರತಿಬಿಂಬರು . . . . .
- 10 ಸಿವದೊಹಸಂಹರಣರುನಿತ್ಯಾದಿನಾಮಾಳೇವಿರಾಚಿತರಪ್ಪಗೀರ್ಬ್ಬಾ [ಣ]
- 11 ಶಕ್ತಿಪಂಡಿತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ಣಕಂಮಾಡಿ ಇನ್ಮುಕ್ತರುಗದ್ದೆಯ
- 12 ಲಿವತ್ತ . . . . . ಗೆದ್ದಲೆಯಂಕೊಟ್ಟಂಮಂಗಳಮಹಾಶ್ರೀತೋಜಿಯ ತಡಿಯ
- 13 ಬೆದ್ದಲೆಮತ್ತಿಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಮತ್ತರೊನ್ನು ದೇವರಮಂದೇಚಿ . . . . .
- 14 ಮತ್ತರೊನ್ನು ಅನ್ನುಬಿಟ್ಟಗದ್ದೆಮತ್ತರಡು ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ಪ . . . . .
- 15 ಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮತ್ವರ್ಗಡೆರಾಜಮಯ್ಯಂಗಳಮೂಲಸಾ
- 16 ನದದೇವರಮಂದೆ ಮೊದಲೇರಿಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಬಿಡುಗಟ್ಟುಮಂಗಳವಾಚಾಶ್ರೀ
- 17 ಹರಗಿರಿಯಚಂದ್ರಬಾಬದಸುರಸರಿದವ್ಯತಾಂ
- 18 ಬುರಾಸಿವೇಳಾಭಯಶಃಖಕರಮಂಪಡೆದಂವಿಸ್ತರದಿಂಗೀರ್ಬ್ಬಾ
- 19 ಣಶಕ್ತಿ ಪಣ್ಣಿತದೇವ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸ್ತುಂಧ
- 20 ರಾಸಪ್ಪಿ ವ್ಯವಸ್ಥಾಪಕಸಾಕ್ಷಾಪಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ
- 21 ಪ್ರಿಯದಿಂದಿನ್ನಿ ದನೆಯ ಕಾವಪುರುಷಂಗಾಯಂಜಯಶ್ರೀ
- 22 ಯಮಕ್ಕುಂವಿದಂಕಾಯದೇಕಾಯಪಾಟುಗುರುಕ್ಷೇತ್ರಂಗಳೊ
- 23 ವಾರಣಾಸಿಯೊಳೆಕ್ಕೇಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂ
- 24 ಕೊಂದದೊಂವಯಶಂಸಾರ್ಗಮಿದೆನ್ನು ಸಾಹುರಿದಪುವೀ
- 25 ಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೋಳೆ ||

## 53

ಅದೇ ತಾಲ್ಲೂಕು ಸಕ್ಕರೇಪಟ್ಟಣದ ಹೋಬಳಿ ಬಾಣೂರು ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರ ಪಾಳು ದೇವಸ್ಥಾನದ ನಿವೇಶನದಲ್ಲಿರುವ ಶಾಸನದ ಕಲ್ಲಿನ ಬುಡದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಈಶ್ವರಸಂವತ್ಸರದ ಪುಷ್ಯಸುಂ . . . . .
- 2 ಕಲಿದೇವರಿಗೆ ಕಬಳ . . . . .
- 3 ದೇವರ . . . . . ಕಾಲುವೆಕೆಳಗೆಬೆದ್ದಲೆಕೊಳಗುತಮ್ಮಹಳ್ಳಿಯಲಬಿಟ್ಟಬೆದ್ದಲೆ
- 4 ಅಲ್ಲಿಯಕೇಷಿಯ ಬಾಣವರ ಹೊಲವೇರಿಯಲಿ ಮತ್ತರರಡನು
- 5 ದೇವರಿಗೆಬಿಟ್ಟಬೆದ್ದಲೆ . . . . .

## 54

ಅದೇ ಬಾಣೂರು ಶಾಸನದ ಬುಡದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ವಿಕ್ರಮಸಂವತ್ಸರದ ಅಶ್ವಯುಜನು
  - 2 ಪಂಚಮಿಸೋಮವಾರದಂದು ಚಿರಟ್ಟಿಯಕೆಱಿಯಬಾಣವುರದಹೊಲನೆಗೆ . .
  - 3 ನಾರಗವುಂಡನವುಗನೋಮುಗಲುಂಡನುಹಾಲುಬತ್ತ ಕಟ್ಟುಗಳದೇ . . . .
  - 4 ಬೆದ್ದಲೆಅರವತ್ತರುಹಿತ್ತಲಕೆಱಿಯಕೆಳಗೆಕೇಶವದೇವರಗದ್ದೆ .
- (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

## 55

ಅದೇ ಬಾಣೂರು ಅಗ್ರಹಾರದ ಹಿಂದೆ ಹುಲಿಯಣ್ಣನಮಗ ಕರಿಯಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
- 2 ಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
- 3 ರಾಜಪರಮೇಶ್ವರದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕುಳಾಂಬರದ್ವ್ಯಮಣಿ . . . .
- 4 . . . ಗಂಡಕದನಪ್ರಚಂಡನಸಹಾಯಶೂರನೇ ಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ
- 5 ಮಲ್ಲಚಲದಂತರಾಮವಯಿರಿಭಕ್ತಕಂಠೀರವಮಗರಾಜ್ಯನಿರ್ಮೂಲನ
- 6 ಭುಜಬಳವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳು . . . .
- 7 . . . ಪ್ರಭುತ್ವದೊಳುಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷ . . . ವಿಜಯಸಂವತ್ಸರದಚಯಿತ್ರ . . . ಸುದಂಜು
- 8 . . . ಪ್ರಭುಜಕ್ಕಣಗೊಡುಗಳು ಭೂವ್ಮಲೇಶ್ವರದೇವರ ಪ್ರತಿಷ್ಠೆಯಕಾಲದೊಳು
- 9 . . . ಸಹಿತ ಸಪ್ತವಾರವಾಗಿ . . . . .
- 10 . . . ಬಾಣೇಶ್ವರದೇವರಗದ್ದೆಯೆಂಬಡಗೆ . . . . . ಬೆದ್ದಲೆ
- 11 . . . ಸಲುವಂತಾಗಿ . . . . . ಮಾಡಿಕೊ
- 12 ಟ್ಟರು (ಮುಂದೆಸವೆದುಹೋಗಿಸುತರಾಂಕಾಣುವದಿಲ್ಲ).

## 56

ಅದೇಸಕ್ಕರೆಪಟ್ಟಣರ ಹೋಬಳಿ ದೇವನೂರು ಸಿದ್ಧೇಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 3'—0"

- 1 . . . ವಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಭಿಲೂ
- 2 ಸ್ವಸ್ತಿಶ್ರೀವೀರಪ್ರತಾಪ . . . . . ಅಚ್ಯುತರಾಯಮಹಾರಾ
- 3 ಯರೂ ಪೃಥ್ವಿರಾಜ್ಯಂಗೈಯುವಲ್ಲಿ . . . . . ಹಿಂದೆ
- 4 ವಿಜಯಸಂವತ್ಸರದಲು . . . . .
- 5 . . . . . ದೇವಗಣಿಕೆಯಗೆ . . . . .
- 6 ಸರ್ವಮಾನ್ಯವಾಗಿ . . . . . ಬಿಟ್ಟುಧಾರಾಪೂರ್ವಕ
- 7 . . . . .
- 8 ಅಳುಪಿದವರು . . . . . ರುಜ್ಜೇ
- 9 . . . . . ಸಾಸಿರಕವಿಲೆಯಕೊಂ
- 10 ದಪಾತಕಕೆಹೋದರು

## 57

ಅದೇ ದೇವನೂರು ಕೆರೆಕೆಳಗೆ ಚಿಕ್ಕದೇವನೂರು ಬಳಿ ಇರುವ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—3" × 2'—0"

- 1 . . . ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ . . . . .
- 2 . . . . .
- 3 ವಿಜಯಸಂವತ್ಸರದಮಾರ್ಗಸಿರಸುಂಗುವಾರ ಬೊಂಮುಗೊಡನವುಗ
- 4 ಮಾಣಯ್ಯಂಕಳ್ಳರಬೀಡಿಗೆತಟ್ಟಿ ಉದ್ಭವಂ ಶ್ರೀಕಣ್ಣಿನಾಥ

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ಅದೇ ಹೋಬಳಿ ಕಬಳಿ ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರಪಾಳುದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- |                                      |   |
|--------------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀ ಸ್ತುತಿ | 6 ವಳೀಸಮಾಳಂಕ್ರಿತರಪ್ಪ ಸೋಯಿದೇವರುರಾಜ್ಯಂ         |
| 2 ಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ           | 7 ಗೈಯುತ್ತಿ ದ್ವಲ್ಲಿಮಾರಗವುಂಡನಮಗಚ್ಚಿ ಗವುಂ      |
| 3 ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕುಳಂಬ     | 8 ಡಂತುಪುಷ್ಪಯ್ಯಲಲಿಕಾದು                       |
| 4 ರದ್ಯಮಣಿಸಮ್ಯಕ್ ಚೂಡಾಮಣಿಮಲೆರಾಜ        | 9 ಸತ್ತೊಡೆತನಮಗನೇಚಂಕುಕಲ್ಲನಿಲಿಸಿದಂಶ್ರೀಶ್ರೀಶ್ರೀ |
| 5 ರಾಜಮಲಪರೋಳುಗಂಡಾಧ್ಯನೇಕನಾಮಾ           |   |

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ಅದೇ ಕಲ್ಲೇದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- |  |                        |
|--|------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತ ಶ್ರೀಮತ್ಪ್ರತಾಪ | 4 ಅತನಮದವಳಿಗೆ . . . . . |
| 2 ಚಕ್ರವರ್ತಿ ಹೋಯಿಸಣಸೋವಿದೇವರಸರು              | 5 . . . . .            |
| 3 . . . . . ಗೌಡಂಕಾದುವಲ್ಲಿಮಲೆಲ್ಲಿ ಜನುಬಿಲ್ಲಂ |                        |

ಅದೇಕಲ್ಲೇದೇವರ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ನಟ್ಟಿ ಕಲ್ಲು.

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ಪ್ರಮಾಣ—3'—0" × 1'—3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ
- 2 ಜರಾಜಪರಮೇಶ್ವರ . . . . .
- 3 . . . . . ಬ ಕ್ಕಣ್ಣ ವೊಡೆಯರು .
- 4 . . . . . ಗೆಯ್ಯುತ್ತಿ ದ್ವಲ್ಲಿ . . . . .
- 5 . . . . . ಮಹಾಪ್ರಭು . . . . . ಶ್ರೀಸೋಮೇಶ್ವರ
- 6 ದೇವರ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ . . . . .
- (4 ಪಂಚೈ ಕಾಣುವದಿಲ್ಲ)
- 7 . . . . . ಜೀಯರಕಯ್ಯಲುತತುಕಾಲೇಚಿತ
- 8 . . . . . ಜನಂಗಳ . . . . .
- 9 ದೇವರನಂದಾದೀವಿಗೆ . . . . . ಅಗುಮಾಡಿಕೊಂಡು
- 10 . . . . . ಳ್ಳಿಯಲುಅಗುವ
- 11 . . . . . ವಂಗಂದೇವರು . . . . . ಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊ
- 12 ಟ್ಟರುಕುಧರ್ಮಮನೊದವನು . . . . . ಸ್ವ
- 13 ದತ್ತಾಪರದತ್ತಾವಾ . . . . . ಯೋಹರೇ
- 14 ತಿವಸುಂದರಾಂ . . . . .
- 15 . . . . . ಸುಮಹಚ್ಚಕ್ಕಂ . . . . .
- 16 ಸಾಮನ್ಯೋಯಂಧಮ್ಮ . . . . .
- 17 ಕಾಲೇಪಾಲನೀಯೋಭವಧ್ವಾ ಸರ್ವಾನೇತಾನ್ಯಾ
- 18 ವಿನಃಪಾತಿ ವೇಂದ್ರಾ . . . . .

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ಅದೇ ಕಬಳಿಗ್ರಾಮದ ಬಳಿ ಜೈನವಿಗ್ರಹದ ಪೀಠದಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

- 1 . . . . . ಯರುಂಗುಳಸಂ . . . . . ಕ್ಷೇತ್ರಕಣಿನಡುವ
- ಮರಸಹಿತಮತಲುಕಯಿದಾಣಪ್ಪಕಯಿಮತ್ತಲು
- ಗವುಂಡನಮಗನೇಮಧಮ್ಮ ನಡವಂನಾ ಗಿಕೊಟ್ಟರು
- . . . . . ದಂದು . . . . .
- ಪಂಡಿತರುಮಪ್ಪಯನು . . . . .
- ನೇಮಯನುಪ್ರಜೆಗೌಡ . . . . .
- ಅಳಿಯಮಲೆಯಗೆಬೊಂಮ . . . . .
- ಧಾರೆಯನೆಪಿದುಕೊಟ್ಟ . . . . .

## 62

ಅದೇ ಸಕ್ಕರೇಪಟ್ಟಣದ ಹೋಬಳಿ ಬಹ್ತುಸಮುದ್ರದ ವೀರನಾರಾಯಣ ದೇವಾಲಯದ  
ಮುಂದಣ ತಳಪಾದಿ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

- |  |                                       |
|--|---------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಧಾನ್ಯಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಂಟುಶ್ರೀ | 6 . . . ನಾಡಪೂಜೆಯಂಕೊಂಡುಬಿಟ್ಟುಕೈ        |
| 2 ಮದನಾದಿಯಗ್ರಹಾರವಾದಬಹ್ತು                        | 6 ಯಿಮೂಡಣಹರಗುಮೇಜಿಯಾಗೆ . . . . .        |
| 3 ಸಮುದ್ರದಶೇಷಮಹಾ                                | 7 ಯಿಂಬಡಗಣಹಾಸಜಿಯಿಂಮತ್ತ ರೊಂದು . . . . . |
| 4 ಜನಂಗಳುಹಾಲೆಕವಚನಕೆಜಿಯಮತ್ತ ರ                    | 8 ವಂಕೊಟ್ಟರು . . . . .                 |

## 63

ಅದೇ ತಳಪಾದಿಯ ಮೇಲಣ ಪಟ್ಟಿಯಲ್ಲಿ.

- 1 . . . . . ಸ್ವಸ್ತಿಶ್ರೀಮ . . . . . ನಡವಂತಾಗಿಬಿ
- 2 ಸವೊಂದಪಾದಪೂಜೆಯಮಾಡಿಕೊಟ್ಟರು ಆಚಂದ್ರಾರ್ಕತಾರಂ
- 3 ಟ್ಟಕೆಯಿಂಕುಸಾಲೆಕೆಜಿಯವೂರಂಬಕೆಯಬಡಗಣಬೆದಲೆ  
(ಮುಂದೆ ಚಕ್ಕ ಎದ್ದುಹೋಗಿದೆ)

## 64

ಅದೇ ತಾಲ್ಲೂಕು ಬಿದರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಬಳಿ ಹೇಮಗಿರಿ ಬುಡದಲ್ಲಿರುವ ಸಿದ್ಧರಮಠದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—3" × 2'—9"

- 1 ನಮಸ್ತುಂಗಳಿರಬ್ಬಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರ್ಯೋಕ್ಷೋಕ್ಷನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
- 2 ಭವೇ | ಶ್ರೀಕಾಂತಯ್ಯದುಕುಳರತ್ನಾಕಾಂತರದೊಳುಕಾಸ್ತುಭಾದಿಗಳವೊಲುಪಲರಂಲೋಕೋಪಕಾರ
- 3 ಪರಿಣತ | ರೇಕೀಕೃತಸಕಳರಾಜಗುಣರಪ್ಪವರ್ಗಂ | ಸಳನೆಂಬನಾಗೆಯಾದವಕುಳದೊಳ್ವಲಿಪಾಯಕಂಡುಮು
- 4 ನಿಪುಲಿಯುಂಪೊಯ್ಯಳಯೆನಪೊಯ್ದದಜಿಂಪೊಯ್ಯಳವೆಸರವೆಂದಮಾಗೆತದ್ವಂಶಜರೊಳು
- 5 ವಿನಯಂಪ್ರತಾಪಮೆಂಬಿಜನನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗದೊಳಜನನಯನಮೆನ್ನಿನೆಗೆ
- 6 ಧ್ವಂವಿನಯಾದಿತ್ಯಂಸಮಸ್ತಭುವನಸ್ತುತ್ಯಂ || ಆತಂಗೆತಿಮಂಹಿಮಂಹಿಮಸೇತುಸಮಾಖ್ಯಾತ
- 7 ಕೀರ್ತಿಗಮೂರ್ತಿಮನೋಜಾತಮದ್ವಿ ತರಿಪುನೈವಜಾತಂತನುಜಾತನಾದನೆಯೆಂಗೆನಿಪಂ || ಬಿಲ್ಲಿದರವ
- 8 ನೀಪತಿಗಳೊಳಿಲ್ಲದಮಾರ್ಥಕಾಮುಸಿದ್ಧಿವೊಲವನೀವಲ್ಲಭರೂತನತನಯಬ್ಬಿಲ್ಲಾಳಂಬಿಟ್ಟದೇವನು
- 9 ಯಾದಿತ್ಯಂ || ಮೂವರರಸುಗಳೊಳಂತಂಭಾವಿಸಮಧ್ಯಮನದಾಗಿಯುಂನಿಪಗುಣಸದು
- 10 ಭಾವದಿನುತ್ತಮನಾದಂಭಾವಿಭವದ್ಭೂತವಿಷ್ಣುನೈವಾಳಂ | ಮಲೆಯಂಸಾಧಿಸಿಮಾಣ್ಡನೇತಳ
- 11 ವನಂಕಾಂಚೀಪುರಂಕೊಯತೂಮ್ನೇಲೆನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಂಕೋಳಂಲಮಾಕೊಂಗುನಂಗಲಿ
- 12 ಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವೆಲ್ಲಂಭುಜಾಬಳದಿಂಲೇಲೆಯೆಸಾಧ್ಯಮಾದವೆಣೆಯಾವ್ವಿಷ್ಣು
- 13 ಹೈಮಾಪಾಲನೋಳ | ಅನೆನ್ನಿಸಿದವಿಷ್ಣು ಮಹೀಕಾಂತನತನಯಂನಯಾನುರೂಪೋಪಾಯಂಸಂತತ
- 14 ಭುಜಪ್ರತಾಪಾಕ್ರಾಂತಪರನಾರಕಿಂಹನಾಹವಶಿಂಹಂ || ಸಕಳಕಳಾಪರಿಪೂರ್ಣಂಸಕಳೋವ್ವೀನಯನ
- 15 ಸುಖದನಕಳಂಕಂಮತ್ತಕುಟಲನಪೂಜ್ಯಗುಣಶೀತಕರಂಬಲ್ಲಾಳದೇವನುದಯಂಗೆಯ್ದಂಸ್ವಸ್ತಿ ಸ
- 16 ಮಧಿಗತಪಂಚಮಹಾಶಬ್ಧಮಹಾಮಂಡಳೇಶ್ವರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
- 17 ಳಾಂಬರದ್ವೈಮಣಿಸವ್ಯಕ್ತಚೂಡಾಮಣಿಮಲೆಪರೊಳು ಗಂಡತಳಕಾಡುಕೊಂಗುನಂಗಲಿಗಂಗವಾ
- 18 ಡಿನೋಣಂಬವಾಡಿಬನವಾಸಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿಗೊಂಡಭುಜಬಳವೀರಗಂಗನಸಹಾಯ
- 19 ಶೂರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿಗೋಯ್ಯಳ
- 20 ವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೋಳುದುಪ್ಪುನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳನೆಗೆ
- 21 ಯ್ದುಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ | ಮೂಡಲುಪಂಚಳಸಿತ್ತಾಂಚಿ
- 22 ಪಪುವಲಃಘೋಟಿಟ್ಟದಂಭೋಧಿಯದ್ದೊಡ್ಡಿತಗದಚೇರದೇಶನಿತುಂಪಾಂಡ್ಯಾವನೀಮಂಡಲಂಕಾ
- 23 ಡೊಳುಕೂಡಕೆರಳು ಹೊಕ್ಕಡಗಿದತ್ತದ್ವಾಮಸಂಗ್ರಾಮದೊಳುಕೋಡಿಟ್ಟಂತೆಬದ್ದಂಕವನ್ನರೊ
- 24 ಳರೇ ಳಿಂಗಳಭೂಪಾಲನೋಳ | ಪಡೆದಳ್ಳುಗ್ಗಲದೇವಿಮುನ್ನಜಯಸಿಂಹೋರ್ವಿಶನೋಳುಸಾ
- 25 ಮ್ಭುವಂಪಡೆದಳುಸಾಂತಲದೇವಿಮತ್ತೇತೋದಳೇಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳನೋಳುಪಡೆದಳ್ಳೇತಳದೇ
- 26 ವಿವಲ್ಲಭನೋಳಿಬಲ್ಲಾಳಭೂಪಾಳನೋಳ || ಪಡೆದಮ್ನೋವರಮೂವರರಸಿಯರುಸೌಭಾಗ್ಯಭಾ
- 27 ಗ್ಯಂಗಳಂ || ಕುಡಿಮಘೋದ್ಭವಂತವಿಸದಾರಘಂವಂಶನತ್ರಿಬ್ರಬಾಣದಿಂದುಡಗದದೇವದಾ
- 28 ನವಬಲಂಕಡೆಯಲುಕಡದೆದ್ದಂಭಂಗವಂಪಡೆಯದವೇಯವಾರಿಪರಿಪೂರಿತವಪ್ಪನಂತ
- 29 ಸೆಯ್ಯೋಯೊಳುಪೊಡೆಯಲರಾತನಿಪ್ಪಮರವಾರಿಧಿಯೆಂಬುದುವಿಷ್ಣು ವಾರಿಧಿ || ಅಲವಣ
- 30 ಅರಾಜ್ಞಸಾಶ್ರಯವಿಲುಳಿತವದನೇತ್ರಬಾಡವಾನಳವೆಸಗುಂಕಲಿಯುಗವಿಷ್ಣು ಸಮುದ್ರಂ
- 31 ಜಳಧರವಿಲಳಿತನಿಹಂಗೆಮಂಗಳಚರಿತಂ | ವನಧಿಯನಗಸ್ತುನಾಪೋಶನವಂಪಾಡದೊಡೆ
- 32 ಬಹ್ನಿವೊಂದಂಬುಧಿಯಂವನಜಭವಂಸವೆದನೋಪೇಳನೆವಿಷ್ಣು ಸಮುದ್ರವದುಸನುದ್ರ
- 33 ವನಿಳಿಕುಂ | ಶ್ರೀಮದ್ವಾದ್ಧಿಪರಿತಥಾತ್ರಿಗತುಳಂವಿಪ್ರಪ್ರಸಾದೊದ್ದಮಂವಿಷ್ಣು ನೈವಾಳಂ

- 34 ಪದಪಿಂಚಿಟ್ಟುಗ್ರಹಾರಂಜನದಗ್ರಾಮಂವಿಷ್ಣು ಸಮುದ್ರನಾಮವಿದಿಹೊಳುಮಿಕ್ಕಿ ದ್ವರೇರು  
 35 ಗೃಜಸ್ಸಾಮಾಢ್ಯೇಣವೇದಪಾರಗರಿ ವದುನಾಲ್ಪಾ ಬ್ರಹ್ಮರೂಪಿಶ್ವರರು | ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾ  
 36 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಸಾರಾಯಣಜಪಸಮಾಧಿಕೀಲಗುಣಸಂಪನ್ನ  
 37 ರಪ್ಪಶ್ರೀಮತುಪರಿಯಗ್ರಹಾರಂಶ್ರೀವಿಷ್ಣು ಸಮುದ್ರದಶೇಷಮಹಾಜನಂಗಳು  
 38 ಶಕವರ್ಷಂಗಳಿನಯೆಲ್ಲ ವಸಂಪತ್ತರಚೈತ್ರಶುದ್ಧ ಪಂಚಮಿಸೋಮವಾರವಿಷುಸಂಕ್ರಮಣ  
 39 ದಂದುಶ್ರೀಸಿದ್ಧೀಶ್ವರದೇವಸ್ಥಾನಮಂಶೈವಾಗಮವಿಶಾರದರಪ್ಪಶಿವಬ್ರಾಹ್ಮಣಲಾಳವಂದಿ  
 40 ಭಟ್ಟರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ ಕಂಮಾಡಿ ಕೊಟ್ಟರುದೇವರಂಗಭೋಗಕ್ಕಂಚಿಟ್ಟದತ್ತಿಬನದತೋ  
 41 ಟಸಲಗೆವೊಂದುಕೊಳಹತ್ತುನಾಲ್ವತ್ತರಬಯಲತೆಂಕಣಕಡೆಯಲತೋಟಗದ್ದೆಸಲಗೆಯೆ  
 42 ರಡುಕೊಳಹತ್ತುಮೂಡಗೋಡಿಯಲಗದ್ದೆ ಸಲಗೆವೊಂದುಹೊಸಬಯಲಲಗದ್ದೆ ಸಲಗೆವೊಂದು  
 43 ಹರಿಯಾತನಕೆಱಿಯಹಿಂದೆಬಿದ್ದ ಲುನುತ್ತ ರೊಂದುಯಿಂತೀಸ್ಥಾನವನುಲಾಳವಂದಭಟ್ಟರಸುಪುತ್ರ  
 44 ಕುಲದೀಪಕನಪ್ಪಚೆಂಗೊಟ್ಟ ಮಹದೇವತನ್ನ ಸೊಸೆಯವದವತ್ಥಾ ಮರಭಟ್ಟರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂ  
 45 ವ್ವಕಂಮಾಡಿ ಕೊಟ್ಟು ನುಯಿನ್ನೀಧಮ್ಮ ಪುಂಪ್ರತಿಪಾಳಿಸಿದಗ್ಗೆ ಗಂಗಯತಡಿಯಲ್ಲಹಕ್ಕಪಿಲೆಯಂವೇದಪಾ  
 46 ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆದಾನಂಮಾಡಿದಫಲವಕ್ಕು ಕ ಧಮ್ಮ ಪುಂಕೆಡ್ವಿದವಸಂಜಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂಪರ  
 47 ದತ್ತಂನಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಕ್ಷಿ ವರ್ಷಸಫಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ದೇಕರಸರಸುಪು  
 48 . . . . . ಮಾಡಿದರೂವಾರಿಮಲ್ಲೋಜಹೊಯ್ದ ಶಾಸನವಂಗಳಮಹಾಶ್ರೀಶ್ರೀ



ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

65

ಬೌರಿಂಗ್‌ಪೇಟೆ ಹೋಬಳಿ ಅಂಕಂಡಹಳ್ಳಿಯಲ್ಲಿ ಮುನಿಯಪ್ಪನಿಗೆ ಸೇರಿದ ಹೊಂಗೆಮರಗಳ ಕಾನಿನ್ನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2½'

- |                       |                         |
|-----------------------|-------------------------|
| 1 ಸ್ವಸ್ತಿ ಅಕ್ಷಯಸಂವತ್ಸ | 6 ವುಕೆಂದ್ರೇಮತುಭಾಸ್ಕರ    |
| 2 ರವಿಪಾಡಬಹಿರಲ್ಲಾಕ್ಷೀ  | 7 ಸ್ವಗೌರಿಕೃಷ್ಣಚಿನ್ನಪುರೋ |
| 3 ಮತುತಿರುವಂಗಳನಾಯ      | 8 ಹಿತಮಾನ್ಯಮಂಡಿಪಂ        |
| 4 ನಿಗಾರುಅಂಕಂಡಪಲ್ಲೇಕು  | 9 ದುಮುಂಡುಕುಹರಿ          |
| 5 ಚೆಲ್ಲೆ ಹನುಮನಚೆಹು    | 10 ಹರಾದುಲುಸಾಕ್ಷುಲು      |

66

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕಣಿಂಬಲೆಯ ಕೆರೆಯ ಏರಿಯಮೇಲೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4' × 1½'

- |                         |                        |
|-------------------------|------------------------|
| 1 ದ.ಮುಖಿ                | 9 ಬಂಧಕೊಟ್ಟ ಗಡ್ಡೆ . . . |
| 2 ನಾಮಸಂವತ್ಸ             | 10 . . . ಸರ್ವಮಾನ್ಯವಾಗಿ |
| 3 ರಶ್ಮಿವಣಸು ಹ           | 11 ಅನುಭವಿಸಿಕೊಂಡುಬಹುದು  |
| 4 ಲ್ಲೂರಾ    ಸ್ಥಳವ . . . | 12 ಇದನುಇನ್ನೂ ವಜನರೂ     |
| 5 ಮಣ್ಣು ಹಾರುವರಿಗೆ       | 13 ತಡೆಮಾಡಿದರೆಪಂಚಮಹಾ    |
| 6 ಜೊಕ್ಕಣ್ಣಗಳು           | 14 ಪಾತಕಕೆಳಗಾಗುವರು      |
| 7 ಕಣಿಯಂಬಲೆಯಲು           | 15 ಶ್ರೀ ಶ್ರೀ           |
| 8 ಕಟಿಸಿದಕೆಣಿಯಸು         |                        |

67

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕೆರೆಯಕೆಳಗೆ ಜೋಡಿದಾರ್ ಬಾಳಾಚಾರ್ಯರ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- |                        |                         |
|------------------------|-------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿ       | 9 . . . ಪ್ರಭುನಂಜರಾಜ     |
| 2 ಜಯಾಭ್ಯುದ             | 10 . . . ರೈಕೇಕರ್ತರಾ     |
| 3 ಯಶಾಲಿವಾಹನ            | 11 ದರಾಮಪಗಳುಡೇವತಾ        |
| 4 ಶಕನರುಷಂಬುಲು          | 12 ಸೇವೆಗೆಸಮರ್ಪಿಸಿದಗಡ್ಡೆ |
| 5 ೧೬೬೩ ಅನುಗನೇಟ         | 13 ಬಂ    ಹತ್ತು ಕೊಳಗಡ    |
| 6 ದುರ್ಮತಿಚೈತ್ರಶುಭಿಲ್ಲು | 14 ನುರಾಚಾಧಿರಾಜರುಪಾಲಿಸು  |
| 7 ಕರ್ಣಾಟಸಿಂಹಾಸನಾಧೀ     | 15 ವೈದು . . . . .       |
| 8 ಶ್ವರಶ್ರೀಮನ್ಮೈಸೂರು    |                         |

68

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತಿಪ್ಪೆಕಾಂಟೆ ಕೊಳದ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 1'—3"

(ಮುಂಭಾಗ)

- |                   |                |
|-------------------|----------------|
| 1 ಶ್ರೀಮನ್ಮುಕ್ತನಾಮ | 6 ಹಾನಾಡುಕು     |
| 2 ಸಂವತ್ಸರ         | 7 ಚೆಲ್ಲೆ ಕಣಿಂಬ |
| 3 ಮಾರ್ಗಶಿರ        | 8 ಲಕಾರಭೃಥೈಷ್ಣ  |
| 4 ಶುಭ ೧ ಲೋ        | 9 ಮಾದಪ . . .   |
| 5 ಮಾಲಾರುಮ         |                |

((ಹಿಂಭಾಗ))

- 10 . . . . .  
 11 ನಾಡಗವುಡತ  
 12 ನಮುಲೋಕ  
 13 ಟೆಂಚಿನಸಂ  
 14 ಮಂಧಂ . .  
 15 . . . . .  
 16 . . ಗಂಗಮಕಟಂ

- 17 ಚಿನಚೆರುವು  
 18 ಕೆಂದಮಡಿಖಿ ೦||೦  
 19 ಅಂತುಪಂದು  
 20 ಮುಞ್ಣಮಿಯಿಂ  
 21 ದುಕ್ಕುಹರಿಹರಂ  
 22 ದುಲುಸಾಕ್ಷುಲು

69.

ಅದೇ ಕಣಿಂಬಲೆ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಯಾವವಳ್ಳಿ ಎಲ್ಲೆ ಕಟ್ಟಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾ  
 2 ಭೃದಯಕಾಲಿವಾ  
 3 ಹನಕನರುಪಂ  
 4 ಬುಗಲ ೦೦೨೦  
 5 ಆಯಿನಪ್ಪವಸಂವ

- 6 ತ್ವರಚಯಿತ್ರಶು ೦೪  
 7 ಕಣಿಯಂಬಲಮುನೆ  
 8 ಗವುಡುಚೇಯಿಂಚಿನ  
 9 ತಟಾಕಧರ್ಮಮು . . .

70

ಅದೇ ಗ್ರಾಮದ ಆಗ್ನೇಯದಲ್ಲಿ ಬಲಗೈ ಕಡಸನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—0"×1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮ . . . . .  
 2 ಶ್ರೀರಾಮರಾಜದೇವ . . .  
 3 ಗ್ರಾಮವಕಟಿಸಿದಕಾಲದ . .  
 4 . . . ದೇವರಮಕಳು . . . ಪುರದ  
 5 ಶ್ರೀಮನುಮಾದಪದಣ್ಣಾಯರಿಗೆ

- 6 . . . . ಗ್ರಾಮ ೦ ನೂ  
 7 . . . . ಕೊಟವಾಗಿ . . . .  
 8 . . . ಪರಂಪರೆಯಾಗಿಅನುಭವಿ . .  
 9 . . ಯೆಂದುಬರಸಿಕೊಟ್ಟಿಲಾ . . . .  
 10 . . . . .

71

ಕೃಷಿಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಚೆನ್ನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಹೊಂಗೇಮರದ ಕಾನಿನಲ್ಲಿರುವ ಕಾಲುವೆಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3"×1'—3"

- 1 ಪ್ರಮೋದೂತನಾಮಸಂತ್ಸರದಚ  
 2 ಯಿತ್ರಶು ೬ ಲು ವೇದವಾಗಪ್ರತಿಷ್ಠಾ  
 3 ಪಕತಿರುವೆಗಳನಾಯನಿಗಾರು  
 4 ತಾವರೆಕೆರೆವೆಂಕಟಪ್ಪಕುವಾ  
 5 ಯಿಂಚಿಯಿಚಿನಧರ್ಮಶಾಸನಮು  
 6 ಹೊಸಹಳ್ಳಿಗ್ರಾಮನಿಕಿಚೇರಿನ  
 7 ಸಮಸ್ತಭೂಮುಲನುಕಾಡಾರಂಭ

- 8 ನೀರಾರಂಭಸಹಿತಮುಗಾಕಟ್ಟು  
 9 ಗುತ್ತಿಗೆಗಚಿನಾಮುಗನುಕ  
 10 ನೀವುಪುತ್ರಪುತ್ರಪರಂಪರಗಾ  
 11 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದಿಂ  
 12 ದುಕ್ಕುಹರಿಹರಾದುಲುಸಾಕ್ಷುಲು  
 13 ಶ್ರೀರಾಮ

72

ಅದೇ ಹೋಬಳಿ ಪೀಲವರ ಮತ್ತು ಅತ್ತಿಕುಪ್ಪೆ ಗ್ರಾಮಗಳ ನಡುವೆ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ.—4'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭೃದಯಕಾಲಿವಾಹನಕ ೦೬೪೦ ಪ್ರ  
 2 ಮಾದಿಸಂತ್ಸರದಆಶ್ವೀಜಶು ೦೨ ಲು ಶ್ರೀಮತುರಾಜಾಧಿರಾ  
 2 ಜಮಹಾಕೃಷ್ಣ ಪ್ಪನಾಯನಿಗಾರುಶ್ರೀಮತುಕೊಂಡಿನ್ನಗೋ  
 4 ತ್ರದಆಪಸ್ತಂಭಸೂತ್ರದಶೇಷಾಚಾರ್ಯರಮಕ್ಕಳುಪದ್ಧ  
 5 ನಾಭಾಚಾರ್ಯರಿಗೆತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆಶಾಶ್ವತಸ್ಸ  
 6 ರ್ಗ ಲೋಕಾವಾಪ್ತಿಯಾಗಬೇಕೆಂದುವೆಂಕಟಗಿರಿಕೋಟಿಗೆ  
 7 ವಳಿತವಾದಚೆನ್ನಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆನೇರಿದಕಾಡಾರಂಭ  
 8 ನೀರಾರಂಭಸಹಿತಭೂಮಿಗಳನ್ನುದಾನಧಾರಾಪೂರ್ವ  
 9 ಕವಾಗಹಜರತರಾಟುನವಾಬರಅನುಮತಿಯಿಂದ  
 10 ಕೊಟ್ಟಧನಾಗಿ ನೀವುಪುತ್ರಪುತ್ರಪರಂಪರೆಯಾಗಿ  
 11 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದುಶ್ರೀವಿಕ್ಟವಭಗಿನೀ  
 12 ಲೋಕೇಶ್ವರಸ್ವಾಮೀವಿಘ್ನಾಭಿಷಂ | ನಭೋಚ್ಯಾನಕರ  
 13 ಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತವಸುಂಧರಾ ಶ್ರೀರಾಮಾಯನಮಃ

## 73

ಅದೇ ಹೋಬಳಿ ಪೀಲವರದ ಹತ್ತಿರ ನಾಗದಾಳೆಯ ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನ

ಪ್ರಮಾಣ. - 5' x 3'

- 1 ಸ್ವಸ್ತಿಶಿಲೆಯೊಳಗಿನಿಂದಿರುವ ಗಂಗಾನ್ಯಾಯಸ್ಥಾನಮಾನವಾನೋ
- 2 ದಯಶೀಲವಿಭವಮುಕ್ತರಸರ್ . . . . ಮಾವನ್ನನಾಡುವಂತೆ . . .
- 3 ಪನ್ನೆರಡುಮಾಳುತ್ತಿರುವ ಹಾವಲಿಬಾಣರಸರಮಗ್ಗ . . ವೋಗಿಮಾಣಯತೋರಿವಾ
- 4 ಗಲ್ಲಿಯಾಬಕ್ಕಲಿನನ್ನೆಯರಮಗ್ಗ ಅಣ್ಣ ಗಾವುಣ್ಣ ಕೊಟ್ಟಿದು
- 5 ಬಿಬ್ಬಿ . . . . .
- 6 ಪತ್ತಕ್ಕುಕುನಿಕ . . . . ಸರ್ವಪರಿಹಾರಂಪ್ರಸಾದಂಗೆಯ್ದಾರ್ಥ
- 7 ದನೇವೋವೊನ್ನಾಚಮಹಾಪಾತಕನಕ್ಕುಂ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋದ
- 8 ರೇತವಸುಂಧರಾಂಪಟ್ಟಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇ
- 9 ಕ್ರಿಮಿಃ

## 74

ಅದೇ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಗೋಪನಹಳ್ಳಿಯಲ್ಲಿರುವ ಶ್ರೀಪಾದರಾಯಮಠದ ರಿಕಾಪುರಾಣ

ದೊರೆತ ಧನೆಯ ಶಾಸನದ ಪ್ರತಿ (ಕಾಪಿ).

- 1 ಸ್ವಸ್ತಿಶಿಲೆಯೊಳಗಿನಿಂದಿರುವ ಗಂಗಾನ್ಯಾಯಸ್ಥಾನಮಾನವಾನೋ
- 2 ಬುಲ ೧೬೯೦ ಅಗುನೇಟಿವಿರೋಧಿನಾಮಸಂ
- 3 ವತ್ಸರವರ್ಗಕರಣ ೧೫ ಲು ಶ್ರೀಮತ್ಪರಮಹಂ
- 4 ಸಪರಿವಾಜಕಾಚಾರ್ಯ ತ್ಯಾಜ್ಯನೇಕಗುಣಸಂಪನ್ನ ಪದ
- 5 ವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವರಸಾರಂಗತಸರ್ವತಂ
- 6 ತ್ರಸ್ವತಂತ್ರಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪ
- 7 ನಾಚಾರ್ಯಶ್ರೀಮದ್ಗೋಪಿನಾಥದೇವದಿವ್ಯಶ್ರೀಪಾದ
- 8 ಪದ್ಮಾರಾಧಕುಲಯಿನಿಶ್ರೀಮಾನ್ಶ್ರೀಪಾದರಾಯವಿದ್ಯಾ
- 9 ಸಿಂಹಾಸನಾರ್ಥೀಶ್ವರಶ್ರೀಮತುಕ್ರೀಕಾಂತ
- 10 ತೀರ್ಥಶ್ರೀಪಾದಕರಕಮಲಸಂಜಾತಶ್ರೀ
- 11 ಶ್ರೀವಲ್ಲಭತೀರ್ಥಶ್ರೀಪಾದವರಕುಮಾರಶ್ರೀಮಲ್ಲ
- 12 ಕ್ಷಿಪ್ರಿನಿಧಿತೀರ್ಥಶ್ರೀಪಾದಶ್ರೀಗೋಪಿನಾಥದೇವದಿವ್ಯಶ್ರೀ
- 13 ಚರಣಾರವಿಂದಮೂಲಕುಶೀಭೂವರಾಹಜೇ
- 14 ಶಾಧೀಶ್ವರಚಂದನಿಯವಿಮಾನಸ್ಥ ದ್ವಿಪ್ರಕಾ
- 15 ರಾಂತ್ರೆ ತಣಿವಶೈಲಿನಿವಾಸಕುಲಧ್ಯ ಜಲಾ
- 16 ವಣ್ಯದಿನಕರಕೋಟಿಪ್ರಭಾಭಾಸಮಾನರಮಾ
- 17 ಬ್ರಹ್ಮಾ ದಿನಿಯಾಮಕನಕಲೋಕಪಾಲನಧು
- 18 ರಂಧರಭಕ್ತ ಜನಮಂದಾರರಾಜಾಧಿರಾಜ
- 19 ಪೂರ್ವದಕ್ಷಿಣಪಕ್ಷಿ ಮೋತ್ತ ರಚಿತುಸ್ಸಮು
- 20 ಪ್ರಮುದ್ರಿತಾವನೀಕ ಪಾಭಿನಂದಿತಶ್ರೀವೆಂಕ
- 21 ಟಾಚಲಸ್ವಾಮಿಶ್ರೀವೆಂಕಟಾಚಲಮಂದುರತ್ನ
- 22 ಸಿಂಹಾಸನಾರ್ಥೀಶ್ವರಶ್ರೀಮತುಕ್ರೀಕಾಂತ
- 23 ಚೇಯುಚುನ್ನುಂಜುಗಾನವಾಲ್ಮೀಕಿ
- 24 ಗೋತ್ರಪವಿತ್ರಲಯಿನಮನ್ನೇವಶಾಬ್ಧಿಪ
- 25 ರಿಪುಣಾಚಂದ್ರಯಿನಗುತ್ತಿಹಂ . . .
- 26 ರಗಡಕೋಂಕಣದೇವಿಭಾಡಾಂಕುಶಲಯಿನಮೇ
- 27 ಟುಪಾಳ್ಕಂಕುಚುನಾಯಿನಿಜವ್ಯಾಧಿ
- 28 ವರಮೂರ್ತಿನಾಯಿನಿವಾರಿಪಾತ್ರ
- 29 ಲಯಿನವೆಂಕಟಪತಿನಾಯಿನಿವಾಃ ಪು
- 30 ತ್ರಲಯಿನವರಮಲನಾಯಿನಿವಾರು
- 31 ವ್ರಾಯಿಂಚಿಚಿ ನಭೂದಾನ
- 32 ಧರ್ಮಶಾಸನಕ್ರಮಮೆಟ್ಟಿ ಸ್ವನುಮಾ
- 33 ಯೇಲುಬಡಿತಿನಡಿಚೆಜಯಿಡಿಕೇಮೆಲೋನಿ
- 34 ಜವ್ವಾದಿನಾಯಿನಿಜಕುಂಬಲಗತ್ತ ಮಂಜು
- 35 ನ್ನಿಯಾಗ್ರಮಾನಕುಸೂಗಡಜಲವಿದ್ಯಾ
- 36 ವುಕಟ್ಟಿಕಿಂದಗ್ರಾಮಗುತ್ತಮಹಿ . . .
- 37 ಡುನ್ನುಂಜಿಪಾರಂಧನಕುಸವುಚಿ
- 38 ಮುಗನುಕಯಾಗ್ರಮಾನಕುಕಲಿಗಿನಕಾಡಾಂ
- 39 ಭಂವೆಲಿಪಲಂನೀರಾರಂಭಪುಟ್ಟು ವಂದು
- 40 ನಿಧಿನಿಜೇಪಜಲತರುಸಾಪಾಣಿ ತೀರಣ
- 41 ಗಾವಿಸಿದಸಾಧ್ಯಂಬುಲನಿಯಡಿ ಪುಟ್ಟು
- 42 ಗತೇಜಸಾಧ್ಯಮುಲುನ್ನುವಾಪಿ ಕೂಗಾಟ
- 43 ಕಾರಾಮನಿವೇಶನಸಹಿತಮುಗಾವುಟ್ಟೇಶ್ವರ
- 44 ಗಣೇಶೀರಮಂದುಪ್ರಸನ್ನವಿರೂಪಾಕ್ಷೇಶ್ವರೇ
- 45 ಗೋಪಾಲಕೃಷ್ಣ ಸ್ವಾಮಿನಿಧಿಧನಮಯ
- 46 ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಂ
- 47 ಗಾನುತ್ರಿಪುರುಷೋದ್ದೇಶಮುಗಾನುತ್ರಿಕಂ
- 48 ಕುದ್ಧಿಗಾನುತ್ರಿವಾಚಕಮುಗಾನುಮಂಜು
- 49 ಕ್ರಯಪರಿವರ್ತನಮುನಕುಯೋಗ್ಯದುವುಟ್ಟು
- 50 ಗಾನುಧಾರಾದತ್ತಂಗಾಸಮರ್ಪಿತಂ
- 51 ಮುಗನುಕ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾಂ
- 52 ಅನುಭವೀಚುಕೋನಿಧಿಮುಗಾವುಟ್ಟೇಶ್ವರ
- 53 ಕುನಿಸುಖಾನಲಂಡೇದೀನಿವ್ರಾಮುಟ್ಟೇಶ್ವರ
- 54 ಚೈನಭೂದಾನಧರ್ಮ ಶಾಸನಮು
- 55 ದಾನಪಾಲನಯೋರ್ಮಾಧ್ಯದಾನಾಚ್ಚ
- 56 ಯೋನುಪಾಲನಂದಾನಾತ್ಮಗಮ
- 57 ವಾಪು ಲಿಪಿಪಾಲನಾದಚ್ಚುತಂಪದಂ
- 58 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜುಕರದ
- 59 ತ್ತಾನುಪಾಲನಂಪರದತ್ತಾಪಹಾರೇಣ
- 60 ಸ್ವದತ್ತಂನಿವೃಲಂಭವೇತಮದ್ವಿ
- 61 ಜಾಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇ
- 62 ಭೂಮಿಪಾಸ್ತತಮುಜ್ಜಲಧರ್ಮ
- 63 ಚಿತ್ತಾಮದ್ಧರ್ಮಮೇವಸತತಂಪದ
- 64 ಪಾಲಯಂತಿತ್ವಾದಪದ್ಧಯುಗ
- 65 ಲಂ ಕಿರಸಾನಮಾಮಿ

- 18 ರಮನೆಯರಾಯಸ್ತರಾಮಕೃಷ್ಣಯ್ಯಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಶುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ |  
 19 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋ  
 20 ನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಮವಾಪ್ನೋತಿ ಪಾಲನಾ ದಚ್ಛುತಂ ಸಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ದೊರೆತ 4ನೆಯ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಕುಭಮಸ್ತು  
 2 ಹೇಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಷಸ್ತಪಾತನಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚೈತ್ರಶ್ರಿಯಂ ದಧೌ || ನಮ  
 ಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿ ಚಂದ್ರಚಾವುರಚಾವೇ | ತ್ರೈ  
 3 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ಸಾರ್ವಜನಿಕ  
 ಸಂದವರ್ತಮಾನವಾದ ವ್ಯಯನಾ  
 4 ಮಂವತ್ಸರದ ಚೈತ್ರಶುದ್ಧ ೧೦ರಲ್ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಪೌರಾಡಪುತಾಪಾಪ್ರತಿಮನರಸತಿ ಶ್ರೀ  
 ಕೃಷ್ಣರಾಜವಡೆಯರೈಯ್ಯನವರು ಶ್ರೀರಂಗಪಟ್ಟ  
 5 ಣದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸುನಂದಿಂಪದ್ಧಿವ್ಯ ಸುಸ್ಥಿರಸಾಮ್ರಾಜ್ಯಾಂಗೈಯುತಿ ರಲು ಮಹಿಶೂರುನಗರದ ಹೋ  
 ಬಳಿಕೇಮವಿಚಾರಕ್ಕೆ ಸಲುವ ಆಳಿದಮಹಾ  
 6 ಸ್ವಾಮಿಯವರಕಾರ್ಯಕರ್ತರಾದ ನಾಗಪೈಯನವರು ಶ್ರೀಮತ್ಪರಮಹಂಸಸರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾಧ್ಯನೇಕ ಗುಣ  
 ಸಂಪನ್ನರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾ  
 7 ವಾರಪಾರಂಗತಸತ್ಯತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾ ಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ಗೋಪಿನಾಥ  
 ದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾ  
 8 ದ ಶ್ರೀಮಚ್ಛೇಪಾದರಾಜರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮತಶ್ರೀಕಾಂತತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವಂಕರಕಮಲ  
 ಸಂಜಾತರಾದ ಶ್ರೀಮತಶ್ರೀವಲ್ಲಭ  
 9 ತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ವರಕಮಾರಕರಾದ ಶ್ರೀಮಲ್ಲಪ್ಪೀನಿಧಿತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಮಠದ ಭಂಡಾರಕ್ಕೆ ಬರಸಿ  
 ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯಮಾನ್ಯಸಾಧನಕ್ರಮ  
 10 ವೆಂತೆಂದರೆ ಪಿರಿಯಾಪಟ್ಟಣದ ಸ್ಥಳಕ್ಕೆ ವಳಿತವಾದ ಮುತ್ತೂರ ಹೋಬಳಿ ಕರಡಿಗೆ ಶಿವಾಲಯ ಗ್ರಾಂ ಜಾಕೂರು ಹೋ  
 ಬಳಿಗೆ ಸಲುವ ಬಾಳಿಕಟ್ಟಿಗ್ರಾಮ ೧ ಉಭ  
 11 ಯಂಗ್ರಾಂನೂ ಶ್ರೋತ್ರಿಯಮಾನ್ಯವಾಗಿ ಕೊಡಿಸ್ತವಾದಕಾರಣ ಈ ಗ್ರಾಮಗಳು ಬಹುದಿನದಾರಭ್ಯವಾಗಿ ಗಿಡು  
 ಕಟ್ಟಿಪಾಲಾಗಿ ಆನೆಗಳಸಂಚಾರ ವ್ಯಾಭಿಗ್ರ  
 12 ಳಭಯಪಡ ಈತಿಬಾಧೆಗಳಿಂದ ಬಹುಶಾ ಅರೂಪವಾಗಿ ಇದ್ದು ದರಿಂದ ಈ ಗ್ರಾಮಗಳ ರೂಹಣಿಸುಬಗ್ಯೆ ಶ್ರೋತ್ರಿಯಮಾ  
 ನ್ಯಕ್ಕೆ ಕೊಡಿ  
 13 ಸ್ತವಾಗಿ ಯಾಗ್ರಾಮಗಳಚತುರ್ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟಿನೋಳಿಗೆ ಕಾಡುಕಟ್ಟಿರುವಿಗಿಡುಗಳನ್ನೆಲ್ಲಾ ಹಣಹೊನ್ನುಗಳನ್ನು  
 ಮುಟ್ಟಿಸಿತರಿದು ಹಳ್ಳತಿಟ್ಟುಸ  
 14 ಮನವಾಡಿ ಭೂಮಿಅಚ್ಚು ಕಟ್ಟಿಗೆ ತಂದು ಪೈರುವಾಡಿದಲ್ಲಿ ಯಾಗ್ರಾಮಗಳ ಚತುರ್ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟಿನೋಳಿಗೆ ಹರಿ  
 ದಪ್ಪುಭೂಮಿಗು ಇಪ್ಪತ್ತುಸಾ  
 15 ಲ್ಕುಸೇರಿನ ಬದ್ಧನೆಕೊಳಗದ ಅಳತೆಗದ್ದೆ ಬೆದ್ದಲುಬೀಜವರಿ ಖಂ ವಂದು ಖಂಡುಗಕ್ಕೆ ಕಂದಾಯಕುಂಗು ೧೦ ಹತ್ತುಹಣ  
 ಮೇರೆಗೆ ವರುಷಂ  
 16 ಪ್ರತಿಯಲ್ಲೂ ಅರಮನೆಗೆ ಸಲ್ಲಿಸಿಕೊಡಬರಲುಳ್ಳವರು ಯಿಬಗೆ ೩ ಹುದಿನವದಾರಭ್ಯ ಅರೂಪವಾಗಿದ್ದ ಗ್ರಾಮಭೂಮಿ  
 ರೂಹರಿಸತಕ್ಕ ಬಗ್ಯೆ  
 17 ಮಠದಿಂದ ಹಣಹೊನ್ನುಗಳಮುಟ್ಟಿಸಿ ಗಿಡುಗಳತರಿದು ಹಳ್ಳತಿಟ್ಟುಗಳಸಮನವಾಡಿ ಭೂಮಿಅಚ್ಚು ಕಟ್ಟಿಗೆ ತರುವವರಿ  
 ಯಂತ ವ್ಯಯನಾಮಸಂ  
 18 ವತ್ಸರದಾರಭ್ಯ ವಿಕೃತಿಸಂವತ್ಸರದವರೆಗೆ ಅಯಿದುವರ್ಷ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಅಬಳಿಕ ಯಿಭೂಮಿ  
 ಯಲಿ ರಾ  
 19 ಗಿಭತ್ತಕಟ್ಟು ಶುಂಠಿಅರಿಸಿನಮೊಸಗೆಹೋಗಪೈರುಬಾಳೆಬದನೆಅಡಿಕೆತೆಂಗು ಮುಂತಾದ ಯೇನುಫಲಪೈರು ಮಾಡಿಕೊಂಡು  
 ಹೊತ್ತಿಗೂ ಬೀ  
 20 ಜವರಿ ಖಂ ವೊಂದುಖಂಡುಗದ ಪರಿಸ್ತರಣಕ್ಕೆ ಕಂದಾಯಕುಂಗು ೧ ವಂದುವರಹಮೇರೆಕೊಟ್ಟುಬರಲುಳ್ಳವರೇ ಹೊರ  
 ತಾಗಿ ಗದ್ದೆ ಬೆ  
 21 ದ್ದಲುಭೂಮಿಗೆ ಹೆಚ್ಚೆ ಗೆಸಚ್ಚೆಗೂ ಅಡಕೆತೆಂಗಿನಫಲಕ್ಕೆ ವಾರಕ್ಕೂ ಕಾರಣವಿಲ್ಲ ಯಾಗ್ರಾಮಗಳಿಗೆ ದೇವಾದಾಯಹೊಲ  
 ಸಾಂ ಗದ್ದೆ ಖಂ ಹೊ  
 22 ಸ್ತಾಗಿಕೆರೆಕಟ್ಟಿದಲಿ ಆಕೆರೆಗಳಿಗಣನೀರುವರಿ ಅಚ್ಚು ಕಟ್ಟಿನಭೂಮಿ ೫ ೧೦ ಹತ್ತು ಖಂಡುಗಕ್ಕೆ ಕಟ್ಟುಕೊಡಗಿ ೫ ೦  
 ಖಂಡುಗ  
 23 ಹಳಗೆರೆಕಟ್ಟಿರುಜಾಹತ್ತಿಸ್ತರೆ ಆಕೆರೆಗಳಿಗಣನೀರುವರಿಭೂಮಿಯಲಿಬೀಜವರಿ ಖಂ ೧೦ ಹತ್ತು ಖಂಡುಗಕ್ಕೆ ಕಟ್ಟುಕೊಡಗಿ  
 ೫ ೦ ||

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ಗೋರಿಬಿದನೂರು ತಾಲ್ಲೂಕು.

1

ಗೋರಿಬಿದನೂರು ಹೋಬಳಿ ಗೊಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆ ಏರಿಯ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'×3½'

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರಂಶಂಗಳ ೧೪೬೯ನೆಯ ಚಲೆಪ್ಪ ವಂಗಕಾರ್ತಿಕ
- 2 ಶುದ್ಧ ೫ ಶುಕ್ರವಾರಂನಾಡು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜವರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾ
- 3 ಪರಾಯರುರತ್ನ ಸಿಂಹಾಸನಾರೂಢುಲಯ ಪೃಥ್ವೀಸಾಂಭ್ರಾಜ್ಯಾಚಾರ್ಯಯುಚುಂಡುಗಾನು
- 4 ಯಜುಶಾಖಾಧ್ಯಾಯಲೈನ ಸೋಮವಂಶೋದ್ಭವಲಯಿನ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವ
- 5 ರಾಜುಲಕೋಮಾರುಡು ಶ್ರೀಕೋನಪ್ಪಯ್ಯದೇವ ಮಹಾರಾಜುಲಗಾರು ಕಾಶ್ಯಪ
- 6 ಗೋತ್ರಂಕಾತ್ಯಾಯನಸೂತ್ರಂ ಮಣಿಯಗಾರಿಕೋಡುಕು ಅಂಚೆಕ್ಕಪ್ಪ ಪದಾಸುಲಕು ಯಿಚ್ಚಿ
- 7 ನಧರ್ಮ್ಯಶಾಸನಂಪ್ರತಿಶನಿವಾರಮುನ್ನು ತಿರುವೆಂಗಳನಾಥುನಿಕಿ ದೀಪೋತ್ಸವಾನಿಕಿ
- 8 . . . . ವೋಲಿಗಿಂಪುಕೋನಿಯುಂಡೇಯಂದ.ಕು . . . . ಪಲ್ಲಿಕಿಚೇರಿನ
- 9 ಚೆರುಪುಕಿಂದ . . . ಭೂಮಿನಿಮಾನ್ಯಮುಗಾಧಾರಾಪೂರ್ವಕಮುಗಾ ಸದ್ಯಃ
- 10 ಪರಿಚ್ಛೇದಮುಗಾ ಯಿಚ್ಚಿ ನಾಮು ಯಾತಥಾತಿಥಿಆರಭ್ಯಪುತ್ರಪೌತ್ರಪಾರಂ
- 11 ಪರ್ಮುಗಾಅನುಭವಿಂಪವನಿವ್ರಾಯಿಂಚಿ ಇಚ್ಚಿ ನಶಾಸನ
- 12 ದೀನಿಕಿತಪ್ಪನವಾರು ತಲ್ಲೆತಂಡುಲಕುದ್ರೋಹಮುಜೇಸಿನವಾರು ಶ್ರೀ||

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ಮಂಚೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕೋಡಿಗಾನಹಳ್ಳಿಗೆ ಉತ್ತರಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—1½'×1½'

- |                 |              |
|-----------------|--------------|
| 1 ಮಂಗರಸರ ಸ      | 4 ಈಸಾಸಾನಕೆಮೂ |
| 2 ರೈವಾನ್ಯದಹೋಲ   | 5 ಡಣ ಮಂಗಳ    |
| 3 ಗದ್ದೆ ಬಂದು ಬಂ |              |

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ಅದೇ ಹೋಬಳಿ ಹಳೇಹಳ್ಳಿಯಲ್ಲಿ ಬಂದು ಹಳ್ಳದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- |                      |                            |                     |
|----------------------|----------------------------|---------------------|
| 1 ಶ್ರೀಮತು ದುಂದುಭಿ    | 4 ತಿಮ್ಮಪ್ಪಾಯ.ನವರು          | 7 ಇದನುತಪ್ಪಿಸಿದವರಿಗೆ |
| 2 ಸಂವತ್ಸರದ ಆಶ್ವೀಜ    | 5 ನಾಡುಮದುವೆಯ ಸುಂಕವ         | 8 ಕಾಶಿಯಲ್ಲಿ ಗೋಹತ್ಯ  |
| 3 ಶುದ್ಧ ೫ ಶು ಶ್ರೀಮತು | 6 ನುಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟುಕೊಟ್ಟರು | 9 ದಪಾಪ . . . . .    |

83

ದೊಡ್ಡ ಕುರುಗೋಡು ಹೋಬಳಿ ಕರಿಗಾನಹಳ್ಳಿಯ ಹತ್ತಿರ ಬಯಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಮೊಸ್ತಿ ಕಲ್ಲು.

- |            |                  |                   |
|------------|------------------|-------------------|
| 1 ಬಯಸಂ     | 5 ವಾರದಂದು        | 9 . . . ಬವರದಲು    |
| 2 ವತ್ಸರದ   | 6 ಸ್ವಸ್ತಿ ಸಮಸ್ತ  | 10 . . . ಪೋಗೆ ಅವನ |
| 3 ಭಾದ್ರಪದ  | 7 . . . . . ಗಂಗ  | 11 ಸತಿ ಸಹಾನುಭೂತಿ  |
| 4 ಬ ೧೧ ನೋಮ | 8 ದೇವನಾಳ್ವಿಕೆಯಲು | 12 ಯಂವೊಂದಿಸುರಲೋ   |
|            |                  | 13 ಕಕೆಸಂದಳು       |

84

ಅದೇ ಹೋಬಳಿ ಹುಣಸನಹಳ್ಳಿಯ ಹತ್ತಿರ ಹಳೇ ಭಾವಿಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×1'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂಬಿ ಚಂದ್ರಚಾಮರಾಜಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
- 2 ವಿಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೫೭೬ನೆಯ ಜಯಸಂವತ್ಸರದ ಚಯಿತ್ರಶುಂಕಮಂ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇ
- 3 ಶ್ವರಆರಾಯವಿಭಾಡಭಾಷೇತಪ್ಪವರಾಯರಗಂಡ ಹಿಂದುರಾಯಸುರತ್ರಾಣಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣಸಮುದ್ರ
- 4 ಧಿಪತಿಶ್ರೀವೀರಬುಕ್ಕಣ್ಣ ವೊಡೆಯರು ಹೊಯಿಸಳಾನ್ಯಯಮಹೀಮಂಡಲಮಂ ನಿಜಭುಜಮಂ
- 5 ಡನವಾಗಿಸಾಲಿಸುತಹೊಸಪಟ್ಟಣದಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ತನ್ನ ಪಟ್ಟದರಸಿಜೋಮದೇವಿ
- 6 ಯರಕುವಾರಶ್ರೀವಿರುಪಣ್ಣ ವೊಡೆಯರಿಗೆನುಗೊಂಡಿ . . . ಆಪಟ್ಟಣದಲ್ಲಿ ಸುಖದಿಂದ
- 7 ರಾಜ್ಯವಪರಿಪಾಲಿಸುವಲ್ಲಿ . . . ಪ್ರಧಾನ . . . ಕೋಟಿಯಂಕಟ್ಟಿಸಿದ ಹೆಮ್ಮಾಜಿಗೆ

- 8 ಸರ್ವಮಾನ್ಯವಾಗಿಬಿಟ್ಟುಗ್ರಾಮ . . . . . ಬಡಗಣವಿರುಪಪುರವೆಂದು ಪ್ರತಿನಾಮ  
9 . . . . . ಮಂಗಳಮಹಾಶ್ರೀ |  
10 . . . . . ಮೃಧೈ . . . . . ನುಪಾಲನಂ |  
11 . . . . . ||

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ಅದೇ ಕುರುಗೋಡು ಹೋಬಳಿ ಮರುಪಡುಗು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 3'—6"

- |                         |                             |
|-------------------------|-----------------------------|
| 1 ಕ್ರೋಧಿಸಂವತ್ಸರದಮಾ      | 9 ದಲಾದದೇವತಾಕಾರ್ಯಕ್ಕೆ ಗಣಾ    |
| 2 ಗೃಹಿರ ಕು ೨ ಶುಕ್ರವಿಟಲೇ | 10 ರಾಧನ . . . . . ಸುಂಕವನೂ   |
| 3 ಶ್ವರಮಹಾಅರಸುಗಳಿಗೆ      | 11 ಬಿಟ್ಟುಕೊಟ್ಟ ಮಹಾಜನಗಳ      |
| 4 ಶ್ರೀರಂಗರಾಜಅರಸುಗಳ      | 12 . . . . . ,              |
| 5 ಗ ಧರ್ಮವಾಗಬೇಕೆಂದು      | 13 . . . ಧರ್ಮಶಾಸನ ಆವನಾನು    |
| 6 . . . ಕಣಿಯೆತಿರುವೆಂ    | 14 ತಪ್ಪಿದರೆತಮ್ಮ ತಂದೆಯವಾರ    |
| 7 ಗಳನಾಥದೇವರಿಗೆ ಅಮ್ಮ     | 15 ಸಾಸಿಯಲ್ಲಿ ಕೊಂದಪಾಪಕ್ಕೆ ಹೋ |
| 8 ತಪದಿವಿಪಾರಾಧನಮೊ        | 16 ಹನು ಶ್ರೀ ಶ್ರೀ            |

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ಅದೇ ಹೋಬಳಿ ತಾತನಕಲ್ಲು ಗ್ರಾಮದ ಬಳಿಯಲ್ಲಿರುವ ಹೊಂಗೆಮರಗಳ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯು

ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 3'—6"

- |                                       |                            |
|---------------------------------------|----------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಪಲ್ಲವಾನ್ವಯ | 10 ನನ್ನ ಯಗಂಗಳನಣಿಯ          |
| 2 ತಿಲಕಶ್ರೀಮನ್ಮೂಲಂಬಾಧಿರಾಜ . . . . .    | 11 . . . ಣ್ಣ ಬೀರನೊಲಂಬಂ     |
| 3 ಅಯ್ಯಪದೇವನಮಗಳ                        | 12 . . . ಪಡೆಯನಣಿಯುಟ್ಟ      |
| 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನ                   | 13 ದೊಡ್ಡಕಾಳಗದುಳ ವೀರ        |
| 5 ವಿನುತಗಂಗಳು                          | 14 ರತಟ್ಟಿಬಿದ್ದುಸತ್ತ ಫಾತಂಗಿ |
| 6 ತಿಲಕರಾಜಕ್ಕ                          | 15 ಉರೊಕ್ಕ ಲುಮಾಜನಮುಂ        |
| 7 ವಣಿಕೋಳಲ ಪು                          | 16 ಕೊಟ್ಟ ಕಣನಿ ಇಕ್ಕಣ್ಣಗಂ    |
| 8 ರಪರಮೇಶ್ವರ ಶ್ರೀಮ                     | 17 ಮಕ್ಕಳಮಕ್ಕಳ ರಗಂ          |
| 9 ತೃಪ್ತಿಧುವಿಪತಿಯ . .                  | 18 ಸಲ್ಲುಮ                  |

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ತೊಂಡೆಬಾವಿ ಹೋಬಳಿ ಕೊತ್ತೂರಿಗೆ ಪೂರ್ವಕ್ಕೆ ಕಣವೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5' × 3'

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷಂಬುಲು ೧೫೬೮ ಅಗುನೆಟಿತದು  
2 ಪರಿವತ್ತಮಾನಪರಾಭವಸಂವತ್ಸರಶ್ರಾವಣಬೃಹಸ್ಪತಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ  
3 ಶ್ರೀವೀರಪ್ರತಾಪಸದಾಶಿವದೇವರಾಯಮಹಾರಾಯಲು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢಾಭ್ಯುಪಾಸಂಭ್ರಾಂಜ್ಯಂಜೇ  
4 ಯುಜುಂಡುಗಾನುಶ್ರೀಮದ್ದೇವದೇವೋತ್ತಮ ಶ್ರೀತಿರುವೆಂಗಳನಾಥನಿ . . ಚಪ್ಪರಾನುಕುಲಬಳಿ  
5 ಶ್ವರದೇವನಿಚಪ್ಪರಾನುಕುಲತ್ರೇಯಗೋತ್ರಂ ಆಪಸ್ತಂಬಸೂತ್ರಂ ಯಜುಶ್ಯಾಧ್ಯಾಯ ಲೈನ  
6 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರರಾಮರಾಜಾತಿಮ್ಮಯದೇವಮಹಾರಾಜಾಕೊಮಾರುಡು ಕೋನಪ್ಪಯ್ಯದೇವ  
7 ಮಹಾರಾಜಾಗಾರುಶ್ರೀಜಯನ್ರಿಪುಂಜ್ಯಾಕಾಲಾನತಮತಂದ್ರಿರಾಜಾತಿಂಮರಾಜುಕು ಪುಂಜ್ಯಂಗಾನು  
8 ತಮಕುನಾಯಕತನಾನುಕುಪಾಲಿನವೆನುಗೊಂಡಸೀಮಲೋ . . . . . ಪುರನಪೈಕಂಸುವರ್ನಾದಾಯ  
9 . . . . . ನಸುಂಕಮನುಚಪ್ಪರಾಕುಧಮ್ಮಂಗಾನು ಇಡಿಚಿ . . . . . ಚಂದ್ರಾದುಲುಸಾಕ್ಷಿ  
10 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾಪಟ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು ಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ  
11 ದಾನಪಾಲನಯೋರ್ಮೃಧೈದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನದಾನಾತ್ಸರ್ವಮವಪೂತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ||ಶ್ರೀ

## 88

ನಗರಗೆರೆ ಹೋಬಳಿ ಹುಣಸೇನಹಳ್ಳಿ ಯಲ್ಲೆ ಕಟ್ಟಿನ ಬಳಿಯಲ್ಲಿ ಕಾಲ್ವೆ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3' × 3'

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವ  
2 ರುಪಂಬುಲು . . . . . ಅಗುನೆಟಿಕೋಧನಸಂವತ್ಸರಪುಷ್ಯಕೃಷ್ಣ ೨  
3 ಶುಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಸದಾ

- 4 ಶಿವದೇವನುಕಾರಾಜಯವಿದ್ಯಾಸಗರವೆಂದು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢುಳ್ಳು ಪು
- 5 ಧ್ವೀಸಾಂಬಾಭ್ಯಾಂಜೇಯುಕುಂಡುಗಾಮವೆನುಗೊಂಡಭೋಗಸಮುದ್ರಂ ಹನುವಂತೆ
- 6 ಪೆರುಮಾಳುದಿವ್ಯಶ್ರೀಸಾದಪದ್ಮಂಬುಲಕು ಆತ್ರೇಯಗೋತ್ರಂ ಆಪಸ್ತಂಬನೂ
- 7 ತ್ರಯಂಜುಣಾಖಾಧ್ಯಾಯುಳ್ಳು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರರಾಮರಾಜುತಿರುಮಲ
- 8 ದೇವಮಹಾರಾಜಯ್ಯ . . . . . ವಾರಿಕೊವಾರಡು ರಾಮರಾಜುಗಾಮಯಿಚೆನ
- 9 ಧರ್ಮಶಾಸನಸಾಮಿಸದಾಶಿವದೇವಮಹಾರಾಯಲುವಣಕ್ಕುಳನು
- 10 ರನಾಯಕತನಾನಿಕೆಪಾಲಿಂಚೆನವನುಗೊಂಡಸೀಮೆಲೋಪಟ್ಟಣಾನ ಮಳಿಗೆ
- 11 ಸುಂಕಮುನುವಾತಂಡಿಕ್ರಿಪುಣ್ಯಲೋಕಾವ ಪ್ಪಿಗಾನು . . .
- 12 ಣ್ಯಾಕಾಲಮಂದುಸಹರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಂಗಾ
- 13 ಯಿಸ್ತಿ ಮಿ . . . ಆಚಂದ್ರಾರ್ಕಂಗಾನು ಅನುಭವಿಂಚೆದಿ
- 14 ಅಸಿವ್ರಾಯಿಂಚ ಇಚ್ಛೆ ನದಾನಧರ್ಮಶಾಸನಮುಶ್ರೀಶ್ರೀ
- 15 ಸ್ವದತ್ತಾದ್ವಿವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದ
- 16 ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ಮಂಗಳಮಹಾ ಶ್ರೀ

ಮುಳಬಾಗಲೆ ತಾಲ್ಲೂಕು.

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ಮುಳಬಾಗಲೆ ಟರ್ಕ್ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×2'—3"

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ</li> <li>2 ಶಕವರ್ಷ ೧೪೧೧ನೆಯವ್ಯಯಸಂವತ್ಸ</li> <li>3 ರವಮಾರ್ಗಶಿರಬಿಲು ಶ್ರೀಮನ್ಮಹಾಮಂ</li> <li>4 ಜಲೇಶ್ವರಮೇದಿನೀಮೀಸರಗಂಡಕತಾರಿಸಾ</li> <li>5 ಳುವಸಾಳುವನರಸಿಂಗಯ್ಯದೇವಮಹಾಚರ</li> <li>6 ಸುಗಳಮುಳುವಾಗಿಲ ಬಣಜಿಗವೀರಸೆಟೆಯ</li> <li>7 ಮಗವೀರಸೆಟೆಗೆಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ನೀನು</li> <li>8 ಮುಳವಾಗಿಲ ಅತಿಥಿಆಭ್ಯಾಗತರಿಗೆಅನ್ನ ದಾನ</li> <li>9 ಮಾಡಿಕೊಂಡುಹಂಫಧರ್ಮಗಳನುಕೇಳಿನಾವು</li> <li>10 ಸಂತೋಷದಿಂದವೀರಸೆಟೆಮಾಡಿ ಸಧರ್ಮ ಕೆಲಂಬಳಿಯಾ</li> <li>11 ಗಿದಯಮಾಡಿಕೊಟ್ಟಂಥಧರ್ಮಶಾಸನ</li> <li>12 ನಿರ್ಣಯ   ನಿನಗೆಮುಳುವಾಗಿಲಪಟ್ಟಣದಲೂ</li> <li>13 ಬಣಜಿಗರುಅರಮನೆಗೆತತ್ತು ಬಹ</li> <li>14 ಸಹಾಯಗಂಧಿನೂ ಮರಿಯಾದೆಯಲೂ</li> <li>15 ಖಳಿಯಾಗಿಸಲುವದು . . ಆಯಕಡೆಯಸುಂಕ . .</li> <li>16 ವಳವಾರುಸಹವಾಗಿತತ್ತು ಬಹವನುಳ್ಳದನು</li> <li>17 ವ್ಯಯಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಂಭದೀಪ ಧ</li> <li>18 ಮೃಕ್ಕಕ್ಕೆ ಎಂದೆದಿಗೊಸರ್ವಮಾನ್ಯವಾಗಿ</li> <li>19 ಬಿಟ್ಟವನೀನುಶಿವರಾತ್ರಿಯಧರ್ಮ ಸೋಮವಾರಧರ್ಮ</li> </ol> | <ol style="list-style-type: none"> <li>20 ಸಮಾರಾಧನೆಗೆ ಮುಳುವಾಗಿಲರಾಜ್ಯದಆವನಿನಾಡ</li> <li>21 ಮೊಳಗಣದಾಸಮಾರಂಡಹಳ್ಳಿಗ್ರಾಮವನು . . . . .</li> <li>22 ಸರ್ವಮಾನ್ಯವಾಗಿನೀವುಪುತ್ರಪೌತ್ರಪರಂಪರೆಯಾಗಿ</li> <li>23 ನಡಸಿಕೊಂಡು ಪೂರ್ವಮರಿಯಾದೆಯಧರ್ಮಗ</li> <li>24 ಳನ್ನು ನಡಸುತ್ತಾ ಬಹುದೆಂದುಬರೆದುಕೊಟ್ಟಧರ್ಮ</li> <li>25 ಶಾಸನ . . . ಮುಳುವಾಗಿಲರಾಜ್ಯದ . . . . .</li> </ol> <p>(ಹಿಂಭಾಗ)</p> <ol style="list-style-type: none"> <li>26 ಸದಕತಂಡಹಳ್ಳಿಯನೂಸಹಅನುಭವಿಸಿಕೊಂಡು</li> <li>27 ಅದರ . . . ಸುಂಕಮೊಳವಾಜುಹೊಜಿವಾರುಮೊಳ</li> <li>28 ಗಾಗಿವನುಳ್ಳದನುಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟವಾಗಿಹದ</li> <li>29 ರೊಳ</li> <li>29 ಗುಳನಿಧ್ಯಾದ್ಯಷ್ಟಭೋಗಗಳನ್ನು ನೀವೇನಿಮ್ಮ ಪುತ್ರಪೌ</li> <li>30 ತ್ರಪರಂಪರವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸುವು</li> <li>31 ದೆಂದು</li> <li>31 ಕೊಟ್ಟ ಧರ್ಮಶಾಸನಕುಧರ್ಮಕೆಸಹಾಯಮಾಡದೆ</li> <li>32 ತಪ್ಪಿದವರು . . . . . ಗೋವಕೊಂಡ</li> <li>33 ಮಹಾಪಾಪಕೆಮೊಳಗಾಗುವರುಎಂಬುದರೆದು</li> <li>34 ಕೊಟ್ಟದಾನಧರ್ಮಶಾಸನ . . .</li> </ol> |
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ಮುಳಬಾಗಲಿಂದ ಶ್ರೀನಿವಾಸಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಆದಿಹನುಮಂತದೇವರ ದೇವಸ್ಥಾನದ

ಉತ್ತರಕ್ಕೆ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ

ಪ್ರಮಾಣ.—5'—6"×1'—9"

- 1 ಶುಭಮಸ್ತು ಶಾರ್ವರಿಸಂವತ್ಸರದ ಆಶೀಜ ಬಿ ೫ ಲು
  - 2 ಶ್ರೀಮನ್ಮಹಾನಾರಸಿಂಹಕದಿರೆಯನಾರಸಿಂಹದೇವರಸೇವೆಗೆ . . ಕಾವಲುಕಾಜರಿಗೆ
  - 3 ದೇವರಾಜವೈಡೆಯರುರಾಜ್ಯವ ಪರಿಪಾಲಿಸುವಲ್ಲಿ ಮುಳುವಾಯರಾಜ್ಯವನು ಹರಿಯಪೊಡೆಯರು ಪರಿಪಾಲಿಸಲಾಗಿ ಶ್ರೀ
- ನಾರಸಿಂಹದೇವರ

- 4 . . . . . ಇರಲಾಗಿ . . . . . ನೂರಸ್ಥಾನದಲು . . . . . ನಿಮ್ಮಗೆ ದಂಡೆಯಮಾನ್ಯವನನಡೆಸಿದೇವೆ "
- 5 . . . . . ಸಂವತ್ಸರವು ಅನುಭವಿಸಿಕೊಂಡು . . . . . ದೇವರಕಟ್ಟಳೆಯ ಪರಿಪಾಲಿಸಿಕೊಂಡು ನಿಮ್ಮ
- 6 ವಂಶಪರಂಪರೆಯಾಗಿ . . . . . ಸೇವಿಸುಂತಾದನೂ . . . . . ಕಾದುಕೊಂಡು
- 7 ನಿಮ್ಮನಾಡ . . . . . ಹೇಳಿಸುಂಕಗಳಿಂದ ಅಂಗಣದ ನಮ್ಮಸ್ವಾಮಿಸೇವೆಗೆ . . . . .
- 8 ಅನುಭವಿಸುವುದು ಎಂದು ಜಿ ನಾರಸಿಂಹದೇವರಪಾದದೊಳುಸೇವೆ ನಡೆಸಿಕೊಂಡು ಸುಖದಲಿ ಕೊಡು
- 9 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪುಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇತ್ರಿಮಿಃ | ನರಸಿಂಹಶ್ರೀ

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ಮುಳಬಾಗಿಲು ಹೋಬಳಿ ಬೇವುಹಳ್ಳಿ ಹತ್ತಿರ ಎಲುವಹಳ್ಳಿ ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ

ಪ್ರಮಾಣ.—6'—6" × 4'—6"

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 1 ಮನುಮತಸಂವತ್ಸರದಕಾರ್ತಿಕಕಳು . . . . . | 4 ಧನೇಗಂದು ತಮಗೆ ಸಲುತ್ಪಿದ್ದ ಸುಂಕತೆರಿಗೆಯ |
| 2 ದಲಮುಳುವಾಯಿನಾಡಪ್ರಭುದಾಮೋದರ          | 5 ನ.ಬಿಟ್ಟುಕೊಟ್ಟರು .                   |
| 3 ಅಯ್ಯನವರು ಸೋಮೇದೇವರದೀಪಾರಾ           |                                       |

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ಮುಳಬಾಗಿಲಲ್ಲಿ ಜೋಡಿದಾರು ಲಕ್ಷ್ಮಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ನಕಲು

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಗಳು ೧೬೯೦ನೇ ಈಶ್ವರ ಸಂವತ್ಸರಕಾರ್ತಿಕ
- 2 ಶು ೧೫ ಪುಣ್ಯಕಾಲದಲ್ಲು ಕಾಂಡಿನ್ಯಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಯಜುಶಾಖ್ಯಾಯಿಕೆಗಳಾದ
- 3 ರಾಜಾಚಾರ್ಯರಿಗೆ ಮೌದ್ಗಲ್ಯಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ಋಕ್ಕಾಖ್ಯಾಯಿಕೆಗಳಾದ
- 4 ಸುಬ್ರಹ್ಮಣ್ಯಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ಬರೆಸಿಕೊಟ್ಟ ದಾನಶಾಸನಕ್ರಮ ಹೇಗೆಂದರೆ ಅದಾಗಿ
- 5 ನೀವು ಬಹುಕುಟುಂಬಿಗಳಾದಕಾರಣ ನಮಗೆ ಪೂರ್ವದಾರಭ್ಯ ನಡೆಯುವ ವೆಂಕಟಗಿರಿಕೋಟೆ
- 6 ಕೇರೆಕಳೆಯಿರುರಾಯಿಗುಟದಳಿಯ ವೆಂಕಟಗಿರಿಕೋಟೆ ರಾಮಾಚಾರ್ಯರಗದೇಗೆ ಪೂರ್ವಂ || ೦ ಕೊಳಗದ್ದೆ
- 7 ಯನ್ನು ಈದಿನ ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಏಧೆಯಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರೈ
- 8 ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಜಪದೇವಾರ್ಜುನವಾಖ್ಯಾನಕಾಲಗಳಲ್ಲಿ ನಮ್ಮ ಶ್ರೀಯಪಾರ್ಥನಮಾಡಿ ಸುಖದಲ್ಲಿ ಇರುವು
- 9 ದುಯೆಂದು ಬರೆಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನ ಕರಗ್ರಾ
- 10 ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾನವಿಪಂ ವಿಪಮಿತೈಹುರ್ಬ್ರಹ್ಮಸ್ಯಂ ವಿಪಮುಚ್ಯತೇ | ವಿಪಮೇಕಾಕಿನಂಹನ್ತಿ ಬ್ರಹ್ಮಸ್ಯಂಪುತ್ರ ಪೌತ್ರಕಂ ||

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ಅದೇಲಕ್ಷ್ಮಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- |   |  |
|---|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದ ೧೬೯೦  | 14 ವಾಗಿ ತ್ರೀಕರಣತ್ರೀನಾಚಕವಾಗಿ ಬರೆದುಕೊಟ್ಟಭೂ       |
| 2 ನೆಯತದುಪರಿವರ್ತಮಾನವಿಕ್ಯತಿನಾಮಸಂವತ್ಸರ           | 15 ದಾನಧರ್ಮಶಾಸನ ಇದನ್ನು ಪುತ್ರಪೌತ್ರಪಾರಂಪರೈವಾಗಿ    |
| 3 ಆಪಾಡಬಹುಳ ೧೫ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀವ.ದ್ವೈಂಕಟರಾ     | 16 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ    |
| 4 ಮಾಚಾರ್ಯರಪುತ್ರರಾದಸ್ಥಳದನರಸಿಂಹಾಚಾರ್ಯರುವಾಧೂ     | 17 ಇಂದ್ರಪ್ರಜ್ಞತಿಚಾಂಡಾಲೀಂಕಿಮಿದಂಪಚ್ಚತೇತ್ವಯಾ      |
| 5 ಲಸಗೋತ್ರಯಜುಶಾಖ್ಯಾಯಿಕೆಗಳಾದಸ್ಥಳದ               | 18 ಶ್ವಮಾಂಸಂಸುರಯೂಸಿಕ್ತಂನೃಕಪಾಲೇಚಿತಾಗ್ನಿನಾ   ದೇ   |
| 6 ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರುಕಾಂಡಿನ್ಯಗೋತ್ರದರಾಜಾಚಾರ್ಯರ   | 19 ವಬ್ರಾಹ್ಮಣವೃತಿಸ್ತುಯೇಹರಂತಿನರಾಧಮಾಃ   ತೇ        |
| 7 ಪುತ್ರರಾದಅಣ್ಣಯಾಚಾರ್ಯರಿಗೆಭೂದಾನಧರ್ಮಶಾ          | 20 ಪಾಂಪಾದರಜೋಭೀತ್ಯಾಚ್ಯುತಾಚ್ಛಾಭಿತಂಮಯಾ            |
| 8 ಸನಬರೆಸಿಕೊಟ್ಟಕ್ರಮಹೇಗೆಂದರೆ ನಮ್ಮ ಶ್ರೀನಿವಾಸಾಚಾ  | 21 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ   ಪರ   |
| 9 ರ್ಯರಿಗೆ ಮುಳಬಾಗಿಲಿಗೆಸೇರಿದ ಬೊಮ್ಮಸಮುದ್ರದ       | 22 ದತ್ತಾಪ್ರಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್   ದಾನಪಾಲನ |
| 10 ಲ್ಲಿ ನಮಗೆ ನಡೆಯತಕ್ಕ ಭಟಮಾನ್ಯ ಹೊಲ ೧೦ಗದ್ದೆ ೧೦  | 23 ಯೋರ್ವಭೈರವನಾಚೈಯೋನುಪಾಲನಂ   ದಾನಾ               |
| 11 ಉಭಯಂನಾಲ್ಕು ಕೊಳಗಭೂಮಿಯನ್ನು ನಮ್ಮಶ್ರೀ          | 24 ತ್ವರ್ಗಮವಾಪ್ನೋ                               |
| 12 ನಿವಾಸಾಚಾರ್ಯರಿಗೆ ಸದ್ಗತಿನಿಮಿತ್ತವಾಗಿ ಸಹಿರಣ್ಣೋ | 24 ತಿಸಾಲವಾಚ್ಯತಂಪದಂ                             |
| 13 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಸೂರ್ಯೋಪರಾಗನಿಮಿತ್ತ      |  |



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ಮುಳಬಾಗಿಲು ಟೌನಿನಲ್ಲಿ ನಂದಗುಡಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ನೆಕಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರ್ಷಖರಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬ ೧೦ ಲು
- 3 ವೇದಶಾಸ್ತ್ರ ಸಂಪನ್ನರಾದ ವೆಂಕಣ್ಣ ಚಾರ್ಯ
- 4 ರವರಿಗೆ ಕನ್ನ ಸಮುದ್ರದ ಶಾನಬೋವ
- 5 ಜೋಗಪ್ಪನವರು ಕೊಡಿಸಿದ ದಾನಪತ್ರ
- 6 ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮತುರಾಜಶ್ರೀರಂಗ
- 7 ರಾಯರಯ್ಯನವರು ಕಾಪ್ಪಿಯ ಬಳಿಯಲ್ಲಿ
- 8 ಭಾಗ್ಯೋತ್ತರದ ಭೂಮಿಯನ್ನು
- 9 ದಾನಮಾಡಿಕೊಟ್ಟು ಇದ್ದುದನ್ನು
- 10 ಇದರಲ್ಲಿ ಹೊಲ ೧೦ ಗಡೆ ೧೦ ಯನ್ನು

- 11 ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ
- 12 ನಡಸಿಕೊಂಡುಬರುವುದು ಎಂಬುದಾಗಿ
- 13 ಶ್ರೀರಂಗರಾಯರು ನಿರೂಪಿಸಿದ ಪ್ರಕಾರ
- 14 ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಅನು
- 15 ಭವಿಸಿಕೊಂಡುಬರುವುದು ಎಂದಾಯ
- 16 ಪಾಲಿಸಿದ ದಾನಪತ್ರಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
- 17 ಯೋಹರೇತವಸಂಧರಾಂ | ಪಟ್ಟಿ ವರ್ಷ
- 18 ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ಶುಭಮಸ್ತು |

## 95

ಮುಳಬಾಗಿಲು ಹೋಬಳಿ ದೊಡ್ಡ ಬಂಡಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಕೆಳಗೆ ಗುಂಡಿನಮೇಲೆ

ಪ್ರಮಾಣ.—8'—0" × 6'—5"

- 1 ಶ್ರೀಗುರುವೇನಮಃ
- 2 ವಿರೋಧಿ ಕೃತುಸಂವತ್ಸರದ ಶ್ರಾವಣ
- 3 ಣಸು ೫ ಲು ಶ್ರೀಮತು ಮುಳ
- 4 ವಾಯವಿಪರ್ವತಕಾರ್ಯಕೇಕರ ರಾದ
- 5 ಶ್ರೀಮತು . . . ನಾಡದಾಪೋದರಯ್ಯಗಳವರು
- 6 ಶ್ರೀಮತುಲಖನೇಡಿ ಮಗರಾಮ . . . .
- 7 ಸೆಟ್ಟರಿಗೆ ಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ
- 8 ಮಲತಳಿ ತಕ್ಕ ವೆಳೆತನಾದ ಲಖನೇಡಿ ಹಳ್ಳಿಯ ಗವುಡು
- 9 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ ಕೆಳೆಯನಕಟ್ಟಿದ

- 10 ಸಂಬಂಧವಾಗಿ ಕೆಳೆಯನಕಟ್ಟಿದ ಮೇಲೆ ಉಭಾಗದ ಕಟ್ಟು
- 11 ಗುಂಡಿನ ಕೆಳಭಾಗದಲ್ಲಿ ಹತ್ತು ಕೊಳಗದೆಯನು ಸ್ವ
- 12 ವಾನ್ಯವಾಗಿ ಕೊಟ್ಟ ರೂಢಿ ದಾನ ಪಾಲಿಸಿದವರು ಗಂಗೆವಾರ
- 13 ಜಾನಿಯಲಿನ ಹಸ್ರಗೋವದಾನ ಮಾಡಿದ ಪುಣ್ಯಭಾಗಿಗಳು
- 14 ಇದಕ್ಕೆ ತೆರಿಗೆ ದಾನ ಪಾಲಿಸಿದವರೂ ಇದಕ್ಕೆ ಗವುಡು
- 15 ಪ್ರಜೆಗಳ ವೊಪ್ಪ ದಾನವಾ ಪಾಲನೆ ವೇದಿ ದಾನಾಚ್ಛೇ
- 16 ಯೋನು ಪಾಲನದಾನಾತ್ಮ್ಯ ಗಮವಾ ಪೋತಿ ಪಾಲ
- 17 ನಾಡಚ್ಯುತಂ ಪದಂ ಶ್ರೀಗುರುಪಾದವೇಗತಿ ||

ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಂಡಹಳ್ಳಿ ಕೆರೆಯ ಹತ್ತಿರ ಪಿಚ್ಚ ಗುಂಡಹಳ್ಳಿ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ.—4'—6" × 2'—9".

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿ ಚಂದ್ರಚಾಮರಾಜಾರವೇ | ತೈಲೋಕ್ಯ.
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಗುರುಪಾದವೇ
- 3 ಗತಿ | ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ ಶಕವರ್ಷಗಳು
- 4 ೧೬೪೯ನೆಯ ವಿಷುಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೭ ಲ್ಲು ಶ್ರೀಮತು
- 5 ದೊಡ್ಡಲಿಂಗರಾಜೇಂದ್ರನವರು ಮುಳಬಾಗಿಲಿನಲ್ಲಿ
- 6 ಶಾಸ್ತ್ರಗಳಿಗೆ ದಯಪಾಲಿಸಿದ ಗ್ರಾಮದಾನಶಾಸನದ
- 7 ಕ್ರಮವೆಂತೆಂದರೆ ನೀವು ಬಹುಕಾಲದಿಂದ ನಮ್ಮನ್ನು ಆಶ್ರ
- 8 ಯಿಸಿಕೊಂಡು ಇದ್ದು ನಮ್ಮಗೆ ಜೀವನವನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇ
- 9 ಕೆಂದು ಹೇಳಿಕೊಂಡಿದ್ದರಿಂದ ನಾವು ನಮ್ಮ ಆಡಳಿತಕ್ಕೆ
- 10 ವೆಳೆತನಾದ ಬಂಡಹಳ್ಳಿ ಗೆ ಪಟ್ಟಿ ಮೂರು ವರ್ಷಗಳನ್ನು ಕೊ
- 11 ಟ್ಟು ರುತ್ತೇವೆಯಾಗಿ ಅಲ್ಲಿ ನೀವು ಕೆರೆಕುಂಟೆ ಮೊದಲಾದುದನ್ನು
- 12 ಕಟ್ಟಿಸಿಕೊಂಡು ಗದ್ದೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಅನುಭವಿಸುವು
- 13 ದಲ್ಲದೆ ಕಾಡು ಪ್ರದೇಶದಲ್ಲಿರುವ ಗಿಡಮರಗಳನ್ನು ಕಡಿದು
- 14 ಸಾಗಿಗೆ ಅನುಕೂಲಪಡಿಸಿಕೊಂಡು ಆ ಭೂಮಿಗಳಲ್ಲಿ ಆಗತಕ್ಕ
- 15 ಸಮಸ್ತ ಫಲಗಳನ್ನು ನೀವು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಅನು
- 16 ಭವಿಸುವುದೆಂದು ಪ್ರೀತಿಯಿಂದ ಬರೆದು ಕೊಟ್ಟ ದಾನಧರ್ಮ
- 17 ಶಾಸನದ ರಸೀದಿ ವಾಣಿಜ್ಯಯುಕ್ತವಾದ ದೊಡ್ಡ ಬಂಡಹಳ್ಳಿ ಮೂರ
- 18 ಮುಂದೆ ಬಂಡೆದಡ್ಡೆಣಕ್ಕೆ ಸೊನ್ನ ವಾಣಿಶಾಸನ ಉತ್ತರಕ್ಕೆ ದೊಡ್ಡ
- 19 ಬಂಡಹಳ್ಳಿ ಕೆರೆ ನೀರು ಬರುವ ಕಾಲುವೆ ಈ ಮಧ್ಯೆ ಇರುವ ಭೂಮಿ
- 20 ಕಾಡು ಬಂಡೆ ಮೊದಲಾದುದನ್ನು ನಿಮ್ಮ ಗೆ ಸರ್ವ ಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟು
- 21 ಕಾರಣದ ರೋಗಗಳನ್ನು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ತರು ಪಾಪಾಣ ಅಕ್ಷಣಿ

- 22 ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಣೆಗೇತೇಜಸ್ವ್ಯವನ್ನು ಆನ  
 23 ಭವಿಸಿಕೊಂಡುಬರುವುದೆಂಬುದರದೊಟ್ಟು ದಾನಶಾಸನ ಸ್ವದತಂ  
 24 ಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾಷ್ಠಿವರ್ಷಸಹಸ್ರೇಷು  
 25 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಶ್ರೀಮಿಃ || ಗುರುಪಾದವೇಶರಣಾ

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ಶ್ರೀನಿವಾಸಪುರ ತಾಲ್ಲೂಕು.

ಯಲ್ಲೂರು ಹೋಬಳಿ ಅಡವಿಕುರುಬರಹಳ್ಳಿಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

ಪ್ರಮಾಣ—5'—0"×3'—0"

- 1 ಶ್ರೀಮುಖನಾಮಸಂವತ್ಸರಘಾಲ್ಗುಣಶುದ್ಧ ೫ ಸ್ಥಿರವಾರ
- 2 ಶುಭದಿನದಲ್ಲುಗ್ರಾಮದೇವತೆಯಾದ ಮಾರಮ್ಮನಿಗೆ
- 3 ದೇವಾಲಯವಕ್ಕಟ್ಟಿಸಿದಾತೆಯಿರಗವುಡನಮಗ
- 4 ಹೊನ್ನೆಗವುಡನುಕಿಲ್ವಿ ಮಾರೋಜನಮಗ
- 5 ಮಲ್ಲಾಚಾರಿ ಮಂಗಳ ಶ್ರೀಶ್ರೀ

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ಅದೇಹೋಬಳಿ ನಿಲಟೂರುಗ್ರಾಮದಕೆರೆಯತೊಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—0"

- |                  |                     |
|------------------|---------------------|
| 1 ಶುಭಮಸ್ತು ಗಣಾಧಿ | 5 ಬೋಯಿ ತಿಮ್ಮಯ       |
| 2 ಪತಯೇ ನಮಃ       | 6 ಕೊಡಕು ಮಾದ         |
| 3 ತಾಡಿಗೋಳರಾಮ     | 7 ನ್ನ ಕು ಯಿಚ್ಚಿ ನಭೂ |
| 4 ಪುನಾಮನಿಗಾರು    | 8 ದಾನಮಾನ್ಯಂ         |

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ಅದೇಹೋಬಳಿ ಗಂಗನತ್ತಗ್ರಾಮದಲ್ಲಿ ಹೊಂಗೆಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×2'—0"

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1 ಶ್ರೀಮನುಮಹಾರಾಜಾಧಿರಾಜಪ          | 11 ಹೆಮ್ಮಡಿನಾಡ ಬಲ್ಲಗವುಂ              |
| 2 ರಮೇಶ್ವರಶ್ರೀನೀರಹರಿಹರರಾ         | 12 ಡನ . . ಯು ಸಂತೆಯಕ                 |
| 3 ಯರಕುಮಾರರು ದೇವರಾಯವೊ            | 13 ಟ್ಟ ಸಿ ಬಲ್ಲಗವುಂಡ ಚಂದಗ            |
| 4 ಡೆಯರು ಪ್ರತುವೀರಾಜ್ಯಂಗೆಯಿ       | 14 ವುಂಡಮಾಡಿಜೆಯ ತಮ್ಮ                 |
| 5 ವಸಕವರುಷ ೧೩೪೦ ನೆ ವಿಳಂಬಿ        | 15 . . . ರಿಗೆ ಮುಖ್ಯವಾದಾಯಿವತ್ತಾಹುಡೇಸ |
| 6 ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧ ಸು ಶ್ರೀ | 16 ದಬಲ್ಲಸೆಟ್ಟ ತಾಳಮುರಿ ತಿಮ್ಮಿ        |
| 7 ಮನ್ಮ ಕೂಮೂವರರಾಯರ ಗಂಡ           | 17 ಸೆಟ್ಟವೊಳಗಾದ ಸಮಸ್ತ                |
| 8 ಚೆಂಜಿಬಯನಾಯಕರವರ                | 18 ಗಾಂಡ.ಗಳ ಸಂತೆಯಸುಂ.                |
| 9 ಮಕ್ಕಳು ಚಿಕ್ಕಮುದ್ದೆಯನಾಯಕರು     | 19 ಕೆರನು ಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟು           |
| 10 ತಮ್ಮ ನಾಯಕತನಕೆ ಸಲುವ           | 20 ಕೊಟ್ಟರು ಮಂಗಳಮಹಾಶ್ರೀ              |

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ಅದೇ ಹೋಬಳಿ ಹರಳುಕುಂಟೆ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಣಿಸೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—6'—0"×2'—3"

- |                                |                                |
|--------------------------------|--------------------------------|
| 1 ಶ್ರೀಮತು . . . . .            | 7 ಮಾನ್ಯಹೊಲಬಿ ೧ ಗದ್ದೆ ಬಿ ೧ ಸಲ   |
| 2 ನಾಡಹಲವರು                     | 8 ಗೆ ಆಯಮನೆಪಟ್ಟುಹೇಳಿಸುಂಕವನು     |
| 3 ಸ್ವಾಮಿತನವನು ಸೋಮೋಜ            | 9 ಸರ್ವಮಾನ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಮಾ |
| 4 ರಸೆಟ್ಟಯಮಕ್ಕಳು ವೆಂಗಟ          | 10 ಯಿಯಾಗಿ ಸಲಿಸುವುದು ಯೊಸಾಸನ     |
| 5 ಸೆಟ್ಟಗೆಮಲಸೆಟ್ಟಯ ಮಕ್ಕಳು ಮಾಣಿಕ | 11 ಕೆಡ್ವುದಪ್ಪನಾಡುಗಳ ಹಳ್ಳ       |
| 6 ಸೆಟ್ಟಗಳಿಗೆ ಕೊಟ್ಟ ಸರ್ವ        | 12 ಪರಿಣಿತ ಪದ್ಧತಿ               |

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ಅದೇ ಹೋಬಳಿ ರಾಮಪುರಕ್ಕೆ ಪೂರ್ವ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'-2"x1'-3". ತಲುಗಡ್ಡರ

- |                         |                  |
|-------------------------|------------------|
| 1 ವಿಭವಸಂವತ್ಸರದವಾಳು ಬ ೧೦ | 5 ವೀರಭದ್ರಸ್ವಾಮಿ  |
| 2 ಶುಕ್ರವಾರಂ ಶ್ರೀಮನ್ಮಹಾ  | 6 ಯಿಚ್ಛೆ ನಮಾಸ್ತು |
| 3 ನಾಯಂಕಾಚಾರ್ಯರೈನೆ       | 7 ಮಡಿಸಂದುಮು . .  |
| 4 ಅಪ್ಪನಾಯನಿವಾರು         | 8 . . . . .      |

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ಅದೇ ಹೋಬಳಿ ಕೊಳತೂರು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹೊಂಗೇಮರದ ಕಾನಿನ ಬಳಿಯ ಕಾಲ್ವೆಯಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—5'-6"x2'-9".

- |                               |                                     |
|-------------------------------|-------------------------------------|
| 1 ಕರಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬ ೧೦ ಉ     | 10 ವಾಗಬೇಕೆಂದು ವೊಂದುಬಿಡುಗಡೆ          |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀ    | 11 ಹತ್ತು ಕೊಳಗ ಹೊಲವನ್ನು ಸಹ ಧಾರಾ      |
| 3 ರಂಗರಾಯರಾಯಮಹಾರಾಯರು           | 12 ದತ್ತವಾಗಿ ಸಮರ್ಪಿಸಿದವಾರಣ ನೀ        |
| 4 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಬೋಗಪ್ಪಯ್ಯ   | 13 ವುನಿಮ್ಮ ಪುತ್ರಪುತ್ರಪುತ್ರಪುತ್ರವಾಗಿ |
| 5 ನವರು ವೆಂಕಣ್ಣ ನವರಿಗೆ ಬರಿಸಿ   | 14 ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದೆಂದು         |
| 6 ಕೊಟ್ಟ ಭೂದಾನ ಶಾಸನವನ್ನು       | 15 ಬರೆದು ಕೊಟ್ಟ ಶಾಸನ ಇದನಪಹ           |
| 7 ಗೆ ದಯಪಾಲಿಸಿದ . . . ಸೀಮೆಯೊ   | 16 ರಿಸಿದವರು ಮಹಾಪಾತಕಕ್ಕೆ ಹೋದರು       |
| 8 ಇಗಣರಂಗಪುರಗ್ರಾಮದಲಿನ          | 17 ಶುಭಮಸ್ತು . . . . .               |
| 9 ಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಲೋಕ |                                     |

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ಅದೇ ಯಲ್ಲೂರು ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಯಲ್ಲಿ ರಾಮಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಪ್ತಶಾಸನ  
ಕ್ರಿ. ಶ. ೧೪೬೨ರಲ್ಲಿ ಮೈಸೂರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವೊಡೆಯರು ಕೊಟ್ಟ  
ಕೊತ್ತಪ್ಪಲ್ಲಿ ದಾನಶಾಸನ.

2 ಹಲಗೆಗಳು ಪ್ರಮಾಣ—4"x4½"

(I b)

- 1 ಅಮೀಲಾನ ಸಿರಸ್ತೆ ದಾರುಸಹಾ ಲಯಸ್ತು ಕಬಲವೆಮಕರ್ದಮಾಸೆ
- 2 ವಮುಜಾರಿಯಾಸೆತಾಲುಕು ಶ್ರೀನಿವಾಸಪುರಯೇರುಕಾಲವಾದಾರ್ಯ
- 3 ರಿಯಾಸತವೈ ಸೂರುಬಿದಾನವತಾಲುಕಿನಲ್ಲಿರುವವೇದಮೂರ್ತಿ . ರಿಯಸ್ವಾಮಿ
- 4 ಶಾಸ್ತ್ರಿಗಳು ಜಾರಿಗಿಬಂದುತಮ್ಮ ಗೆತಾಲೂಕುಮಜಕೂರುಪೈಕಿಕೊತ್ತಪ್ಪಲ್ಲಿ
- 5 ಎಂಬ ಗ್ರಾಮವು ಪೂರ್ವದಾರಭ್ಯ ಸರ್ವಮಾನ್ಯವಾಗಿನಡೆದುಬಂದುಈಚೆಗೆ
- 6 ಜಫ್ಫಿ ದಾಖಲಾಗಿಸಾಲಾಸಾಲಬೇರೀಜುಜಾಸ್ತಿಯಾಗಿರುವುದರಿಂದ
- 7 ಆಮೇಲೆ ಸರ್ಕಾರಕ್ಕೆ ಹಣಕೊಟ್ಟು ಜೀವನಮಾಡುವುದಕ್ಕೆ ನಿರ್ವಾಹದಲ್ಲಿ
- 8 ಮುನಾಖಂಡರದಾಚೆಗೊಡವೊಕರೂರಮಾಡಿಸಿ ಕೊಟ್ಟಲ್ಲಿ ಆಮೇಲೆಗೆ ಜೋ
- 9 ಡಿಹಣವನ್ನು ಸಾಲಬಸಾಲಸರ್ಕಾರಕ್ಕೆ ಸಂದಾಯಮಾಡಿತಮ್ಮ ಜೀವನವು
- 10 ಮಾಡಿಕೊಂಡು ಸರ್ವ ದಾಸರೂರದ ಶ್ರೀಯುಕ್ತಪುರ ನಮಾಡುತ್ತಾ ಇದೇವೆಂ
- 11 ಬದಾಗಿಹುಜಾರಲ್ಲಿ ಅರಿಕೆಮಾಡಿಕೊಂಡು ಸ್ಥಳದಿಂದ ಅರ್ಜಿಭೋಗಿಸಿಟ್ಟು
- 12 ಸಹತಂದುತೋರಿಸಿದ ಕಾರಣದರಿಗ್ರಾಮದ ಪಂಚ ಸಾಲಾಹುಟ್ಟುವಳಿ
- 13 ಪರಾಂಬರಿಸಿಕೊಟ್ಟು ಗಳಿಕೊತ್ತಪ್ಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಜೋಡಿಸಿಕೊಂಡು ರೂರೂಡಿಸಿ
- 14 ಕೊಟ್ಟು ಇರುವುದು ಸದರಿ ಗ್ರಾಮದಲ್ಲಿ ಬುಟ್ಟಿಬೇರೀಜುಕಂಠಿರಾಯ
- 15 ೩೬||೧|| ಈವೈಯ್ಯ ವಜಾಜಾರಿನಾಮತಿ|| ಜಾತಾಬಾಕಿಬೇರೀಜು
- 16 ೩೦||೧|| ಈವೈಕಿಲುಕುಸಾನುಬಾಬುಬೇರೀಜುವಾಪುಮಾಡಿಸಿ ಇರುವು
- 17 ದುಖ್ಫ||೧|| ಬಾಕಿಬೇರೀಜು ಇಮ್ಮತ್ತೆ ರಡುವರಹಕಂಠಿರಾಯಪ್ರಕಾರ

II (a)

- 18 ಜೋಡಿಸಿಕೊಂಡು ಮಾಡಿಸಿ ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಇರುವುದರಿಂದ ಸದರಿ
- 19 ಗ್ರಾಮ ಶಾಸ್ತ್ರಿ ಮಜಕೂರು ಸುಫದರಮಾಡಿ ಆಂಗೀರಸಸಂ | ದಾರಭ್ಯ
- 20 ಸಾಲಬಸಾಲಮೂವತ್ತೆ ರಡುಕಂಠಿರಾಯಮೇರಗೆ ಸರ್ಕಾರ
- 21 ಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತಾ ಸದರಿ ಗ್ರಾಮವನ್ನು ಇವರಿಗೆ ಸರಾಗುನಡಿಸಿಕೊಂಡು
- 22 ಬರುವುದು ಹದಿನಾಲ್ಕು ಶಾಸನದ ದುವುಜಾರು ಇಡಕೆಲಸವಿಲ್ಲದ್ದು

(3ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 27 ಗೋಗನಿರವದ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವರ್ಧಮಾನಪ್ರಭಾವೋ(ಹು)ಭೂವಿಕ್ರಮನಾಮಧೇಯಃ ಅಖಚ  
28 ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತಭಟೋರಕಪಾಟೋತ್ತಿತಾಶ್ಯಧಾರಾಸ್ವಾದಪ್ರಮತ್ತದ್ವಿಭಶತಚರಣಕ್ಷೇಪದ  
29 ದಸ್ಸನ್ಮದಭೀಸೇಸಂಗ್ರಾಮೇವಲ್ಲವೇಂದ್ರೋನರಸತಿವಿಜಯೋಜ್ಞೋಹಿದುದ್ದಂಡಾಭಿಧಾನೇರಾಜಶ್ರೀವ  
30 ಲ್ಲಭಾಖ್ಯಾನಮರ(ಸ)ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿಳಾಃಕೋಂಗುಣಮಹಾಧಿರಾಜೇನಕೋಳಾಲಪುರೇಸ್ಥಿ  
31 ತ್ವಾಪಟ್ಟಂಚಾಸತ್ಪುತ್ರರಪಂಚಸತೇಷುಗತೇಷುಸಕವರ್ಷೇಷುಸಮತೀತೇಷ್ವಾತ್ಮನಃಪ  
32 ವರ್ತಮಾನಪಂಚವಿಸತಿವರ್ಧಮಾನೇವಿಜಯೇ [ಇ] ಶ್ವರ್ಯಸಂವತ್ಸರೇ ಜೈತ್ರಸುಕ್ಲಪಕ್ಷೇ ದಶಮ್ಯಾಂ  
33 ಮಘಾಷ್ಠತ್ರೇ (ತಿ)ಬೃಹಸ್ಪತಿವಾರೇ ಕೋಳಾಲವಿಷಯಾಧಿಪಃ ಸುಪೂರ್ವಿಣಾಂ ಸತ್ಸಾದ್ರಃ ಕೇಶ  
34 ಗನಬಲಿಸಿಂಹಸ್ಥಿರಮೆಂಟಿಬಾಣವಿದ್ಯಾಧರಃ ಪ್ರಭುಮೇರುಗವುಂಡತಸ್ಯ ಸೂನು ವಿಜಯಾದಿತ್ಯಗಾ

(4ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 37 ವುಂಡತಸ್ಯ ಸೂನುಃ ಪ್ರಭುಮೇರುಗಾವುಂಡಹಿತಸ್ಯ ಸೂನುಃ ಮಾರಗಾವುಣ್ಣ ತಸ್ಯ ಸೂನುಮಮಮವೀರ ಭಟವಿಕ್ರ  
38 ಮಾದಿತ್ಯಗಾವುಂಡಸ್ಯ ಹೊದಲಿವಿಷಯೇ ಬಿದಿರೂರಮಯಾದತ್ತಂ ಅಸ್ಯ ಸೀಮಾಕನ್ನಾ ಟಕೇಪ್ರವ  
39 ಜ್ಞಾಮಿಪೂರ್ವಾಯಾಂದಿಕೋಳತ್ತೂರಲುತ್ತು ನೂರಮುಕ್ಕೂಟಲಅರುಣೋನ್ನ ತಭೂಮಿಸಮೀಪೇ ಅರ್ಧಚಂದ್ರಾ  
40 ಕಾರದಕೋಳಅಲ್ಲಿಂದಂತೆಂಕಲುಮೋರ್ಯೈರವಾಳಸಮೂಹಂ ಅಲ್ಲಿಂದ ತೆಂಕಲುಬಿದಿರೂರ  
41 (ರ) ತೊರೆವೊಂದು ಕೂಡಿದವೆಯೆನಕೆರೆಯ ಜಯಾಶಯಂ ಅಲ್ಲಿಂದ ಪಡುಸಲು ಅರುಣಪಾಷಾಣ  
42 ಪಚ್ಚಿಗುಹಿತೋನ್ನ ತಭೂಮಿ ಅಲ್ಲಿಂದ ಪಡುವಲುನ್ನ ತಭೂಮಿ ಪಕ್ಷಿ ಮುಪೂವದಬಾಲಚಂದ್ರಾಕಾ  
43 ರದಕೋಳದಸಮೀಪದ ಸಂಚರಿವಳ್ಳ ಅಲ್ಲಿಂದ ತೆಂಕಪಡುವಲು ಉತ್ತು ನೂರತೊಂಡಾಲದ ಮುಕ್ಕೂಟಲ  
44 ಮಣ್ಣೊರಡಿಯೇ ದೇವಖಂಡಕಣ್ವಾಯಿ ಅಲ್ಲಿಂದ ಪಡುವಲ ಕೊಂಡಾಲದ ಪೋಟಿಯೂರ

(4ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 45 ಸಂದಿಯಲಾಮಣ್ಣೊರಡಿ ಅಲ್ಲಿಂದ ಬಡಗಲು ಮುಂತಾಗಿ ಪರದಸಂಚರಿವಳ್ಳ ಬಾಲಚಂದ್ರಾಕಾ  
46 ರದಕೋಳ ಅಲ್ಲಿಂದ ಬಡಗಲು ಪೊಳೆಯೂರತೊಡೆಯು ದಕನಿರ್ಘಾತಃ ಅಲ್ಲಿಂದ ಬಡಗ  
47 ಉ ಅರ್ಧಚಂದ್ರಾಕಾರದಕೋಳ ಅಲ್ಲಿಂದ ಬಡಗಲು ಪೊಳೆಯೂರ ಬಿದಿರೂರದಾಸನೂರಮು  
48 ಕೂಟಸಂಧಿಯಲುನ್ನ ತಭೂಮಿಯದೇವಚೆನ್ನೆಲ್ಲಕೋಳಂ ಅಲ್ಲಿಂದ ಮೂಡಲು ಬಾಲಚಂದ್ರೋ  
49 ಪಮಾನದಕೋಳ ಅಲ್ಲಿಂದ ಮೂಡಲು ದಾಸನೂರಕೆರೆಯ ಕಿಣ್ಣಿಯಲಸ್ವಲ್ಪನ್ನ ದೀಪಲಾಶ  
50 ಯಃ ಅಲ್ಲಿಂದ ಮೂಡಲ ವಿಷಮುಕ್ಥಿಗಳದಪಲ್ಪಲೋದಕಂ ಅಲ್ಲಿಂದ ಮೂಡಲು ದಾಸನೂರಕೋಳತ್ತೂ  
51 ರ ಮುಕ್ಕೂಟಲ ಮಣ್ಣೊರಡಿ ಅಲ್ಲಿಂದ ತೆಂಕಲು ಶಿಲಾಸ್ಥಳಂ ಅಲ್ಲಿಂದ ತೆಂಕಮೂಡಲ ಅರ್ಧಚಂದ್ರಾ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 52 ಕಾರದಕೋಳ ಅಲ್ಲಿಂದ ತೆಂಕಲು ಬಾಲಚಂದ್ರಾಕಾರದಕೋಳ ಅಲ್ಲಿಂದ ತೆಂಕಲು ಪಕ್ಷಿ ಮುಪೂರ್ವದ  
53 ಕೋಳತ್ತೂರಸೀಮೆಯು ಉತ್ತು ನೂರಸೀಮೆಯ ಮುಕ್ಕೂಟಲ ಅರುಣಸ್ಥಲದ ಅರ್ಧಚಂದ್ರಾಕಾರದ  
54 ಕೋಳದಿಂಬಿದಿರೂರಸೀಮಾಸಂಧಿಸಂಪಾತಃ ಹಿರಣ್ಯಮೇಕಂಗಾಮೇಕಂ ಭೂಮ್ಯಾಮು  
55 ಪೈಕಂ ಅಂಕುರಂ ಹರನ್ನ ನರಕಂ ಆಪ್ತೋ ತಿಯಾವದಾಭೂತಸಂಪದಂ | ಬಹುಭಿರ್ವ್ಯಸುಧಾ  
56 ದತ್ತಾ ರಾಜಭಿಷ್ಣುಕರಾದಿಭಿಃ | ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭೂಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾಫಲಂ |  
57 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತಿವಸುಂಧರಾ | ಪ್ಲಿವ್ವರ್ಪಸಹಸ್ರಾಣಿ ವಿಪ್ರಾ ಯಾ ಇಷ್ಟಾಯ  
58 ತೇಶ್ರೀಮಿಃ ಭೂವಿಕ್ರಮಗಂಗಳಭೂಪಾಶ್ರೀನಾ ಕ್ಷೇನಿತುಸಾಶ್ವತಃ ಗಂಗಾರಾಯಾಣಾಚಾರ್ಯಖಿತ

(5ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 59 ಮುದಂಶಾಸಂ ಇತ್ಥಂಕ್ತ ತಃ ಪಶುಪತಿ ದಂಡಾಧಿಪೇನ ಇತ್ಥಂಕ್ತ ತಃ ಪರಿಶ್ವದಂ ಶಾಧಪೇನ  
60 ಯಾವಶ್ಚಂದ್ರದಿವಾಕರತಾವತಸಾಶ್ವತಃ ಕೇಶಗಃ ಅಹಂಬಿದಿರೂರದ್ವಾ ಸ್ಯಾಮಿಗಂಗಳಿಕ್ರಮ  
61 ಭೂಭುಜಃ



- 8 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಥಾನಸಂಚಿನಶಾಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯು  
 4 ದಯಾಲಿನಾಪನಶಕವರುಷಂ ೧೮೮೮ ಸಂಧ್ಯಾವರ್ತಿಸುವರ್ವಜೆ  
 5 ತುಸಂವತ್ಸರದಮಾಘಶುಂಭೋಹರಿತ್ಸಗೋತ್ರಾಶ್ವಲಾಯನ  
 6 ಸೂತ್ರರುಕ್ಮಾಖಾಯದುಮಂಶದಶ್ರೀಮನ್ಮಹಾರಾಜಮಂಡಲಿಕಮಂ  
 7 ಡಲೇಶ್ವರಕುಲೋತ್ತಂಗವಿಕ್ರಮರಾಯರಕೊಮಾರರಾವ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾ  
 8 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಚಂಗಾಳರಾಯರುಭಾರದ್ವಾ  
 9 ಜಗೋತ್ರಾಶ್ವಲಾಯನಸೂತ್ರರುಕ್ಮಾಖಾಪ್ಪವಧಾನಸೋಮನಾಥ  
 10 ದೀಕ್ಷಿತರಮಕ್ಕಳು ನಾರಶಿಂಹರಗಬರಕಿ ಕೊಟ್ಟತಾಂಬ್ರದಶಾಸನ  
 11 ಕ್ರಮವೆಂತೆಂದರೆ | ನಮ್ಮಸಿಂಗಪಟ್ಟಸ್ಥಳದವೀರಾಂಬುಧಿಯನ್ನು  
 12 ನಿಮಗೆಸಹಿರಣ್ಣದಕದಾನಧಾನಧಾರಾಪೂರ್ವಕಕೊಟ್ಟವಾದಕಾರಣ  
 13 ವೀರಾಂಬುಧಿಯಚತುಸೀಮೆವಳಗಣಿಸಿದನಿಜ್ಜೇಪಜಲಪಾಷಾಣಅಕ್ಷಿ  
 14 ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಗಳೆಂಬಅಪ್ಪಭೋಗತೇಜತೇಜಸ್ವಿಗಳನ್ನುನಿಮ್ಮ  
 15 ಪ್ರತಿಪತ್ತಿಪರಂಪರೆಯನಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿರುವಲ್ಲಿ  
 16 ಅನುಭವಿಸಿಯಿರಿಯಂದುಹಂತ್ಸಗೋತ್ರಾಶ್ವಲಾಯನ  
 17 ಸೂತ್ರರುಕ್ಮಾಖಾಯದುಮಂಶದಶ್ರೀಮನ್ಮಹಾರಾಜಮಂಡಲಿಕಮಂಡಲೇಶ್ವರ  
 18 ಕುಲೋತ್ತಂಗಚಂಗಾಳರಾಯರುಬರೆಕೊಟ್ಟತಾಂಬ್ರದಶಾಸನ ||

## 112

ಅದೇ ಕಲ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣಕ್ಕೆ ಕನಾನ್ನೂರು ರಸ್ತೆ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಗಾಣದ ಕಲ್ಲು.

(ಕಲ್ಲು ಅರ್ಧಕ್ಕೆ ಸೀಳಿ ಒಂದು ಹೋಳು ಮಾತ್ರ ಇದೆ.)

- |                          |                      |
|--------------------------|----------------------|
| 1 ರೌದ್ರಸಂ . . . . .      | 6 ಉಡರಬೋಜಗ            |
| 2 ದಿ . . . . .           | 7 . . ಉಡರಕಾಯಲಿಗೌ     |
| 3 ದಿಯಾಮಾ . . . . .       | 8 ಸಂ . . . . ಕಯ್ಯಾಕೊ |
| 4 . . . . .              | 9 . . . . .          |
| 5 . . . . . ಕೊ . . . . . |                      |

## 113

ಅದೇ ತಾಲ್ಲೂಕು ಚಿಲ್ಲುಂದದ ಹೋಬಳಿ ಕಂಪಲಾಪುರದಲ್ಲಿ ಸಂತೆಮಾಳದಲ್ಲಿ ಅರಳಿಗಿಡದ ಕೆಳಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—6'—6"×3'—0"

- |                                    |  |
|------------------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಅನನಾಟನಾಣ್ಣಾಪುಣ್ಣಾಕಾಳಗ | (2ನೆಯ ಪಟ್ಟಿ) 5 . . . . . ಎಗೆ           |
| ಯನಮಗಕಾಟಗಾಪುಣ್ಣಾಸಿತನಗಾಪುಣ್ಣಾತ       | (3ನೆಯ ಪಟ್ಟಿ) 6 ಅಣ್ಣದನ . . . . . ಆಗಬ್ರಡ |
| 3 ಜಕಯಗಾಪುಣ್ಣನ . . . . . ಯುಜಗಯ      | 7 . . . . . ಆ ಎಚ್ಚಾಡಿಆ                 |
| 4 ವೀರಗಾಪುಣ್ಣ . . . . . ದನಗಯ        | 8 ಗದರದಟರ                               |

## 114

ಅದೇ ಹೋಬಳಿ ಕಿರಂಗೂರು ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಹೊಲಗಟ್ಟಿ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—4"×1'—6"

(ಮೂರು ಪಕ್ಕಗಳಲ್ಲಿಯೂ ಬರೆದಿದೆ.)

- |                     |                         |
|---------------------|-------------------------|
| (1ನೆಯ ಪಕ್ಕ)         | 12 ತ್ತುಕಣ್ಣಿಗ           |
| 1 ಸ್ವಸ್ತಿಶ್ರೀಸಕವರಪ  | 13 ಗದೆಯಧಾ               |
| 2 ೧೦೦೩೨೦ಗಿರಸಂವತ್ಸರದ | 14 ರಾಘವ್ವರ್ಕವಾ          |
| 3 ಸೂರ್ಯಗ್ರಾಣದಂದು    | 15 ಗಿಕ್ಕೊಟ್ಟರು ಈ        |
| 4 ಚಂಗಾಳ್ವದೇವರುಮರಿ   | 16 ಭೂಮಿಗೆ ಆ             |
| 5 ಯಪ್ಪಗ್ಗಡೆಹಿಟ್ಟನ   | 17 ರಾಅಳಿಹಿದ             |
| 6 ಯ್ಯನುಹಿಟ್ಟಿವಿಸ್ವ  | 18 ರಪ್ಪೊಡೆ              |
| 7 ರದವಗ್ಗಿಆಹಾರದಾ     | (3ನೆಯ ಪಕ್ಕ)             |
| 8 ನಿಯಬಹವಾಡಲಾ        | 19 ಗಂಗೇಯಲಾಬಾಣರಾಸಿ       |
| (2ನೆಯ ಪಕ್ಕ)         | 20 ಯಲಬ್ರಾಹ್ಮಣರುಮ ಕ      |
| 9 ಗಿಮೂಡಲಾದ          | 21 ಪಲೆಯುಮ ಕೊನ್ನ ಬಡ್ಕಾತಿ |
| 10 ಬರಬಯಲ            | 22 ಯಲಾಹೋಡರು             |
| 11 ಬೂಮಿಪಯ್ಯ         |                         |

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ಮೈಸೂರು ರಿಟೈರ್ಡ್ ಸಿಟಿ ಮ್ಯಾಜಿಸ್ಟ್ರೇಟರಾದ ಬಸವರಾಧ್ಯರ ವಶದಲ್ಲಿದ್ದ ಗಂಗರಾಜ ಮೂಧವವರ್ಮನ  
ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ.—7½" × 2½"

ಮೂರು ಹಲಗೆಗಳು (ಅನೆಯ ಮುದ್ರೆ)

(ಬಹಳವಾಗಿ ಸವೆದುಹೋಗಿ ಜೇರ್ಣಿವಾಗಿದೆ ಮೂಲೆಗಳು ಒಡೆದು ಹೋಗಿವೆ)

ಹಳಗನ್ನಡಕ್ಷರ

Ib.

- <sup>1</sup> [ಜೆತ] ಮೃಗವತಾಶ್ರೀಮಜ್ಜಿಹ್ವ ವೇಯಕುಲಾಮಲವೈಮಾವಭಾಸನಭಾಸ್ತರಸ್ಯ
- <sup>2</sup> ನಾನಾಶಾಸ್ತ್ರಾರ್ಥಸದ್ಭಾವಾಧಿಗಮಪ್ರಣೀತಮತಿವಿಶೇಷಸ್ಯ ಅನೇಕಯುದ್ಧವಿಜಯೋಪ
- <sup>3</sup> ಲಬ್ಧಪ್ರಥಿತಪೃಥುಶ್ರೀಯಶಃ ವಿವಿಧರಾಜಸಮ್ಪತ್ಸಮುದಾಚಾರವಿನಯಹೇತುಭೂತಸ್ಯ
- <sup>4</sup> ಕಾಣ್ವಾಯನಸಗೋತ್ರಸ್ಯಶ್ರೀಮತ್ಪ್ರಾಂಗಳಿವಮೃಧಮರ್ಮಮಹಾರಾಜಸ್ಯ
- <sup>5</sup> [ಪು] ತ್ರೇಣಸಮ್ಯಕ್ಪ್ರಜಾಫಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನೇನ

IIa.

- <sup>6</sup> ಬಹುವಿಧಶಾಸ್ತ್ರಾರ್ಥಗತವಿದ್ವತ್ಪ್ರವೀಣಾಂ ನನಿಕಮೋಪಲಭೂತೇನಸ್ವಭುಜವೀರ್ಯೋ
- <sup>7</sup> ತ್ವಾಟಿತಾವಗೃಹೀತಸ್ಯವಂಶಾಮಲಶ್ರೀಯಶಸಾಧೇವದ್ವಿಜಗುರುಪೂಜ
- <sup>8</sup> ನಪೂತಜನಾನು [ರ]ಕ್ತಪತಸ್ಯಭಾವೇನಪ್ರಣಯವದುಪಗೃಹೀತ
- <sup>9</sup> ಪ್ರವಿಭಕ್ತಭಕ್ತಭೃತ್ಪಜನೇನಸೋಪನಿಷತ್ಸ್ಯ ಸೀತಿಶಾಸ್ತ್ರಸ್ಯ

IIb.

- <sup>10</sup> ವಕ್ತ್ರಪ್ರಯೋಕ್ತೃಕೌಶಲಿನ ಪ್ರಕೃತ್ಯನ್ವಯವಿಶುದ್ಧೀನಜಾಹ್ನವೇಯಾನಾಮ್ನಾಹಾಧಿರಾ
- <sup>11</sup> ಜೇನಶ್ರೀಮೂಧವವರ್ಮಾಣಾಭರದ್ವಜಸಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯಚರಣಾಯ
- <sup>12</sup> ನಾಗಶರ್ಮಾಕುಲಬಿಜ್ಜೇರಾಜೈಗಿರಿನಗರಸ್ಯೋತ್ತರಪಾರ್ಶ್ವೇಕಣ್ಡಸಲಂ
- <sup>13</sup> ಗ್ರಾಮಸನೀಯಪಾತಂ ಸದಕ್ಷಿಣಾಂಭುಹೃದೇಯಸಮಯೇನಾತ್ಮನಿಶ್ರೀಯಸಾತ್ಥ್ಯಂ
- <sup>14</sup> ಕಾತ್ತೀಕಪೂರ್ಣಮಾಸ್ಕಾನ್ದತ್ತಃ ಏತದೇವಂವಿದಿತ್ವಾಯೋಸ್ಯಾಭಿರಕ್ಷಿತಾಸತ
- <sup>15</sup> ತ್ಥಲಭಾಗ್ಭವತಿಯೋಸ್ಯಾಭಿಹರ್ತಾಸ ಪಂಚ ಮಹಾಪಾತಕಸಂಯುಕ್ತೋಭವತಿ

IIIa.

- <sup>16</sup> [ಅಪ] ಚಮನುಗೀತಾಶ್ಲೋಕ ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾರಾಜಿಭಿಸ್ಸಗರಾದಿಭಿಃಸ್ಯಯಸ್ಯ
- <sup>17</sup> ಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ಸ್ಯದತ್ತಾ ಮೃರದತ್ತಾಂವಯೋಹರೇತವಸಂಸ್ಥರಾಂ |
- <sup>18</sup> ಪಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿಘೋರೇತಮಸಿಪಚ್ಯತೆ | ಸ್ವದಾತುಂಸುಮಹಚ್ಛಕೃನ್ಮುಖಮನ್ಯಾಃ
- <sup>19</sup> ತ್ಥಪಾಲನಾದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಂಚೈಯೋನುಪಾಲ[ನ] ಮಿತಿ
- <sup>20</sup> ಪ್ರವರ್ಧನವಿಪುಲೈಶ್ಚಯಸ್ಯಸಮ್ಪತ್ಸರೇನವಮೇಕಾತ್ತೀಕಕುಕ್ಲಪಕ್ಷ
- <sup>21</sup> [ದಾ] ದಶ್ಯಾಂಸವ್ವರಹಸ್ಯಾಧಿಕೃತೇನಸೋಮಶರ್ಮಾಣಾಲಿಖಿತೇಯಂತಾಮ್ರಪಟ್ಟಕಾ

ತುಂಕೂರ್ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ತುಂಕೂರ್ ತಾಲ್ಲೂಕು.

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ಕೋರಾಹೋಬಳಿ ತಿಮ್ಮನಾಯನವಳ್ಳಿ ಚಿಕ್ಕ ಬಡೇಸಾಬಿ ಹೊಲದಲ್ಲಿ ಬಂಡವೇಲೆ.

ಪ್ರಮಾಣ.—2'-3"×6'-3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಹಾಮಂಡಲೇಶ್ವರಅರಿರಾಯವಿಭಾಡಭಾಷೆಗೆತಪ್ಪುವರಾಯ
- 2 ರಗಂಡಮೂವರುರಾಯರಗಂಡಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿರಾಜಾಧಿ
- 3 ರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪವಿಜಯದೇವರಸರಕುಮಾರರುದೇವರಾಯಮಹಾರಾ
- 4 ಯರುಪ್ರಿತುವೀರಾಚ್ಯಂಗಯಿಲುತ್ತಿ . . . ೧೩೫೧ ಸಕಪರ್ವಕೆಸಲುವಸಲುಮೃಗಸಂವತ್ಸರದ
- 5 ದ್ವಿತೀಯಭಾದ್ರಪದ ಸು ೧೫ ಸೋಲುಜಂದ್ರಗ್ರಹಣಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮಹಾರಾ
- 6 ಮೇದಿನೀಮಿಸರಗಂಡಚಿಕ್ಕ ಬಲ್ಲಯನಾಯಕರಮಕ್ಕಳುಬಯನಾಯಕರುಮಾಣಿಕೇಸ್ವರದೇವರಿಗೆ
- 7 ಕೊಟ್ಟವಿಜಯಪುರಗ್ರಾಮ

(ಮುಂದೆಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ)

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ಅದೇಹೋಬಳಿ ಬ್ರಹ್ಮಸಮುದ್ರದ ಎಲ್ಲೆ ಯಲ್ಲಿ ಸರ್ಕಾರಿ ಖರಾಬ್ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ.—5'-6"×2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನವಿಖ್ಯಾತ . . . . .
- 2 ಮಹಾಮಂಡಲೇಶ್ವರ
- 3 ಶ್ರೀಮತುನಾಯಕವಂಶಶಿಖಾಮಣಿ
- 4 ಶ್ರೀಮತುಶ್ರೀರಾಮಸಾಮಿನಾಯನಾಯ . . . . .
- 5 . . . . . ಲೋಕ
- 6 . . . . . ನಿಲಿವೆದಕಲ್ಲು ಶ್ರೀಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಕೋರಾಗ್ರಾಮದ ಕಸಬೆಯಲ್ಲಿ ಶಿವಗಂಗೆ ಹುಚ್ಚ ಪ್ಪನವರ ಮಕ್ಕಳು ಗುಬ್ಬಣ ಸೆಟ್ಟರ ವೆಶದಲ್ಲಿದ್ದ ಕದಂಬರಾಜ ವಿಷ್ಣು ವರ್ಮನ ತಾಮ್ರಶಾಸನ.

(3 ಹಲಗೆ-ಉಂಗುರದಮೊಹರೆ-ಮೊಹರು ಸ್ಪಷ್ಟವಿಲ್ಲ)

ಹಳಗನ್ನಡಪಠ

I b.

- 1 ಸ್ವಸ್ತಿ || ಚಿಂತಂಭಗವತಾತೇನವಿಷ್ಣುನಾಯಕಪ್ರವಕ್ಷಸಿಶ್ರೀಸ್ವಯಂಭಾತಿವೇಶ್ವ
- 2 ನಾಭಿಪದೇಪಿತಾಮಹಸ್ಯಾಮಿಮಹಾಸೇನಮಾತೃಗಣಾನುಧ್ಯಾತಾಭಿಷಿಕ್ತಾನಾಂ
- 3 ಮಾನವ್ಯಸಗೋತ್ರಾಣಾಂಹಾರಿತಿಪುತ್ರಾಣಾಂಪ್ರತಿಕ್ರತಸ್ವಾಧ್ಯಾಯಚರ್ಚಾ
- 4 ಪರಗಾ [ಣಾ] ಮಕದವ್ವಾ ನಾಮಅವರಪ್ರತಿಬಿಂಬಸ್ತು ಅಶ್ಯಮೇಧಯಾಜಿನಃ

II a.

- 5 ಶ್ರೀಕೃಷ್ಣ ವರ್ಮ ಮಹಾರಾಜಸ್ಯಚೈವೈಪ್ರಿಯತನಯೇನಅನೇಕಸಮರಸಂಕಟೋಪ
- 6 ಲಬ್ಧ ವಿಜಯೇನಸರ್ವಶಾಸ್ತ್ರ ಕಲಾಪಾರಗೇಣಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನದ
- 7 ಕ್ಷೇಣಸತ್ಯಸಂಧೇನಪರಮಬ್ರಹ್ಮಣೈನಶಾಸ್ತ್ರಿವರಮಹಾರಾಜ
- 8 ಪಲ್ಲವೇಂದ್ರಾಭಿಷಿಕ್ತೇನಶ್ರೀವಿಷ್ಣು ವರ್ಮ ಮಹಾರಾಜೇನಕೂಡಲೂರಧಿಪ್ತಾನೇ
- 9 ಆತ್ಮನಪ್ಪವರ್ಧಮಾನವಿಜಯಸಂವತ್ಸರೇಪಚ್ಚ ಮೇಕಾತ್ತಿ ಕಪಾರ್ಣಮಾಸ್ಯಾಮಿ

II b.

- 10 ಆತ್ಮನಿಶ್ಚೇಯಸಾತ್ಥಮಬದಿರಾಣಾಮಗೌತಮಸಗೋತ್ರಾಯಕುಕ
- 11 ಯಜುರ್ವಿದೇಅಭಿಜನಸಂಪನ್ನಾಯಮಹಿಪವಿಷಯೇಹೆಬ್ಬ ಟಗ್ರಾಮ
- 12 ಸುಟ್ಟಪಲ್ಲಿಚಾರಿಪಾಟನ ಬ್ಬಿ ಕತನದಕ್ಷಿಣಃಸಸಾನೀಯಪಾತಃ

III a.

- 13 ಅದಣ್ಣ ವಿಪ್ಪಿ ಕರಾಬಾಧಃಬಹ್ಯಾದೇಯನ್ಯಾಯೇನ ಅಗ್ರಹಾರೋದತ್ತಃ
- 14 ಉಕ್ತಾಂ || ಪಚ್ಚ ಮಹಾಪಾತಕಸಂಯುಕ್ತೋಭವತಿ ||



42 ದ್ವೈವರಾಜಾಖ್ಯಸ್ತ್ರಿಯುಂಖಕಮಹಿಪತಿಃ | ಸೋಪಿಬ್ರಾಹ್ಮಣ  
 43 ಸಂಹೃಷ್ಯಪುತ್ರಪುತ್ರಸಮನ್ವಿತಃ | ರಾಜಾನಮಾಶಿಷಂಚಕ್ರೇಚಿ  
 44 ರಂಜೀವೀಭವತ್ವಿತಿ | ಶಿವಯೋಗ್ಯಯ್ಯದೈವಜ್ಞಃಚತುರಂಕತು  
 45 ವೃತ್ತಿಕಂ | ಗ್ರಾಮಂಕೃತ್ಯಾಸ್ವಪುಣ್ಯಾರ್ಥಂಬ್ರಾಹ್ಮಣೇಭ್ಯಶ್ಚ ದತ್ತವಾನ್ | ವೃ  
 46 ತ್ತಿಮಂತೋತ್ರಲಿಖ್ವಂತೇನೈಕಶಾಸ್ತ್ರಕಲಾವಿದಃ | ಗೋತ್ರಸೂತ್ರಪಿತ್ರ  
 47 ಪ್ಯಾಖ್ಯಾಪ್ಯವೃತ್ತಿಸಂಖ್ಯಾಃಕ್ರಮಾದಿಹ | ಕಾಶ್ಯಪೋಯಜುಷಪಚಾಸ್ತ್ರಿಸ್ತ  
 48 ಶಿಷ್ಯಭಟ್ಟ ಸಂಭವಃ | ಜನ್ನಿಭಟ್ಟೋದ್ವಿಜಶ್ರೇಷ್ಠೋಗ್ರಾಮೇಸ್ತ್ರಿಸಾರ್ಥ  
 49 ದ್ವಿವೃತ್ತಿಮಾನ್ | ವಶಿಷ್ಠೋಽಯುಗಧೀತಶ್ಚ ರೇಕಣಾರ್ಯತನೂದ್ಭ  
 50 ವಃ | ನಾಗಾಭಟ್ಟೋಮಹಾವಿದ್ವಾನ್ | ಗ್ರಾಮೇಸಾರ್ಥದ್ವಿವೃತ್ತಿಮಾನ್ | ಭಾ  
 51 ರದ್ವಾಜೋಽಯುಗಧ್ಯಯೀವಿಷ್ಣು ಭಟ್ಟಾತ್ಸಮುತ್ಪದವಃ | ಕೃಷ್ಣಾಭಟ್ಟೋದ್ವಿ  
 52 ಜಶ್ರೇಷ್ಠೋವೃತ್ತಿಮೇಕಾಂಸಮಶ್ನುತೇ | ಶ್ರೀವತ್ಸೋಽಯುಗಧೀತೋ  
 53 ಸ್ತುನ್ದ್ರಿಪ್ರಭಟ್ಟಸ್ಯನಂದನಃ | ಒಭಲಭಟ್ಟೋಽಪಿ . ವಿದ್ವಾನ್

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54 ನ್ವೃತ್ತಿಮೇಕಾಂಸಮಶ್ನುತೇ | ವಾಸಿಷ್ಠೋಽಯುಗಧೀತಶ್ಚ ಮಾಧವಾ  
 55 ಯಸ್ಯನಂದನಃ | ಜಾತವೇದ್ಯಾಶ್ಚ ಯಜ್ಞಾಚವೃತ್ತಿಮೇಕಾಂಸಮ  
 56 ಶ್ನುತೇ | ವಾಶಿಷ್ಠೋಽಯುಗಧೀತಶ್ಚ ನಾಗಾಭಟ್ಟತನೂದ್ಭವಃ |  
 57 ದೇವಣಾರ್ಯಮಹಾವಿದ್ವಾನ್ | ಗ್ರಾಮೇಸ್ತ್ರಿಸ್ತಾರ್ಥವೃತ್ತಿಮಾನ್ | ಕಾ  
 58 ಶ್ಯಪೋಯಾಜುಷಶ್ಚೈವಗಂಗಾಧಾರಾರ್ಯಸಂಭವಃ | ವಿದ್ವಾನ್  
 59 ರಣ್ಯಾಭಟ್ಟೋಽಪಿವೃತ್ತಿಮೇಕಾಮವಾಪ್ತವಾನ್ | ಆತ್ರೇಯಃಶುಕ್ಲ  
 60 ಯಜುಷಪ್ರವೀಣೋವಿಶ್ವತಾಶ್ಚ ಜುಚಾಡಿಭಟ್ಟೋಮಹಾವಿದ್ವಾನ್  
 61 ವೃತ್ತಿದ್ವಯಮಿಹಾಶ್ನುತೇ | ಹಾರೀ . . . ಯುಗಧೀತೋಽಸ್ತುನ್ದ್ರದಾ  
 62 ತಾಖ್ಯಮಂತ್ರಿಜಃ | ಗಣಪಣ್ಣೋಮಹಾಮಾತೃಗ್ರಾಮೇಸ್ತ್ರಿಸ್ತೇಕವ್ಯ .  
 63 ತ್ತಿಮಾನ್ | ಕೌಂಡಿನ್ಯೋಯಾಜುಷಶ್ಚಾಸ್ತ್ರಿಸ್ತರೂರಾಪ್ತಾಭಟ್ಟ  
 64 ಜಃವಿದ್ವಾನನನ್ತಭಟ್ಟಶ್ಚವೃತ್ತಿಮೇವಸಮಶ್ನುತೇ | ಭಾರದ್ವಾ  
 65 ಜೋಯಾಜುಷೋತ್ರಬ್ರಾಹ್ಮಣಪಲ್ಲಿನಿವಾಸಿನಃ | ಆಚಿಭಟ್ಟಸ್ಯಪು  
 66 ತ್ರಶ್ಚ ಲಖಣಾರ್ಯೋದ್ವಿವೃತ್ತಿಮಾನ್ | ಭಾರದ್ವಾಜೋಽಯುಗಧ್ಯಯೀ  
 67 ಸಾತನೂರಾಲ್ಲಪಾರ್ಯಜಃ | ನಾಗಾಭಟ್ಟೋಮಹಾವಿದ್ವಾನ್ಯೇಕವ್ಯ  
 68 ತ್ತುಧಿಪೋಭವತಗೌತಮೋಽಯುಗಧೀತಶ್ಚ ಮಧುಸೂದ  
 69 ನತನೂದ್ಭವಃ | ನೃಸಿಂಹೋತ್ರಮಹಾವಿದ್ವಾನ್ವೃತ್ತಿದ್ವಯಮವಾಪ್ತವಾ  
 70 ನ |

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71 ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯಸೂನುಶಾಸನಲೇಖಕಃ | ಮಲ್ಲ  
 72 ಣಸ್ಸುಗುಣೋಧೀಮಾನ್ | ಗ್ರಾಮೇಸ್ತ್ರಿಸ್ತೇಕವೃತ್ತಿಮಾನ್ || ಏಕೈವ  
 73 ಭಗಿನೀಲೋಕೇಸರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನ  
 74 ಕಂಗ್ರಾಹ್ಮವಿಪ್ರದತಾವಸುಂಧರಾ | ದಾನಪಾಲನಯೋ  
 75 ಮಧ್ಯದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿ  
 76 ಪಾಲನಾಪಚ್ಛೇದಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ  
 77 ನುಪಾಲನಂ | ಪರದತ್ತಾಪದಾರೇ ಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇ  
 78 ತಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಪಷ್ಪಿವಾ  
 79 ಪ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ  
 80 ತುಂಸ್ತು ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭೀಸರ್ವಾನೇತಾ  
 81 ನಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಾಯೋಭಯೋಯಾಚತೇರಾನುಚಂದ್ರಃ ||ಶ್ರೀ||  
 (ಕನ್ನಡಪದ್ಯ) ಶ್ರೀತ್ರಿಯುಂಖಕ



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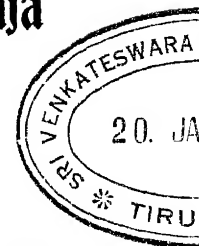
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# Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.



G. O. No. E. 4410-21—Edn. 12-26-37, dated 16th February 1927.

## Report on the working of the Archæological Department during the year 1925-26.

Reviews the —.

READ—

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistant toured in all the Districts except Chitaldrug. A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Palya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

2. The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.

3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:—

(1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.

(2) Sea trade between Alexandria and the West Coast of India.

(3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.

(4) The date of Katantra Vyakarana 300-400 A. D.

(5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.

(6) The rational views of Tiruvenkatacharya Swami and his disciples on the caste system (A. D. 1530-1600).

4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archæological Museum. An illustrated catalogue of the

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coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monument, to be inspected, the due date for inspection of each monument, the Officer responsible for inspection, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO,  
*Chief Secretary to Government.*

To—The Registrar, Mysore University.  
The Deputy Commissioners of Districts.  
The Revenue Commissioner in Mysore.  
The Chief Engineer of Mysore.

Ed.—P. S. R. N.

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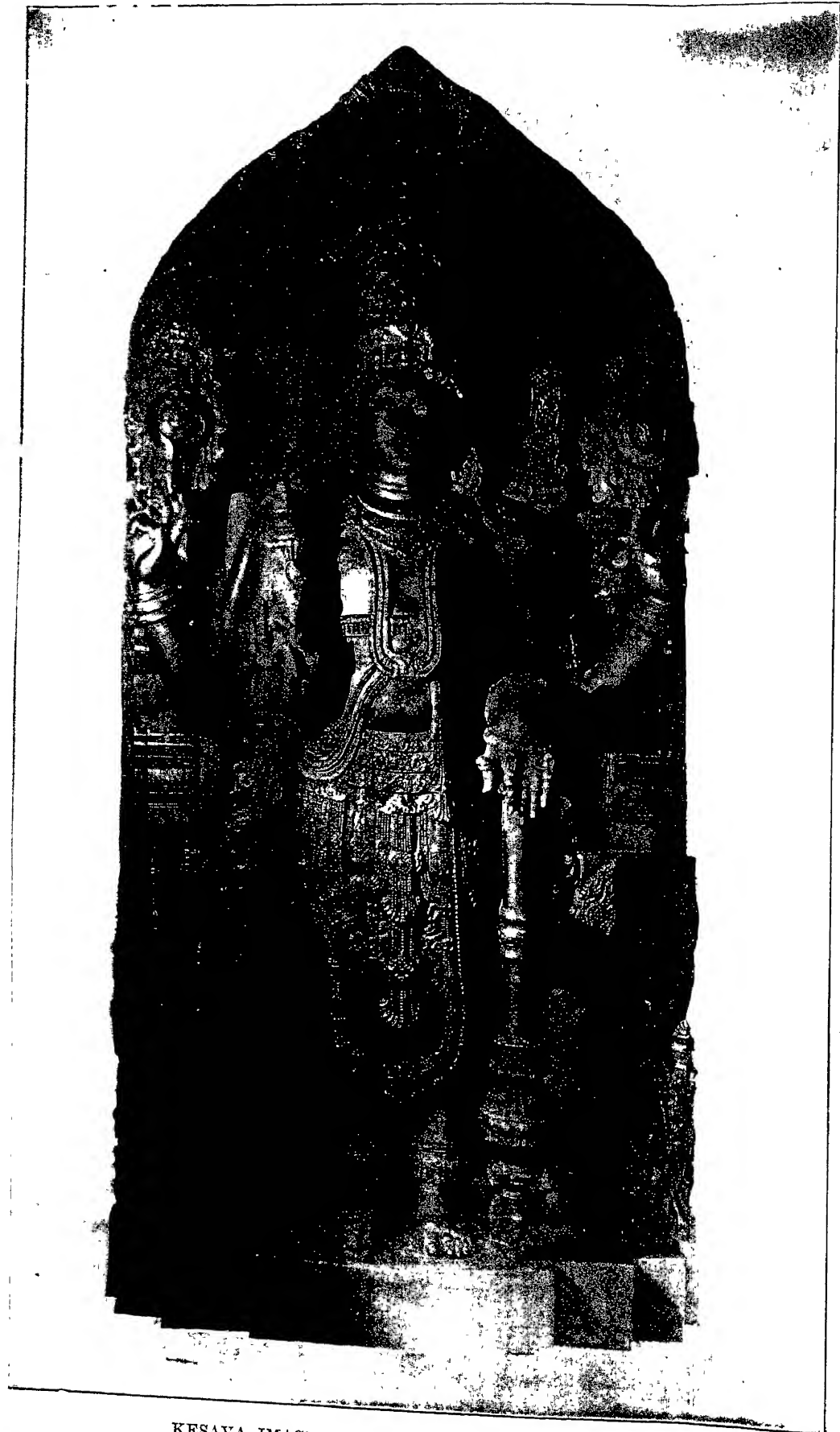
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PLATE I.



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.  
*Mysore Archaeological Survey.*

7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the *Mukhamantapa*. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janârdana. The last, Hassan 22, relates to an endowment granted for the service of Śiva. This may refer to the temple of Râmêśvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmî Nârâyana and Ānjanêya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddess is about three feet high, seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the *Abhaya* and *Varada* poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vênugôpâla stands in a room on the verandah of the shrine of the goddess.

8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of Phâlguna.

9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.

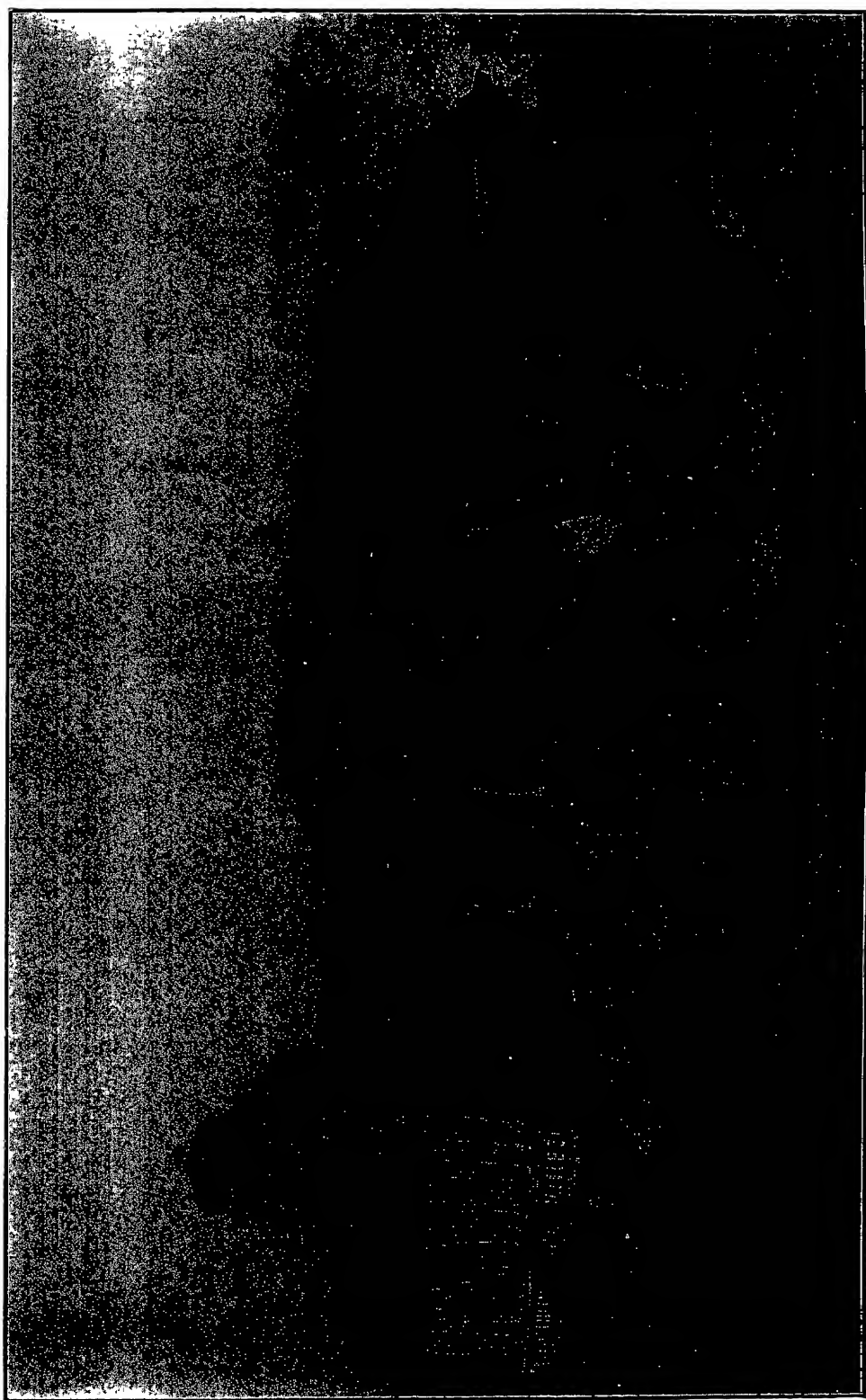
10. Kausika and Ambuga are small villages at about six and seven miles respectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.

11. A stone image called Rambhâdêvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakêśava.

12. The temple at Kausika is a small one of no architectural importance. It consists of a *Garbhagriha*, a *Sukhanâsi*, a *Navaranga*, a *Mukhamantapa*, and a verandah. The Kêśava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and are willing to pay more, if required. The front *mantapa* is leaking as also the *Navaranga*. The front *mantapa* also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.

13. The Chennakêśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga* with a verandah in front. In the *Navaranga* to the left of the *Sukhanâsi* doorway, there is a niche in which a small image of Yôga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kausika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the *Navaranga* has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the roof of the *Mahâdvâra*. The Dharmadarsis prayed that the *Yâgashâle*, and *Pâkashâle*, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.

14. Kannâgâla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. They are the temples of (1) Kallêśvara, (2) Mallêśvara, (3) Virabhadra and (4) Kêśava. The last one which is in the heart of the village is



KESAVA TEMPLE AT HIRIKADALUR, FRONT VIEW.

*Mysore Archaeological Survey.*

kept in a tolerably good condition. The others are hastening to ruin. The Kallêśvara temple is the best of these. It consists of a *Garbhagriha*, a *Sukhanâsi*, and a *Navaranga*. The entrance to the temple is on the south, and opposite to it against the north wall of the *Navaranga* there is a doorway leading into a small shrine which must have contained the image of the goddess; but is now empty. To the right of the *Sukhanâsi* doorway in the *Navaranga* there is a niche containing the image of Ganapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doḍḍagaddavalli style. The *Sukhanâsi* doorway is adorned with perforated screens.

15. The other two Saiva temples, viz., Virabhadra and Mallêśvara are in utter ruins. A worn out inscription stands in front of the Mallêśvara temple which refers itself to Saka year 1280, i. e., A. D. 1358 (*Vide* Ins. 34, M. A. R. 1924).

16. The Kêśava temple consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga*. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the *Sukhanâsi* and *Garbhagriha* are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discus and conch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully removed and kept in a Museum.

All these temples are Muzrai Institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

18. Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondaḍji. There is a small temple in the village dedicated to Kêśava which is not of any architectural merit. The temple faces the north and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuḍa is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has fallen into ruins. It appears an estimate for repairing this temple was prepared years ago.

19. Anugavalli and Hirikaḍalûr are two small villages near Dudda, a Railway Station on the Hassan-Arsikere line. Anugavalli has a Kêśava Temple called Râma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nârâyanappa did obeisance to the feet of Râmachandra and departed. From this it is clear that a temple of Râma must have existed here once upon a time, but traces of this have completely disappeared now. The temple consists of a *Garbhagriha*, *Sukhanâsi*, and a *Navaranga*. In front of the *Navaranga*, there is a small verandah and in front of the verandah there is a big hall of 25 *Ankanas*. There is yet another verandah adjacent to the hall.

20. The Channakêśava temple at Hirikaḍalûr, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa* connected with the *Navaranga* by a porch. There are traces of a *Mahâdvâra*. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kêśava temple dedicated to Ranganâtha. No trace of that temple exists at present. It is learnt that the image of Ranganâtha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat little temple dedicated to Îśvara within the village. The image of Kêśava is about eight feet high standing on a pedestal about two feet high. Garuḍa is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganâtha figure wanted to remove this also; but as the villagers strongly protested against such an action it was left behind.

21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven *Ankanas* of the *Mukhamantapa* only seven stand at present, the remaining four having fallen down.

22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnâvâra is a flourishing village about four miles to the north-west of Dudda.

**Honnâvara.** The village contains about twenty temples most of which enjoy Inam lands.

The following are the important ones among them :—

|               |                   |
|---------------|-------------------|
| Kêśava temple | Vīrabhadra temple |
| Īśvara „      | Chikkamma „       |
| Ānjanēya „    | Bīredēvaru „      |
| Koḍamma „     |                   |

24. The most important is the Kêśava temple which is very interesting from the architectural point of view. It consists of a *Garbhagriha*, an open *Sukhanāsi*, a *Navaranga* and a porch. The outer walls of the temple are carved with images as at Sômnâthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kêśava, Nârâyana, Mâdhava, Vishṇu, Madhusûdana, Trivikrama, Vâmana, Śrîdhara, Hṛishikêśa, Padmarâbha, Dâmôdara, Sankarshana, Vâsudêva, Aniruddha, Purushôttama, Nârasiṃha and Janârdana, while Gôvinda, Pradyumna, Adhokshaja, Achyuta, Upêndra, Hari and Krishna are omitted. Vêrâha; Manmatha attended by chouri-bearers; Lakshmi Nârâyana with Garuḍa sitting at his feet; Vêṇugôpâla; Gôvardhanadhâri; Arjuna shooting at the fish; Three nude female figures, one holding a parrot on one hand and a *Gunja* berry in the other, the second with a vessel in her left hand and a *Gunja* berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the Vîṇa (Nârada ?) and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with *Śakti* and goad in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the *Navaranga* are beautifully carved. The side ceilings have full blown lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kêśava carved on it; surrounding panels have attendants. These are surrounded by *Yâlis*, *Navagrahas* and Musicians.

26. The *Garbhagriha* doorway is very beautifully carved. The image of Kêśava inside the *Garbhagriha* is about eight feet high and holds conch and discus in the back hands, lotus and mace in the front hands.

27. The village deity is called Koḍamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and *Kapâla* in her front hands. A buffalo is sitting near the foot of the deity.

28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive Inam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

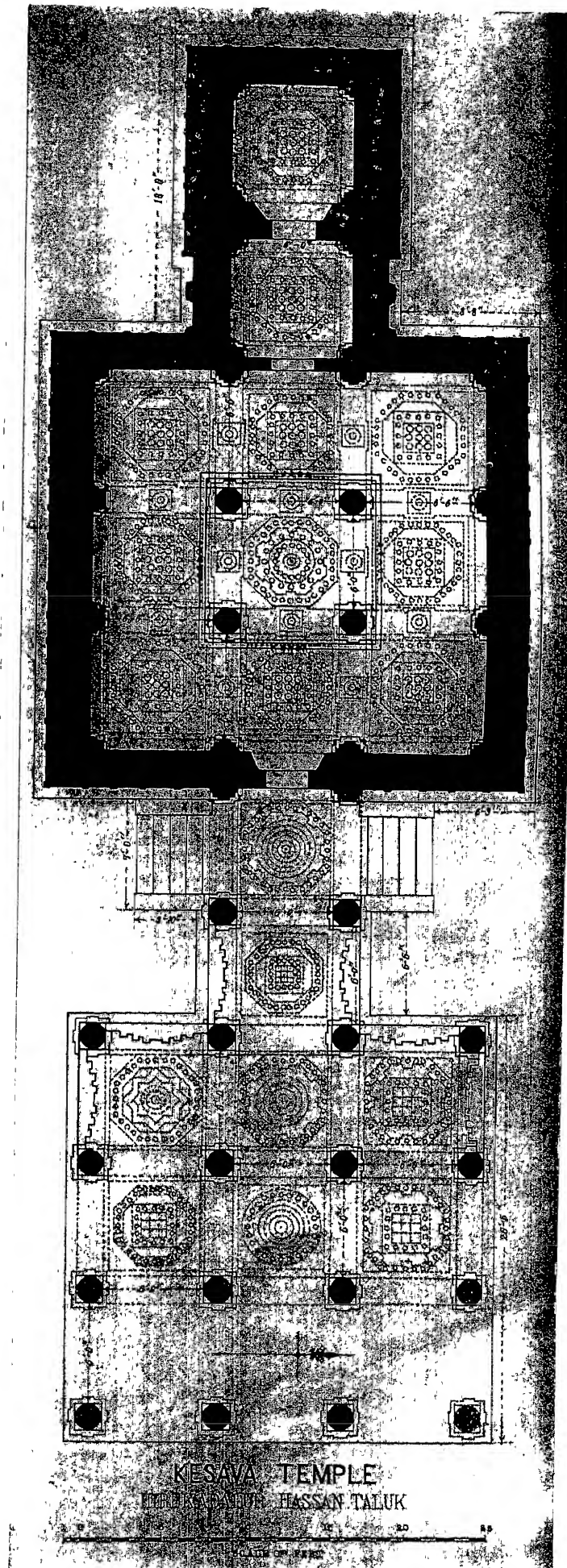
29. The following villages of the Kadur Taluk were next visited: Hiri Ingla, Devanûr, Kabali, and Brahmasamudra.

30. Hiri Ingla; is a *bechirak* or deserted village three miles to the North-west of Kadur Town. In the midst of a thick scrub jungle which now covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty *ankanas*, each *ankana* measuring about eight feet square.

**Hiri Ingla.** The pillars are all plain and the ceiling uncarved. A big mutilated figure of Vishṇu is lying against a wall. The image holds discus and conch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Siva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a *Garbhagriha*, *Navaranga*, and a *Mukhamantapa*. The *Navaranga* is of eighteen *ankanas* and has doors to the East and South. The following figures are





GROUND PLAN.





kept in the *Navaranga*. Dakshināmūrti seated in *Vīrāsana*, Chāmunḍēśvari, two images of Kāla Bhairava, two images of Gaṇapati and Yôgâ Narasimha. There is also a big figure of Kêśava probably belonging to some other temple.

32. The image of Pârvati is about four feet high including the pedestal. A tiled roof structure by the side of the main temple contains an image of Virabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dêvanûr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is *Surapura* or *Gīrvānapura* while in the inscriptions it is called Lakshmî Nârāyaṇapura. The *Sthala-purāna*, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahabharata War, as other *Sthalapurānas* do with a view to give hoary appearance to any sacred place.

35. This is said to be the birth-place of the famous Kannaḍa poet Lakshmîśa, the author of Jaimini Bhārata and some scholars maintain that Rudrabhaṭṭa, author of Jagannātha Vijaya also belonged to this place. A tablet in the memory of Lakshmîśa in the English Language is recently put up within the precincts of the Lakshmî-kānta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, *Mukhamantapa* and a Verandah. The *Mukhamantapa* consists of eighteen *ankanas*. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.

36. The main image in the *Garbhagriha* is about five feet high including the pedestal and the *prabhāvali* or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the *abhaya* and *varada* poses. A car festival is held every year in the month of *Vaiśākha*.

37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Śaka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.

38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The *Mahādvāra* has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the *Kṛittikôtsava* festival every year is accumulating unutilized in the Treasury.

39. The Siddhēśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Doḍḍa-gaddavalli style. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, and *Mukhamantapa*. The *Mukhamantapa* is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the *Navaranga* of the Bêlûr temple in outline and workmanship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the *Navaranga* states that the temple was built in Śaka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.

40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Banāśankari and its devotees, of whom there are about twelve families in the village, have recently constructed a neat little temple to keep the processional image of the deity. Chaudēśvariamma is the Dravidian goddess of the village.

41. A small beautiful image of Yôga Nârâsimha said to have been found in the bed of the tank is kept in front of the school building.

42. Kabali is a small village three miles to the north-west of Dêvanûr. It is called Kabbaḷi in inscriptions. The Sômēśvara temple here is a neat little structure of three cells. It consists of three *Garbhagrihas*, a *Sukhanāsi* and a *Navaranga*. The entrance is on the south side while the

*Garbhagrihas* are on the west, north, and east sides. The *Sukhanāsi* is attached to the West cell and the other two cells are open having no cross walls separating them from the *Navaranga*. The western cell contains the *Linga*. The eastern cell contains an image of *Sūrva*. The northern cell is now empty but must have had an image of *Vishṇu*, as indicated by the figure of *Garuḍa* carved on the pedestal.

43. On either side of the *Sukhanāsi* doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of *Gaṇapati* and *Mahishāsūramardini*. A mutilated figure of the latter is still lying in the *Navaranga*. The *Saptamātrikas* or seven mothers are placed against the south wall of the *Navaranga*. The doorway of the west *Garbhagriha* is beautifully carved. *Gajāsūramardana* is carved on the lintel and *Dvāpālakas* are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.

44. The *Sūrya Nārāyaṇa* image is about five feet high and stands on a pedestal one foot high. The *prabhāvali* behind the image has small images representing the first twelve of the twenty four forms of *Vishṇu*. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.

45. *Brahmasamudra*, is a small village at a distance of about 10 miles from *Kadur* on the *Kadur-Chikmagalur Road*. One big inscription stone (*Kadur Taluk 51*) which stands in front of the *Iśvara* temple in the village has got the following explanation for the name of the village.  
*"vipravargada Vēdadhvanighōshav Iśabhavanam bhaitram dvijar ratnam āludarim Brahmasamudravemba pesarāyṭu"*

The village is called *Brahmasamudra*; for the sound of the Vedic recitation is the noise of the ocean, the temple of *Śiva* is its ship and the *Brāhmins* are its gems.

It is also called *Lakshmī Nārāyaṇapura* in some inscriptions.

46. There are two temples in the village, one *Śiva* temple and the other *Vishṇu* temple. From the same inscription referred to above it is seen that the God *Iśvara* in the temple is called *Nākanāthēśvara* and was set up by one *Nāka*, *Sarvādhikāri* and Chief Minister of King *Nārasimha* in the year A.D. 1169. According to another inscription (*Kadur Taluk 66*) the *Vishṇu* temple was constructed three years later by *Achi Rāja*, another *Sarvādhikāri* under the same king.

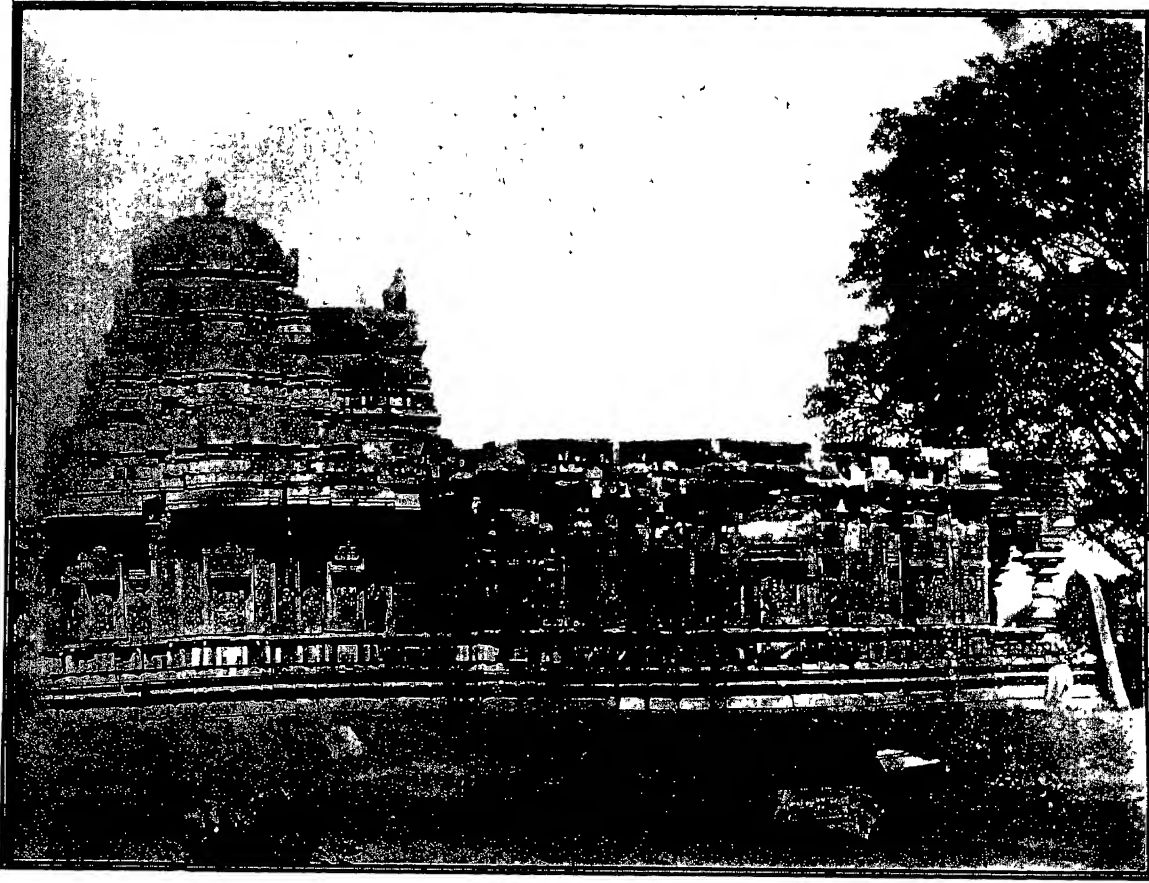
47. The *Nākanāthēśvara* temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine *Dvāpālakas* are the only relics now remaining of the original structure. A metallic figure of *Pārvati* is also placed inside the temple. A *Lingāyat* is said to be the *archak* here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one *Marāḷu Siddi* of the village and that he is not giving them for use in the temple.

48. The *Vishṇu* temple in the village dedicated to *Nārāyaṇa* is the better preserved of the two and is called *Lakshmī Nārāyaṇa* temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.

49. The most beautiful piece of carving is that on the lintel of the *Sukhanāsi* doorway, which contains an image of *Lakshmī Nārāyaṇa* attended by angels, demi-gods and musicians. Big *makaras* with *Varuṇa* on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of *Tāṇḍavēśvara* friezes met with in the *Hoysalesvara* temple at *Halebid*.

50. The image inside the *Garbhagriha* is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image holds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by *Śrīdēvi* and *Bhūdēvi* and *Chouri-bearers* by their side. *Garuḍa* is carved on the pedestal. The following images are found in the *Navaranga*; *Vēṇugōpāla*, *Yōga Nārasimha*, *Gaṇapati* and *Saptamātrikas*. All of them are very good examples of *Hoysala art*.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.



KESAVA TEMPLE AT HONNAVARA, SIDE VIEW.



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.



Bûchêśvara temple at Koravangala.  
 Śiva temple at Hire Nallur.  
 Sômêśvara temple at Sômapur.  
 Lakshmî Narasimha temple at Bhadrâvati.  
 Fort walls of Honnâli, Channagiri and Kavalêdurga.

It is hoped that, in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

|  | Rs.   |
|--|-------|
| Maddagiri Fort wall .. .. .                                | 55    |
| Mallêśvara temple at Midigesi .. .. .                      | 100   |
| Venkaṭaramanaśvami temple at Midigesi .. .. .              | 95    |
| Channigarâya temple at Aralaguppe .. .. .                  | 80    |
| Gangâdharêśvara temple at Turuvêkere .. .. .               | 70    |
| Lakshmi Narasimha temple at Vighnasante .. .. .            | 750   |
| Kêśava temple at Hâranhalli .. .. .                        | 600   |
| Tippu Sultan's Tomb or Gumbaz at Seringapatam .. .. .      | 663   |
| Lakshmîkântasvâmi temple at Dêvanûr .. .. .                | 510   |
| Jumma Masjid at Sira .. .. .                               | 538   |
| Mallik Rihan Darga at Sira .. .. .                         | 360   |
| Jain Basti at Heggere .. .. .                              | 723   |
| Ardharâmêśvara temple at Kelsi .. .. .                     | } 125 |
| Tablet on the site of Sivappa Naik's Fort at Nagar .. .. . |       |
| Iśvara temple at Arsikere .. .. .                          | 95    |

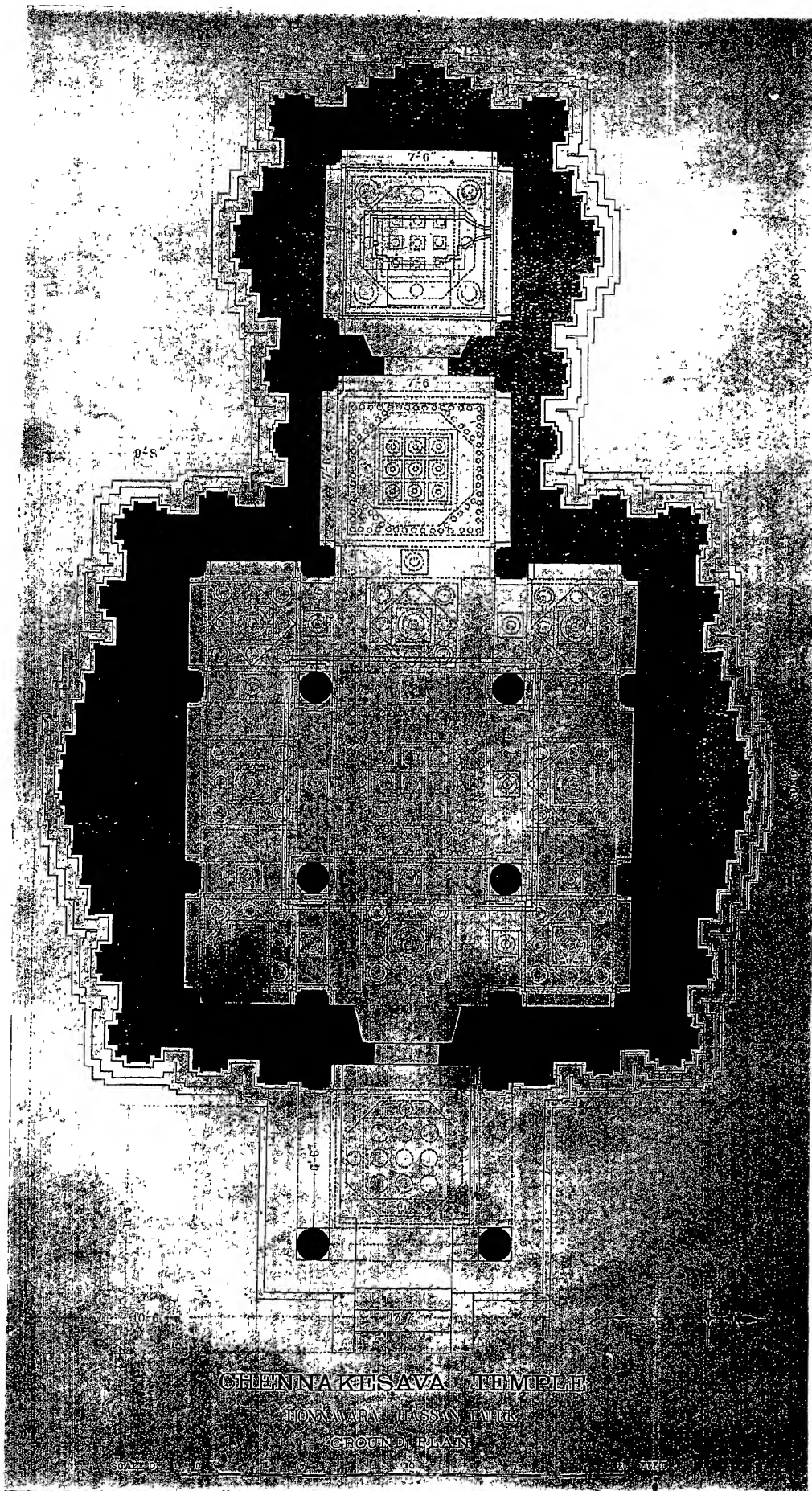
62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

63. An estimate for Rs. 1,830 for the repairs of the Tripurântakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Hariharêśvara temple at Harihar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The *Mukhamantapa* and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jatinga Râmêśvara Temple and the other on the Brahmagiri Hill, in the Molakâlmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jatinga Râmêśvara Temple, the *archak* of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jaina and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present *archak* after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Ganapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission sought for was accorded.







were visited. These consist of the ruins of the celebrated Sivappa Nâik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Nâik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring  $84 \times 36$  yards divided into four portions:—(1) a hall measuring about  $15 \times 36$  yards opening into (2) a *Totti*  $30 \times 20$  yards with covered platforms on all the four sides, of which the eastern and the western measure  $11 \times 36$  yards each and the northern and the southern platforms  $8 \times 30$  yards each. The *Totti* is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called *Didḍibāgalu* to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1)  $6 \times 17$  yards (2)  $5 \times 17$  yards and (3)  $25 \times 17$  yards all opening into the Verandah measuring  $10 \times 36$  yards in front of the building. The open space in front of the Verandah measures  $11 \times 36$  yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures  $3\frac{1}{2}$  feet and that extending east to west  $2\frac{1}{2}$  feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

77. After the conquest of Vīrammâji, the last lady member of the Naik dynasty by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north-east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttachy Ammah, "the beloved wife of E. Manual, 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring  $20 \times 20$  feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government:—

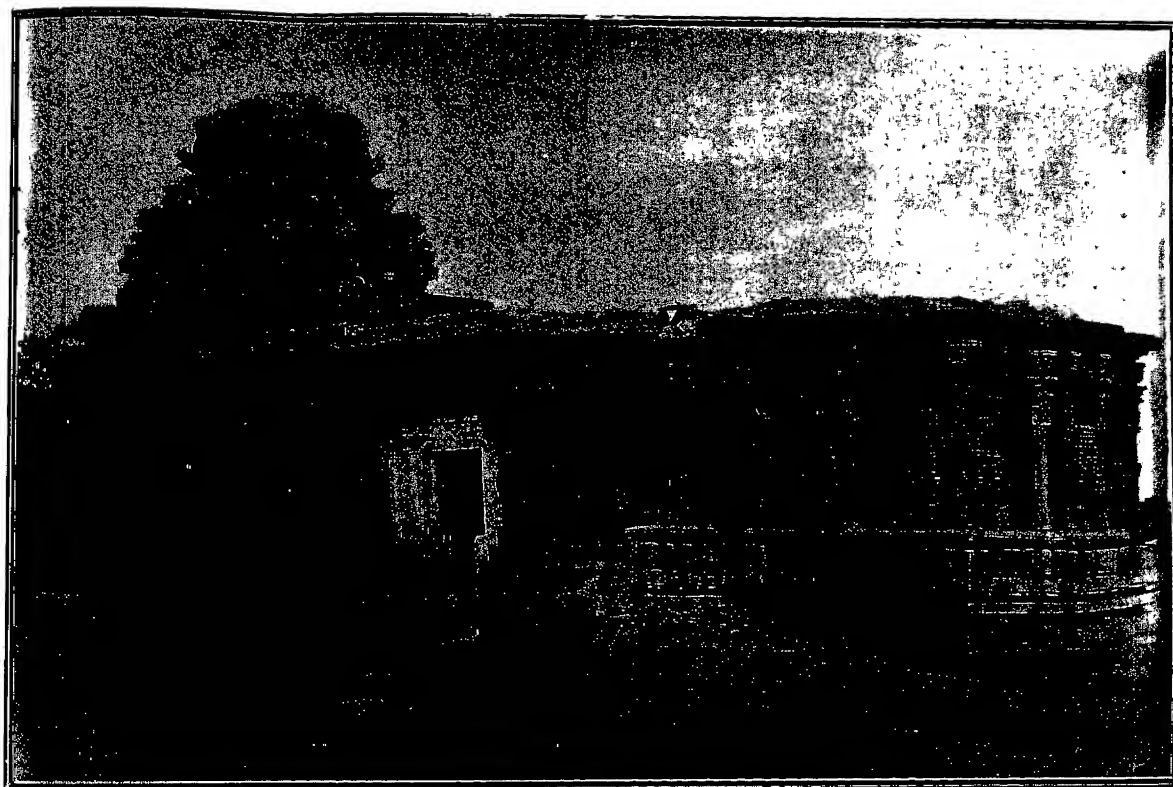
With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Nâik and his successors, 1645-1763."

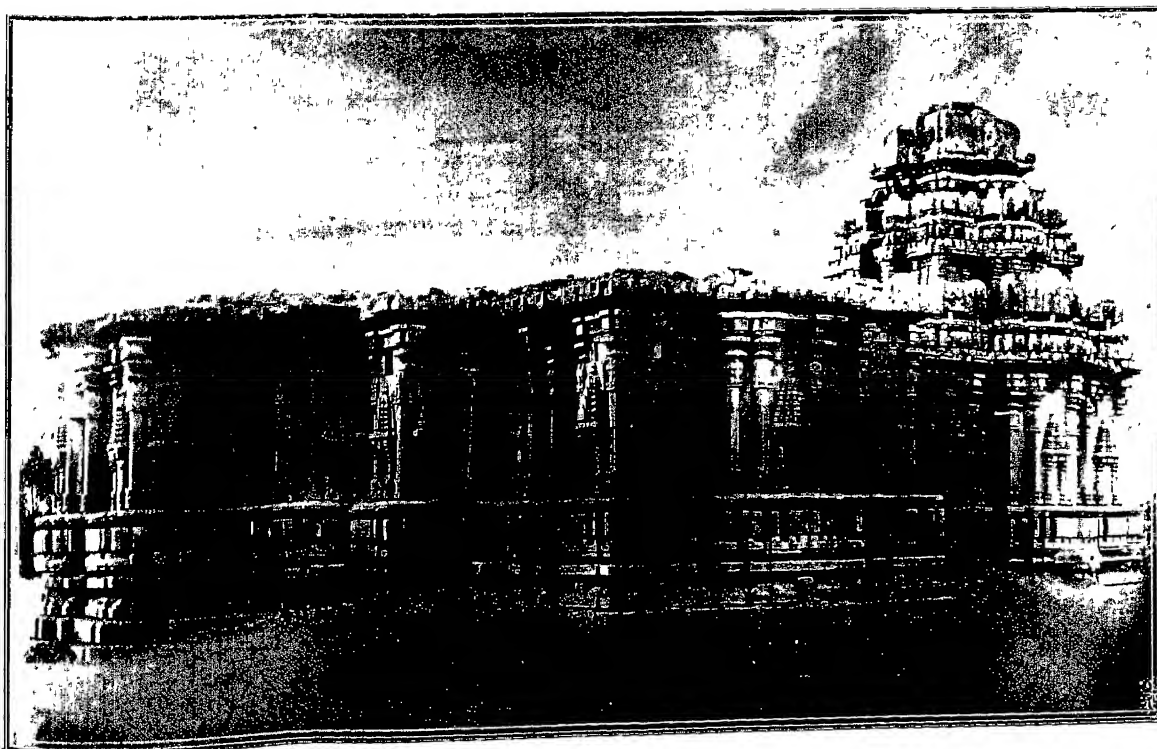
80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.



PLATE VI.



SOMESVARA TEMPLE AT KABALI, FRONT VIEW.



SOMESVARA TEMPLE AT KABALI, BACK VIEW.



## (iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) *A Greek farce with Old Kannaḍa passages.**2nd Century A. D.*

81. So far back as 1899, excavations were carried out at the instance of Biblical Archaeological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholars edited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.

82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.

83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of the ship, brought thither to take away Charition; (6) E, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".

74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition "will you then to the river Psolichus". To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mīna) the women followers seem to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river)". As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ārmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words *brathis*, *brathi*, and *bradis* which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of *bere+athisu* (= *bēre+ādisu*), *bere+athi* (= *bēre+ādi*), and *bere+adis* (= *bēre+ādisu*). Of these the first and the last words are the same and mean "cause each to play separately". The second means "play separately". The play referred to here is no other than dice-play. The word *pakter* used in Line 62 seems to be a contracted form of *Pagade*, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultzsch to the word "bradis" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultzsch took the word "bradis" to be a contracted form of the Kannaḍa words "bēre ādisu" meaning "cause them to play separately".

Again "pomēnsi" is a modification of "pomnenisi" which means in Kannaḍa "having counted the gold". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms

are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, *mīna* (bath), *mindai* (bathed) and *pagade* (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a language can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Somadeva's "Abhilashitārtha Chintāmani" copied by a Marata scribe in the Devanāgarī script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows:—

"Kaustubha ruchiyantim nrikaradolukeh  
nugilapone rayavidyuch chhaviya  
viyan nire palarnjipa suragusu pari  
vrinda hemagige Vishnurvadida charami."

The correct form of this passage is as follows:—

"Kaustubharuchiyum tannayurasthala  
dol̥karamadulke mugilol̥nere vidyuchchhaviyantire  
ranjipanachyuta nemagige Vishnu bēdida varamam."

Here (1) *ruchian* is written for *ruchiyum*.

(2) *timnrikaradolukeh* for *tannayurasthaladol̥karamadulke*.

(3) *nugilaponeraya* for *mugilol̥nere*.

(4) *chhaviyaviyan nire* for *chhaviyantire*.

(5) *palarnjipa* for *ranjipa*.

(6) *hemagige* for *nemagige*.

(7) *rvadida* for *bēdida*.

(8) *charami* for *varamam*.

The meaning of the passage is this:—

The infallible Vishnu, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon prayed for.

Looking at the corrupt form or the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

86. The main points on which the play is based are (1) the payment of *terage* or *teramāna*, ransom for the release of the Greek lady; (2) the play of *Paktei* or *pagade*, to determine the shares due to each of the Indian chiefs and (3) *pāna*, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other interpretations in keeping with the main points may be possible.

87. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (*Terage* or *Teramāna*, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement made by the Greeks for a feast with plenty of wine (*habede*—*habbade*—*habbada ede*, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

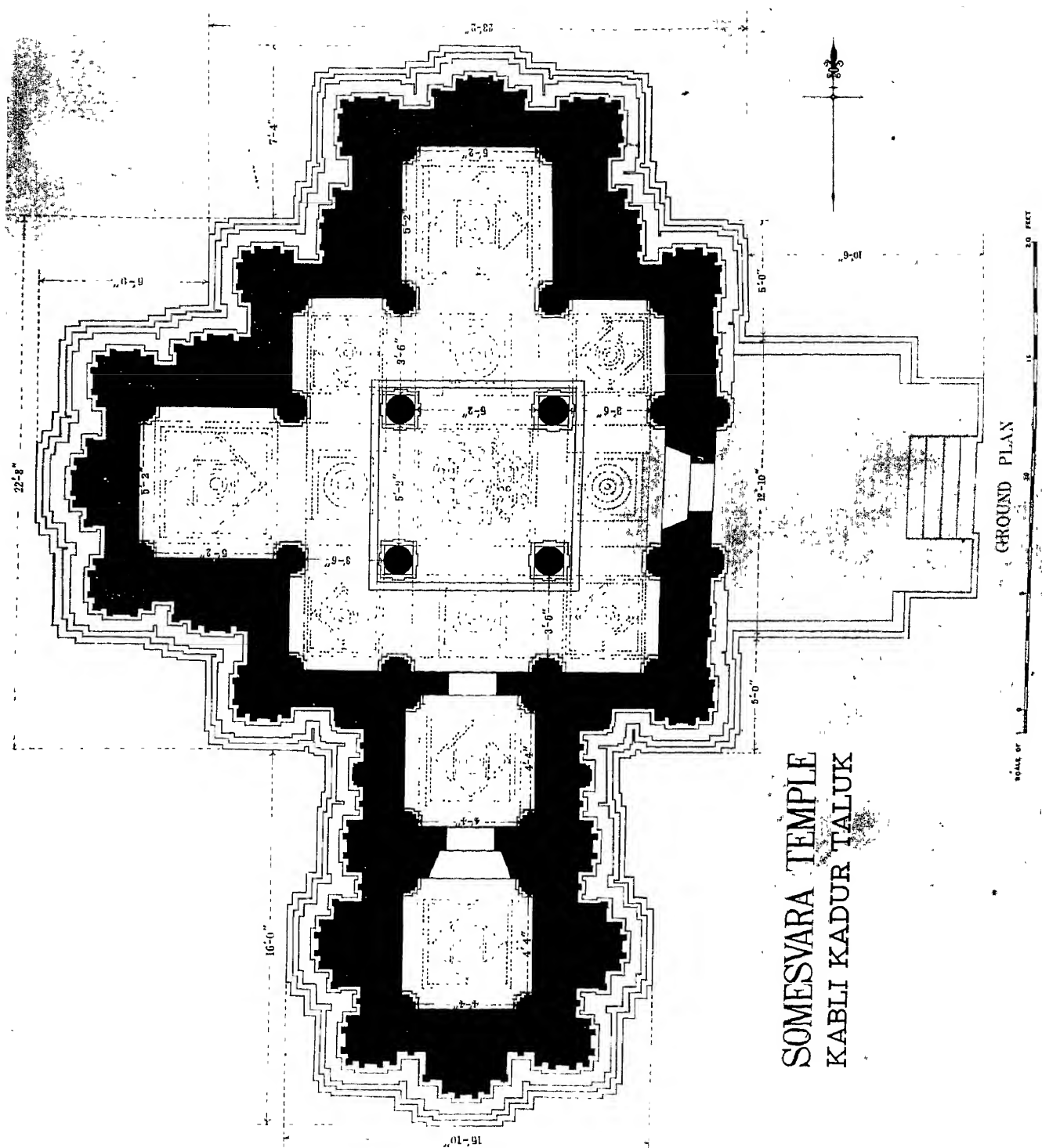
88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproducible with a tentative rendering of old Kannada in modern Kannada and its probable interpretation:—

F. Lady Charition, rejoice with me at my escape!

A. Great are the gods:

B. What gods, fool (?) (1)

(1) Observe the insulting word used by the buffoon: What gods, Hnidu or Greek?





- A. Cease, fellow.  
 F. Wait for me here and I will go and bring the ship to anchor.  
 A. Go ; for see, here come their women from the chasa.  
 B. Oh ! What huge bows they have !  
 A woman. Kraunou<sup>(2)</sup>  
 Another. Lalle<sup>(3)</sup>  
 Another. Laitaliana Lalle<sup>(4)</sup>  
 Another. Kotakos anab. iosara<sup>(5)</sup>  
 B. Hail !  
 All. Laspathia<sup>(6)</sup>  
 B. Ah ! Lady, help !  
 A. Alemaka<sup>(7)</sup>  
 All. Alenaka<sup>(8)</sup>  
 B. By Athena, there is no (harm) from us.  
 A. Wretch, they took you for an enemy and nearly shot you.  
 B. I am always in misfortune. Will you then.....to the river  
 Psolichus<sup>(9)</sup>?  
 A. As you like. (Drums).  
 All. Minei<sup>(10)</sup>  
 F. Lady Charition, I see the wind is rising, so that we may cross the Indian  
 Ocean and escape. So enter and fetch your property, and if you  
 can, carry off one of the offerings to the Goddess.  
 A. Prudence, fellow ! Those in need of salvation must not accompany  
 their petitions to the gods with sacrilege. For how will the gods  
 listen to men, who try to win mercy with wickedness ?  
 B. Don't you touch ; I will fetch it.  
 F. Fetch your own things then.  
 A. I do not need them either, but only to see my father's face.  
 F. Enter then ; and do you serve them.....and give them their  
 wine strong, for here they come.  
 B. I think they are the daughters of swine : these too I will get rid of  
 (Drums.....).  
 All. Ai arminthi (Drums)<sup>(11)</sup>  
 B. They also have run away to the Psolichus.  
 C. Yes ; but let us get ready, if we are to escape.  
 B. Lady Charition, get ready, if you can take under your arm one of the  
 offerings to the goddess.  
 A. Hush ! Those in need of salvation must not accompany their petitions  
 to the gods with sacrilege. For how will they listen to the prayers  
 of those who are about to gain mercy by wickedness? The property  
 of the goddess must remain sacred.  
 B. Don't you touch ; I will carry it.  
 A. Don't be silly, but if they come serve them the wine neat.  
 B. But if they will not drink it so ?  
 C. Fool, in these regions wine is not for sale. Consequently if they get  
 hold of this kind of thing, they will drink it neat against their will (?)  
 B. I'll serve them lees and all.  
 C. Here they come having bathed with.....(Drums).  
 King. Brathis<sup>(12)</sup>  
 All. Brathis.

(2) Karevano? Does he call?

(3) Lalle. (He is) coaxing.

(4) Leennuta, le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing a woman.

(5) Koðagûsina bayva sara, an insulting word of the buffoon to the maiden (Koðagûsu, evidently the Greek lady.)

(6) Lêsu baçia, well, beat him.

(7) & (8) Allemmakka, not, my sister. She says "It is not an insulting sound, my sister".

(9) Start, then.

(10) Mina? for bath?

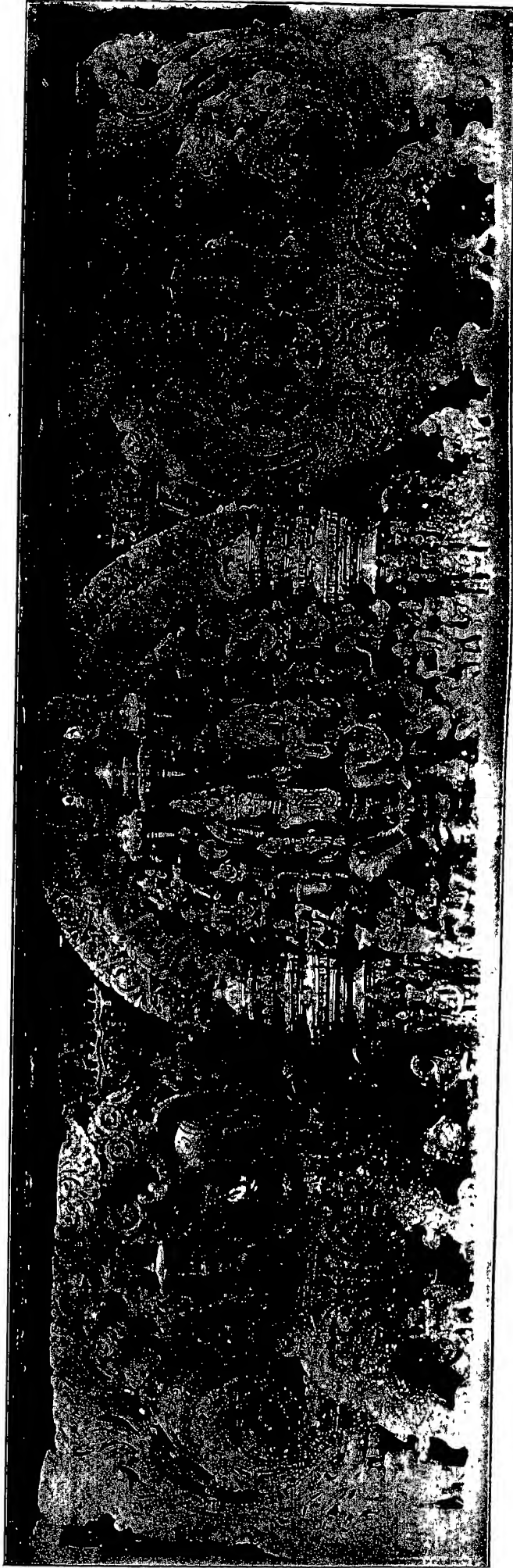
(11) Ai âr mindai,=who has bathed (among you), meaning that those who have not bathed may follow her to the river.

(12) Bêre âthîsu=bêre âçisu, cause them to play at dice, each separately. The casting of a die is to ascertain whether the player should have his share of feast or gold or not.

- B. What do they say ?  
 C. Let us draw lots for the shares, he says.  
 B. Yes, let us.  
 King. Stoukepairomellokoroke<sup>(13)</sup>  
 B. Back, accursed wretch !<sup>(14)</sup>  
 King. Brathie (Drums)<sup>(15)</sup> Bere konzei damun petrekio<sup>(16)</sup>  
 paktei kortames bere ialer o de pomenzi petrekio<sup>(17)</sup>  
 damut kinze paxe zebes lolo bia bradis kottos<sup>(18)</sup>  
 All. Kottos.  
 B. May you be kicked by ' Kottos.'  
 King. Zopit (Drums)<sup>(19)</sup>  
 B. What do they say?  
 C. Give them a drink, quick.  
 B. Are you afraid to speak then ? Hail, thou whose days prosper !  
 (Drums).  
 King. Zeisoukormosed (Drums)<sup>(20)</sup>  
 B. Ah ! Not if I know it.  
 C. It is watery ; put in some wine (Much drumming)  
 G. Skalmakata bapteiragoumi (21) (22)  
 H. Tougoummi (23) nekelekethro<sup>(24)</sup>  
 G. Eitou belle trachoupteragoumi<sup>(25)</sup>  
 B. Ah ! None of your disgusting ways ! Stop !  
 (Drums) Ah ! What are you doing ?  
 H. Trachountermana<sup>(26)</sup>  
 G. Boullitikaloumbai<sup>(27)</sup> platagoulda bi.....<sup>(28)</sup>  
 B. Apuleukasar (drums)<sup>(29)</sup>  
 King. Chorbonorbothorba<sup>(30)</sup>  
 toumionaxiz<sup>(31)</sup> despit platagoulda bi.....<sup>(32)</sup>

- (13) Toyige pâyro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek—English Lexicon.  
 (14) The buffoon is provoked at the rush of the party.  
 (15) Bere, athi, = bêre, âqi, play separately.  
 (16) Bêre konzu hoida mun bêtirêkeyo ? = why do you cringe, before it is separately poured to you?  
 (17) Pagaḍeya kôrutam isu bêre ellarâde ponnepisi bêtirêkeyo ? = Though you have been hoping this much through casting the die each after counting the gold at stake, why do you still cringe ?  
 (18) Tamutake episi pagaḍeya ise besadolavia bêre âqisu kottu ôsu—Cause each of them to play, each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).  
 The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.  
 Pakte=pagaḍe.  
 Paske or pakse, pakte, pagaḍe,  
 Since ξ-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).  
 (19) Hô bittu=Oh it fell. The king means that the die fell with odd number, when he cast it.  
 (20) Hoyisikol mōsade, have it poured into your vessel by cheating.  
 (21) Kal makā tā, bā,=O Son, come and give the wine (Kal).  
 (22) Opputerake avam i.  
 For the ransom agreed upon, give them (wine).  
 (23) Toyige avam i.=Give them (wine) along with the boiled pulse. The plural number here indicates the number of drams.  
 (24) n̄ kēḷēke ettiro=You ask them why. Raise up (your cups).  
 (25) Âyito' belle trāska opputerake avam i. Is it over ? then the white wine ; give them (wine) for the ransom agreed upon.  
 Here ξ is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.  
 (26) Trāskaḥavun teramāna-wine is the ransom.  
 Trāskaḥavun=drākshavun  
 (27) Bā ōḷitu ikaḷ umbai=Come ; you drink this good wine.  
 (28) Pāl (=bāl) tagulḍapai=you get life.  
 Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoulda may be a Greek word meaning ' to clap hands.'  
 (29) Â puḷi kasar=This is the sour sediment of the wine.  
 (30) Kōruvon orvan dorevon=One who desires will appear.  
 (31) Tāvamivon=he will give you a place.  
 (32) Axih dēsa biṭṭu bāl tagulḍapai=having left the country of Axih (Oxyrhynchus) you will get life.





LAKSHMINARAYANA TEMPLE AT BRAHMASAMUDRA, FRIEZE.



## 89. Glossary of Kannaḍa words occurring in the Greek farce.

NOTE 2.—Kraunou—*Karevano*: interrogative form of future tense of third Person singular of the root *kare*, to call.

Do 3.—*lalle*—coaxing, caressing, love; cp. *lallevātu*.

Do 4.—*lailianta lalle*—used for *lēennuta lēennuta lalle*. Here *lē* is a particle used in addressing females. *ennuta*, imperfect participle of the root *en*, to say.

Do 5.—*kotakos anab iosara* used for *Koḍagūsina bayva sara*. *Koḍagūsina* is a virgin. *bayva*, present participle of the root *bay*—to insult. *sara*—*svara*—voice, sound.

Do 6.—*laspathia* used for *lēsu, baḍiya, lēsu-well, baḍia*, imperative singular form of the root *baḍi*, to beat.

Do 7 & 8.—*alemmaka* used for *allemmakka—alla—emma+akka*, no, our sister. *alla+emma*—*allemma*. Here the final vowel *a* in *alla* is dropped in contact with the vowel *e* in *emma*. By the same rule *emma+akka*—*emmakka*.

Do 10.—*minei* used for *mīṇa ay*, is it (for) bath? *mīṇa*, noun form of the root *mī*, to bathe. *ay* or *ai* is an expletive.

Do 11.—*ai arminthi* used for *ay ār minday*; Oh! who has bathed? *ār*—who? *minday*, second person singular indicative form of the past tense of the root *mī*, to bathe.

Do 12 & 15.—*brathis* and *brathie* used for *bēre āḍisu* and *bēre āḍi* respectively; *bēre*—separately; *āḍu*, second person imperative singular of the root *āḍu*, to play. *āḍisu*, second person imperative singular causal form of the root *āḍu*.

Do 13.—*stoukspairo mellokorake* used for *toyige pāyiro mellōgarake, toyige*—for boiled pulse; *pāyiro*, second person imperative plural form of the root *pāy*, to rush. *mellōgarake*—for the sauce (dative singular)

Do 16.—*bāre konzei damun petrekio* used for *bāre koṇḍu hoyyada mun bētirēkeyo. Koṇḍu*, past participle of the root *koḷ*, to take. *hoyyada*, negative participle of the root *hoy*, to pour out. *mun*—before.

The same cause that changed *p* into *h* in later Kannaḍa may be presumed to have effected the change of Kan. *p* into *z* in the pronunciation of the Greeks.

Do 17. Kannaḍa form *pagaḍeya kōrutam isu bēre ellarāḍe ponneṇisi bētir ēkeyo. pagaḍeya*, accusative singular of *pagaḍe*—dice. *Kōrutam*, present participle of the root *kōru*, to desire, hope. *isu*—this much. *ellar*—all persons. *āḍe*, having played, from the root *āḍu*, to play. *pon*—gold. *ṇisi*—having counted, from the root *ṇisu*, to count. *bētir*, past plural of the root *bē* to beg with an humble pitiable voice. *ēkeyo*—*ēke+o*. *ēke*—why. *o*, an expletive.

Do 18.—Kannaḍa form—*tammudake ṇisi pagaḍeya ise besadolaviya bēre āḍisu kottōs. tammudake*—to yours. For the form *tammutu* see “Sabdamanidarpana Sutra 148.” *ise*—*isu+ē*, this much. *besadolaviya*—*besada+olaviya*. *besada*—of the odd number. *olaviya*, accusative singular of *olavi*, love, from the root *ol*, to love. cp *Sabdamanidarpana*, Sutra 209. *kottu*—chop off; *ōsu*—all.

Do 19.—*Zopit* used for *hō biḷdattu. hō*, an interjection. *biḷ dattu* past, singular of the root *bīḷ*.

Do 20.—*Zeisoukormosedede* used for *hoyisikol*—get poured. *mōsade*—by deceit.

Do 21.—*skalmakataba* used for *kaḷ maga tā. bā kaḷ* accusative singular. *maga*, son, vocative case. *tā, bā*—second Person imperative singulars of the roots *tar*, to bring, *bar*, to come.

Do 22.—Kannaḍa form—*oppūterakavamī—oppūterake+avam+ī*; *oppūterake* is the compound form of *oppūda terake*—to the ransom agreed upon, from the root *oppu*, to agree to; *avam*—them. *ī*, second person imperative singular of *ī*, to give.

Do 23.—Kannaḍa form *toygavamī—toyge+avam+ī*: *toyge*, dative singular of *toy*, boiled pulses, *avam*—them, *ī*—give.

Do 24.—Kannaḍa form—*nīnkēḷ ēke ettirō. nīn*—you. *kēḷ*—second person imperative singular of the root *kēḷ*, to ask. *ēke*—why, *ettirō*—raise up, second person plural imperative of the root *ettu*, to raise.

Do 25.—Kannaḍa form *āyito beḷdrāksha oppūterake avam ī. āyito*—is it over. *beḷdrāksha*—white wine. For the rest see Note 22.

Do 26.—Kannaḍa form *drākshavum teramāna. drākshavum*, wine also; *teramāna*, payment or ransom from the root *teru*—to pay.

Do 27.—Kannaḍa form *bā oḷḷitikaḷumbai—bā+oḷḷitu+ikaḷ+umboi. bā*—come. *oḷḷitu*—well (adverb); *ikaḷ*—this wine, *umbai*—You will drink from the root *un*, to eat.

Do 28.—Kannaḍa form *bāḷ taguḷdapai. bāḷ*, life, accusative singular. *taguḷdapai*, second person singular present of the root *taguḷ*, to be in contact with, to enter into.

Do 29.—Kannaḍa form *ā puḷi kasar : ā*, particle indicating wonder. *puḷi*—sour. *kasar*—sediment.

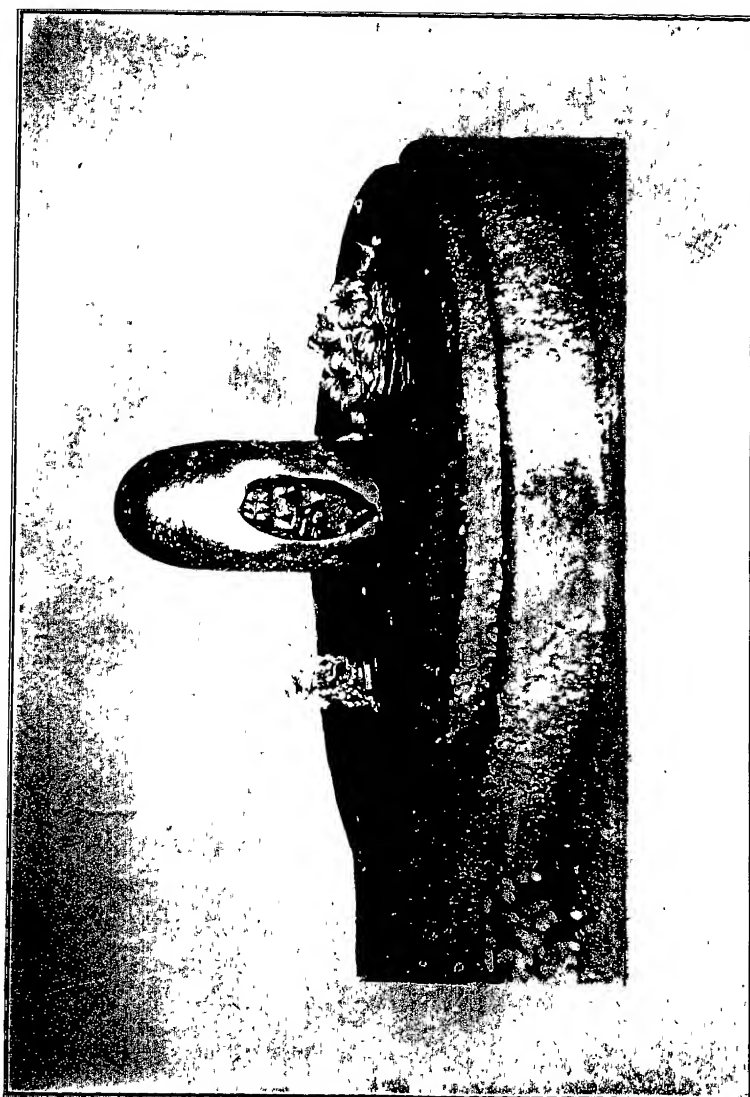
Do 30.—Kannaḍa form *kōruvon orvan dorevon. kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orvan*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.

Do 31.—Kannaḍa form *tāvamivon ; tāvam*—a place, accusative sing. *ivon*—will give, third person future singular of *ī*, to give.

Do 32.—Kannaḍa form. *Āxiḥ dēṣabiṭṭu—dēṣavam + biṭṭu*, having left the country. *bāḷtaguḷdapai*. See under Note 28.



METALIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUR.



SOMESVARA TEMPLE AT SOMPURA, LINGA.

*Mysore Archaeological Survey.*

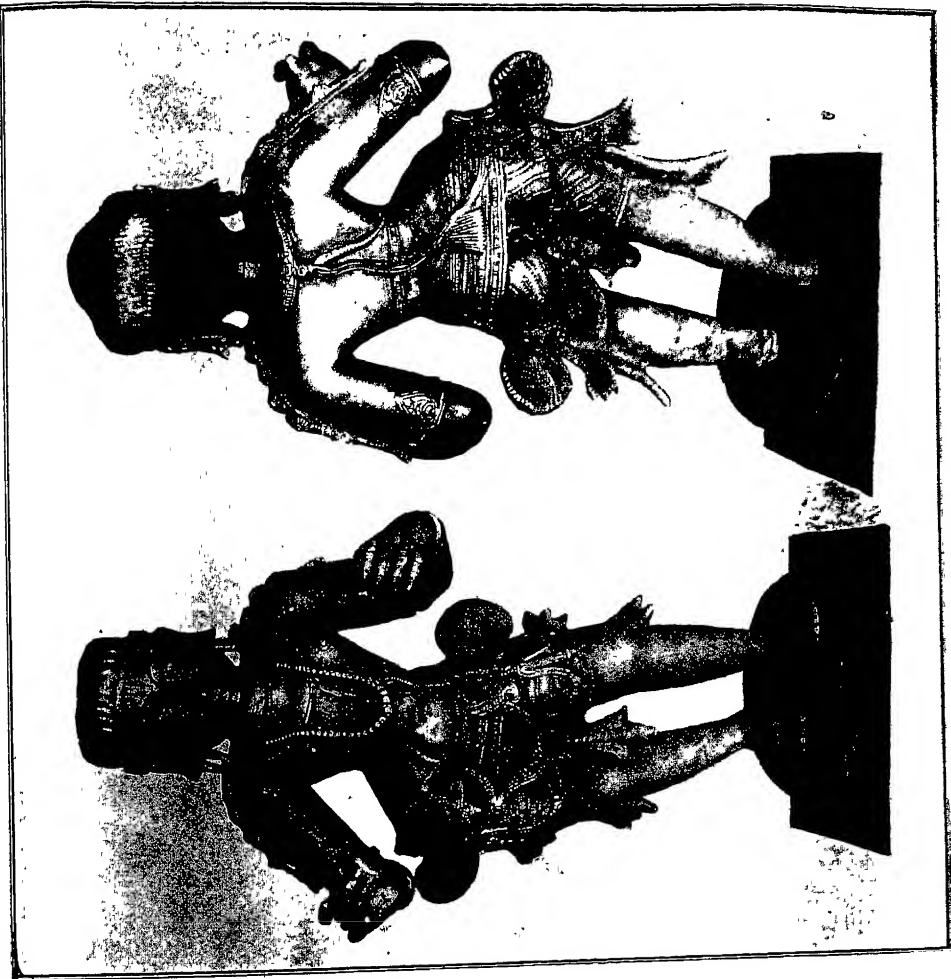
- seo sarachis<sup>(33)</sup> (Drums) oradosatur<sup>(34)</sup>  
 Ouamesare<sup>(35)</sup> sumpsaradara ei ia da.....<sup>(36)</sup>  
 B. Martha marithouma edmaimai maitho  
 thamouna martha marithouma (Drums.)<sup>(37)</sup>  
 .....tun<sup>(38)</sup>  
 King. Malpiniak ouroukougoubi karako.....ra<sup>(39)</sup>  
 All. Aba<sup>(40)</sup>  
 King. Zabede<sup>(41)</sup> za biligidoumba<sup>(42)</sup>  
 All. Aba oun.  
 King. Pan oun bretikatemam ouam bre thououeni<sup>(43)</sup>  
 All. Panoumbretikate manouam bretou oueni  
 Parakoum bretikate ma noum bret ouou eni<sup>(44)</sup>  
 olusadizaparda piskou piskate ran<sup>(45)</sup> arei man  
 ridaou<sup>(46)</sup> oupatei.....a.<sup>(47)</sup> (Five drummings).  
 King. A boundless barbaric dance I lead, O goddess moon.  
 With wild measure and barbaric step ;  
 Ye Indian chiefs, bring the drum of mystic sound.  
 The frenzied Seric step (Much drumming and beating)  
 All. Orkis.<sup>(48)</sup>  
 B. What do they say again ?  
 C. He says, dance.  
 B. Just like living men. (Drums).  
 C. Throw him down and bind him with the sacred girdles (Much drumming.  
 Finale).  
 B. They are now heavy with drink.  
 C. Good ; Charition, come out here.  
 A. Come, brother, quickly ; is all ready ?  
 C. Yes all : the boat is at anchor close by ;  
 Why do you linger? Helmsman, I bid you bring the ship alongside  
 here at once.  
 D. Wait till I give him the word.  
 B. Are you talking again, you bungler?  
 let us leave him outside to kiss the ship's bottom.  
 C. Are you all aboard ?  
 All. Aboard.  
 A. O. unhappy me ! A great trembling seizes my wretched body. Be  
 propitious, lady goddess !  
 Save thy hand-maiden !

- 
- (33) Śiva sarakisu=O, Śiva, bestow care on us.  
 (34) Oldu ose tōr=Kindly show love to us.  
 (35) Oumesare. This is obscure. There seems to be a village called Sômêśvara near Malpi.  
 (36) Sumpsarada āra aida=Go to the river of the place called Sumpsara or Umpsara. The Greek word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradāru, the river of Sumpsara.  
 (37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorian friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums.  
 The following meaning is also suggested by him. Mardam aridevu ; māyada maime ; māyada adan unṇa ; mardam aridevamma.—We learnt a medicine ; this is the power of Māya ; Eat this of Māya ; We learnt medicine. But I doubt it.  
 (38) Tun, an imitation of the sound of drums.  
 (39) Malpināik avara avvage karaduko=O Malpināik, Chief of Malpi ; the rest is obscure.  
 The repetition of ouka, etc., is due to wine.  
 (40) Aba-abba : a word of exclamation.  
 (41) Habbeḍe—Habbada eḍe—the dish of a feast.  
 (42) Habbeḍege idan unṇā—Come, eat this for a dish of a feast.  
 (43) Pānavan bēre ettikkade mānavan bēre ettau avve nṛ—Without the distribution of drink to us separately, you divide shares of ransom (māna), O madam.  
 (44) Parakeyam bēre ettikkade mānavam bērettau avve nṛ—without setting side our blessings you divide shares of ransom, O madam.  
 (45) Olisade irpara tappisikol oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent.  
 (46) Ār emmannar—Who are there like ourselves ?  
 (47) Idu oppite.—is this to your satisfaction ?  
 (48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost similar pronunciation and interpreted it to mean "Dance."

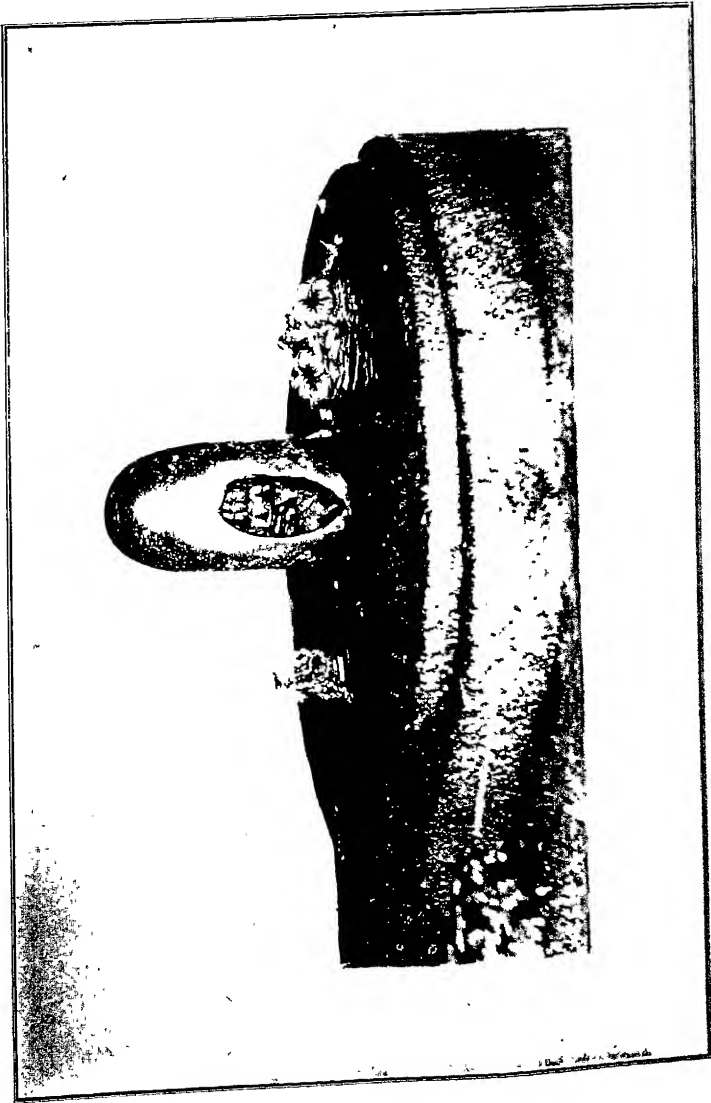
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- Do 30.—Kannaḍa form *kōruvon orvan dorevon. kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orvan*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.
- Do 31.—Kannaḍa form *tāvamīvon*; *tāvam*—a place, accusative sing. *īvon*—will give, third person future singular of *ī*, to give.
- Do 32.—Kannaḍa form. *Āxiḥ dēṣabiṭṭu—dēṣavam+biṭṭu*, having left the country. *bāḷtaguḷdapai*. See under Note 28.



METALIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUR.



SOMESVARA TEMPLE AT SOMPURA, LINGA.





- NOTE 33.—Kannaḍa form *Śiva sarakisu*. *Śiva*=O, *Śiva*. *sarakisu*=take care of, second person imperative singular of the verb *sarakisu* formed from the noun *saraku*=care cp *sarakugoḷ*.
- Do 34.—Kannaḍa form. *oldosetōr*=*oldu*+*osetōr*. *oldu*=having loved from the root *ol*, to love *osetōr*=*ose*+*tōr*, show love. *ose*, love is used both as a noun and a verb.
- Do 36.—Kannaḍa form. *Sumpsaradāra eyda*. *Sumpsaradāra*=*Sumpsarada*+*āra*. *Sumpsarada* of Sumpsara, named Sumpsara: *āra* river, accusative singular from the noun *āru*=river. Tamil *āru*, river: *eyda*=go to, second person singular imperative form of the root *eydu*, to attain, to go to.
- Do 39.—Kannaḍa form *Malpināyak avaravvege kareḍukol*. *Malpināyak*, vocative case, *avaravvege*=*avara*, their. *avvege*=to mother. *kareḍukol*=catch hold of, send for. second person singular imperative form of the root *kare* to call.
- Do 41.—Kannaḍa form. *habbeḍe*=*habbada*+*eḍe*. *habbada*=of a feast; *eḍe*=a dish.
- Do 42.—Kannaḍa form. *habbeḍegidunbā*=*habbeḍege*+*idun*+*bā*, × *habbeḍege*=*habbada*+*eḍege*; for the dish of a feast. *idun*=*ida*+*un*+*ida*—this accusative singular *un*=eat, imperative singular second person. *bā*=come, imperative singular, second person.
- Do 43.—Kannaḍa form. *pānavam bērettikkade mānavam bērettavve nī (n)*. *pānavam*=drink, accusative singular. *bērettikkade*=*bēre*+*ettikkade*, *bēre*=separately, apart. *ettikkade* not having distributed, from the verb *ettikku*=*ettu*+*ikku*, to set apart; to give; *mānavam*=ransom cp *teramāna*, accusative singular; *bērettavve*. *bērettu*, set apart, second person singular, imperative of the root *bērettu*=*bēre*+*ettu*. *avve*, vocative case—O, madam: *nī*=*nīn*—you (singular).
- Do 44.—Kannaḍa form.—*paraḱeyam bērettikkade mānavam berettavve nī (n)*. *paraḱeyam*=blessings; acc. singular of *paraḱe*. For the rest vide note above.
- Do 45.—Kannaḍa form. *olisade*+*irpara*+*tappisikol*+*oppisi*+*ikkute*+*emman*. *olisade*=without loving, negative participle root of *ol*, to love. *irpara*, objective plural meaning those who are. *tappisikol*, escape, second person singular, imperative of root *tappisikol*, to escape. *oppisi*=having persuaded us, from the root *oppisu*, to persuade. *ikkute*=having left behind. *emman*=us, pronoun. First person plural, objective case.
- Do 46.—areimanr—*ār*+*emmannar*. *ār*=who. *emmannar*=that are like us.
- Do 47.—Kannaḍa form. *idu*+*oppite*. *idu*=this. *oppite*=is it satisfactory?—from the root *oppu*=to satisfy.
- Do 48.—orkis—*oragisu*=to make one lean upon, to support. second person singular, imperative form of the root *oragisu*.

#### 90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' 'le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to koḍagūsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Chāremma.' (Line 16, col i). This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoot him saying "well, strike him". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (mina) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by casting the

dice (Pakte—pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without casting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Κοττος. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit—bildattu—fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give their wine without caring to interpret the king's speech. And the buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming "Hail thou whose days prosper".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word *môsa* says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avamî and trâkavun tera-mâna).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H. goes on saying that wine is the ransom. But G. however diverts the attention of the king by telling him to drink wine and prosper (bâl tagulâpai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpinâik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

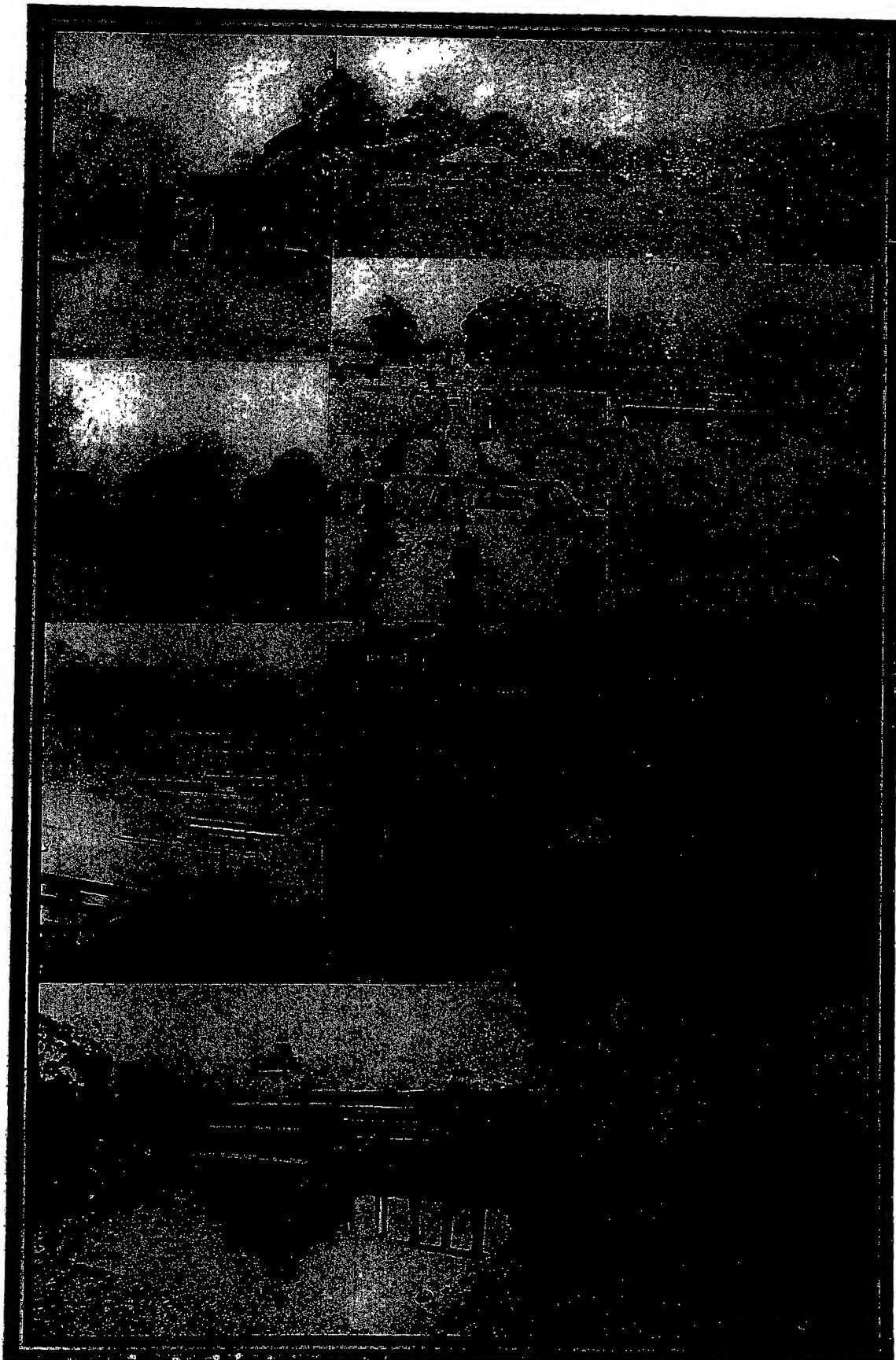
Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the Farce as follows.—

*Two points are clear.*—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

Of the Greeks the four most prominent characters are the lady, (A). her brother (C), the buffoon (B) and the captain of the ship (D). The lady and her brother know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.

PLATE X.



1. GATE WAY OF THE HILL FORT OF SIVAPPA NAIK 2. DARBAR HALL OF SIVAPPA NAIK.  
 3. WATCH TOWER ON THE HILL FORT. 4, 5, 6, 7 AND 8. THE SEVEN PONDS OR  
 DEVAGANGA NEAR NAGAR, SHIMOGA. 9. POND AT MAHANTU MATT. 10. STONE  
 ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTA-  
 PUR, SHIMOGA DISTRICT.



The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have already returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of women arrive from the hunt; they are also sent away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine neat and strong. "(Do you serve them ?)—" addressed to the buffoon.

It should be noted that from this point onward, *i.e.*, all through the feasting and drinking the lady, keeps herself aloof in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, "(they come, serve them the wine neat)".

Now appear the king and the Indian chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Ai arminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bêre âdisu" meaning cause each to play separately, *i.e.*, "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'porneñisi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteragaumi' and 'termana' in 'trachountermana' both terage and teramâna in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treat the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a drink quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus :—

G. Skalmakatabaptiragoumi : ("O son, come and give the wine," this is addressed to the buffoon).

H. Tougoummi : give (wine) as an addition for the sauce.

G. Eitobelle trachoupteragoumi : (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom) : 'don't you see wine is a ransom.'

(Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zabede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'mellogarake'. The phrase 'Zopit' may be taken for 'hô hittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Saltore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon," would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian

language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Indian king addressing tribal chiefs under him. This is further confirmed by the fact that the buffoon immediately asks what do they all say again? (Here they must include the 'king and 'all') and the lady's brother who could follow Kārṇāḍa replies. —'He says darce' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple—good Charition, come out here.

And the lady is anxious to go aboard. "Come, brother, quickly." "is all ready"? And the brother answers. "Yes, all." "The boat is at anchor close by." There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hand-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's—capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraunou' it is to be noticed that in first draft in Col. I :—

We have the Captain saying—rejoice with me, etc.,  
the brother—"lalei ba.....referring to talking or prattling  
perhaps of the buffoon,  
then:z (an Indian)—leanda,  
then—a line omitted, perhaps something said by the buffoon, pointing to,  
'autas' 'these women'.  
This must have been an insulting gesture (the buffoon calls the women  
later on, 'daughters of swine').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Charition, meaning—"Not so, he is our man."

This first draft was replaced by the more elaborate passage in the text as we have it.

Now in this text—we have first the buffoon saying "What huge bows they have?"

Here he must have pointed to the women (autas' as in the first draft) with some gesture.

One woman noticing this says—Kraunou, Does he call?

Another woman—Lalle-he caresses. (i.e., she mistakes it for a caressing gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskritic like Pāṇam (if it means drink).

Another woman—Laitalianta lalle- (i.e., he caresses, by saying 'le', 'le').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'lalei's or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captain (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.)

And the Indian women mistook it for an insulting gesture, and for 'le, le' addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoon addresses the woman chaireite, hail.

And the women make as if to shoot or beat him ("laspathia").

Then the buffoon cries out to the lady for help.

And the lady says—alemakā, or alemmakā (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) *The Svayambhu Purāṇa and Fahien.*

92. The Svayambhupurāṇa is a Sthalapurāṇa in Sanskrit devoted to the description of the spread of Buddhism mixed with Śaivism in Nepāl. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat 919 (= A. D. 1798) for the peace of his departed daughter in heaven.

93. The Purāṇa contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśoka, the story of the Buddha's journey to Dharmadhātu, Kālihrāda, and other places, rivers and lakes in Nepāl. In the second chapter the appearance of the Svayambhulinga-chaitya-bhaṭṭāraka on the top of the Gōśringa-parvata and the merits realised from the worship of that linga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepāl with a view to worship the Svayambhu-linga not only during the reign of Parvatarāja and his preceptor Viśvabhū, but also at the time of Manjuśrī, a famous Buddhist teacher, and of King Dharmarāja. The fourth chapter narrates the story of Krakuchhanda and his pilgrimage with his disciples through various sacred places in Nepāl and also the arrival at Nepāl of a China King called Dharmakara at the time of Manjudēva known also as Manjuśrī. Dharmakara is also stated to have established himself as the King of Nepāl and to have been anointed by Manjudēva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepāl. In the sixth chapter a Chinese traveller called Prāhūnaka and also Alpaprāhūnaka or Young Prāhūnaka, named also as Dharmasrī, is said to have arrived at Nepāl and resided with Manjudēva or Manjuśrī, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepāl with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudēva when the latter was ploughing his field with a plough drawn by a lion and a tiger. When asked by the traveller where the Manjuśrī mountain with its god called also Manjuśrī was situated, the plougher is said to have replied that it was a part of the Himālayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudēva, the plougher in company with his two wives called Varadā and Mōkshadā is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. So sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrī are said to have regarded him as dead and said so to their husband. Manjudēva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepāl and whether the name of Manjudēva or Manjuśrī was known even in his remote native place the traveller replied that he came from China and that Manjudēva was not heard of in China but that he came to know of him as a distinguished scholar from the Sangha of Buddhist monks in the Vikrama Vihāra in Benares. His object in coming to Nepāl was to learn the Nāmasangīta or the Buddhist songs in praise of the Buddha and the meaning of the Dvādaśākshara Mantra. He also wanted to collect books on the six śāstras, grammar, poetry, dictionaries, the Prajñāpāramita, the Mahāyāna Sūtra, the Avadāna, and the Purāṇas. When talking with the Pāndits assembled in the Vikrama Vihāra in Benares, he was told that after Krakuchhanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrī of Nepāl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepāl and requested Manjudēva to teach him the meaning. Manjuśrī taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjuśrī also went to Benares and saw the



traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachāṇḍadēva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Śaktidēva, his son and turned out a Buddhist Bhikṣu under the name Śāntikara and Vajrāchārya in Nepāl.

94. In the eighth chapter we are told how Guṇakāmadēva, King of Nepāl, followed the advice of Śāntikara or Vajrāchārya and relieved the miseries of his people from a severe seven years' famine and how Narēndradēva his son, followed the instructions of Vajrāchārya and ruled over Nepāl for the good of his subjects. The advice given by Vajrāchārya is set forth in the following Verses (PP. 440-441):—

na hi drumāḥ svabhōgārtham phalānti prithivītale |  
yō nyādukhkhāni vijnāya sīdhu bāhyaiḥ prabōdhayēt  
sa ēva munisatvastho yataḥ parahitē rataḥ |  
anyādukhkhēna yō dukhī yo nyaharshēna harshitah |  
sa ēva jagatām īśō nārārūpadharō munib |

"Never do the trees on earth bear fruit for their own enjoyment. Whoever, coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form."

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. "Buddhō bhavēyam jagatō hitāya."<sup>(1)</sup>

"The awakened one will I be for the good of the world."

96. From Fahien's accounts of his own travels it is learnt that Manjuśrī was a celebrated Brahman teacher in the Mahāyāna Vihāra at Pāṭalipura<sup>(2)</sup>. But in the Purāṇa he is said to have been the resident of Nepāl and to have been visited by Fahien in Nepāl. If the Purāṇa can be trusted, it may be presumed that Manjuśrī was well known to and was frequently visiting the Mahāyāna Vihāra at Pāṭaliputra. As the traveller is made to say in the Purāṇa that he heard of Manjuśrī even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahūnaka in this Purāṇa can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Guṇakāmadēva and Narēndradēva, his sons, mentioned in the Purāṇa are counted among the later descendants of the Śūrya Vamśī dynasty in Nepalese Chronicles, Dharmarāja who is described in the Purāṇa as having ruled over Nepāl prior to Guṇakāmadēva was an earlier King of the same dynasty and identical with Dharmadēva, father of Mānadēva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Mānadēva is Samvat 386, Jyēsthā Śukla 1 with the constellation, Rōhini.

97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Saka Era. Nor can it be regarded as the Gupta Vallabhi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Mānadēva, son of Dharmadēva, would be Samvat 386—200+386—A. D. 586. From this, it follows that Dharmadēva, father of Mānadēva must necessarily have lived in the latter part of the six century A. D. It is known from Bendali's inscription from Nepāl (I.A. XIV, P. 97) that Śivadēva I, the father of the great-grand-father of Dharmadēva, was ruling over Nepāl in Samvat 318—A. D. 518 with Amsuvarman as his Sāmanta or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepāl for twenty or thirty years prior to A. D. 518 when Manjuśrī, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurāṇa that Dharmarāja was anointed by Manjuśrī as King of Nepāl. Even after A. D. 518, Dharmadēva could be the King of Nepāl only in name in as much as Amsuvarman, feudal chief under Śivadēva up to A. D. 518 was the declared Mahārāja of Nepāl according to Nepalese

(1) Vidyānanda's Āpta-parikṣhā, P. 43.

(2) Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.



inscriptions Nos. 1-7 (I. A. IX, PP. 163-193). He seems to have been succeeded by Mānadēva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese inscriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Mānadēva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Mānadēva is that the moon stood in the constellation Rôhîni on the first lunar day of the bright half of the month Jyêshtha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol. I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyêshtha, A. D. 705 was Krittikâ but not Rôhîni.

100. Hence it follows that A. D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archæological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200 as the starting point of the Gupta Era, the date of Mānadēva, son of Dharmadēva, expressed in terms of the Gupta Era will come to  $386+200$ —A. D. 586. Making use of Swamikannupillai's tables it may be verified whether the first lunar day of the bright half of the month of Jyêshtha of A. D. 586 coincided with the constellation of Rôhîni. The problem can be worked as follows:—

Required the ending moment of Jyêshtha Sukla 1, A. D. 586.

| —  | Week day | Month and day | Fraction of day |
|--|----------|---------------|-----------------|
| Mean ending moment of Jyêshtha new Moon<br>Tithi (Table X) .. .. . | 4.       | April 24      | .19             |
| Duration of the first Tithi .. .. .                                | 1        | 1             | .98             |
|  | 5        | 25            | .17             |
|  | ..       | ..            | .52             |
|  | 5        | 25            | .69             |

| Sun's Anom. | Moon's Anom. |
|-------------|--------------|
| 6.05        | 15.98        |
| 29.53       | 1.97         |
| .98         | .98          |
| —36.56 Days | 18.93        |

Sun's Eqn. +.13; Moon's Eqn. +.39.

Sum of Sun's and Moon's Equations = .13 + .39 = .52

To find the Nakshatra on the day:—

Sun's Long. for 36 days 33.34

„ for 56 days 1.51

.55

Moon's Long. = Tithi  $\times 12^\circ$  = 12.00

47.40°

This by Eye-table is the long. of Nakshatra Rôhîni.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyêshtha coincided with Mṛigaśîra and not with Rôhîni as required by the inscription.

102. This problem can also be worked as follows :—

Required the ending moment of Jyêshtha Śukla 1 of A. D. 330.

|   | Week day | Month and day | Fraction of day |
|---|----------|---------------|-----------------|
| Mean ending moment of Jyêshtha New Moon<br>Tithi by Table X .. .. | 2        | 4             | ·37             |
| Duration of Tithi 1 .. ..   | ·98      | ..            | ..              |
|   | +1       | ..            | ..              |
|   | 3        | 5             | ·35             |
|   | ..       | ..            | +·46            |
|   | 3        | 5             | ·81             |

|                                      |                                      |
|--------------------------------------|--------------------------------------|
| Sun's Anom.<br>29·53<br>18·46<br>·98 | Moon's Anom.<br>1·97<br>15·22<br>·98 |
| 48·97                                | 18·17                                |

Sun Eqn. +·10      Moons' Eqn. +·36  
Sum of Sun's and Moon's Eqns. = ·10 + ·36 = ·46.  
To find the Nakshatra :—  
Sun's long. for 48 days 45·16°  
1·16  
" ·97 days ·95  
Moon's long. for 1 Tithi 12·00  
59·27°

This by Eye-Table is the long. of Mrigaśira.

103. Nor can Mânadêva's samvât 386 be taken to be the Śaka Era though the first lunar day of the bright half of Jyêshtha of Śaka 386 = equal to 386 + 78 = A.D. 464 coincided with the constellation Rôhinî.

This problem can also be worked out as follows :—

Required the ending moment of Jyêshtha Śukla 1, A. D. 464.

|   | Week day | Month and day | Fraction of day |
|---|----------|---------------|-----------------|
| Mean ending moment of Jyêshtha New Moon<br>Tithi by Table X .. .. | 4        | April 22      | ·56             |
| Duration of Tithi 1 .. ..   | ·98      | ..            | ..              |
|   | 5        | 23            | ·54             |
|   |          |               | +·10            |
|   | 5        | 23            | +·64            |

|   |   |
|---|---|
| Sun's Anom.<br>5·97<br>29·53<br>·98<br>.. | Moon's Anom.<br>10·43<br>1·97<br>·98<br>·13 |
| 36·48                                     | 13·51                                       |

Sun's Eqn. +·13. Moon's Eqn. —·03

Sum of Sun's and Moon's Eqns.  $+ \cdot 13 - \cdot 03 = + \cdot 10$ .

To find the Nakshatra :—

|                          |       |
|--------------------------|-------|
| Sun's long. for 36 days  | 33·34 |
|                          | 1·51  |
| „ for 48 day             | ·47   |
| Moon's long. for 1 Tithi | 12·00 |

47·32°

This by Eye-Table is the long. of Rôhîṇî.

104. Though the first lunar day of Jyêshṭha Śukla of Śaka 386 = A. D. 464 coincided with Rôhîṇî, the Samvat 386 of Mânadêva cannot be taken to be a Śaka date since Śivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Śaka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Śivadêva, king of Nepâl and feudal lord of Amśuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Śivadêva I used the Gupta Era is clearly borne out by the fact that Amśuvarman, his vassal, died a few years before A. D. 640 when Hieun Tsiang was in India. For, speaking of Amśuvarman, he says :—

“Lately there was a king called Amśuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Śabda-vidyâ) ; he esteemed learning and respected virtue and his reputation was spread everywhere <sup>1)</sup>.”

105. From the expression that lately there was a king called Amśuvarman it is quite clear that Amśuvarman of Nepâl had died a few years before Hiuen Tsiang was in India about A. D. 640. The record in which Amśuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indraji and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepâl, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amśuvarman's own era, started from Gupta samvat 318 or 319, when Śivadêva, his paramount sovereign died, and Amśuvarman renounced his subordinate position of Sāmanta and assumed the title of Mahârâjâ. Now Gupta samvat 318 is equal to A. D. 318+200=518. Accordingly Amśuvarman's last date would be A. D. 519+45, the number of years of his own reign as Mahârâjâ of Nepâl, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepâl referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.

106. First comes Śivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (I. A. XIII, P. 412). He can be no other than Śivadêva mentioned along with Amśuvarman in Bendall's inscription from Nepâl, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradêva, of whom no inscription has been so far found. His son was Vṛishadêva who was succeeded by his son Śankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmarâjâ of the Svayambhupurâṇa. His son was Mânadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Śivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Âdityasêna or Âdityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indraji's inscriptions from Nepâl (I. A. IX, PP. 163-193) the dates given to Amśuvarman are Samvat 34, 39 and 45 ; in Nos. 12 and 13

(1) Beal's Buddhist Records, Vol. II, P. 81.

Sivadēva II was given Samvat 143 and 145; and in No. 15 Jayadēva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows:—

| Name of the King         | Samvat                | New interpretation | Dr. Fleet's interpretation   |
|--------------------------|-----------------------|--------------------|------------------------------|
| 1. Śivadēva .. .. .      | G. S. 318             | A. D. 518          | A. D. 637                    |
| Amśuvarman, Usurper ..   | G. S. 318 or 319      | A. D. 518 or 519   | .....                        |
| Death of Amśuvarman ..   | 45                    | 518+45=563         | A. D. 606+45=651             |
| 2. Rudradēva .. .. .     | .....                 | .....              | .....                        |
| 3. Vṛishadēva .. .. .    | .....                 | .....              | .....                        |
| 4. Śankaradēva .. .. .   | .....                 | .....              | .....                        |
| 5. Dharmadēva .. .. .    | .....                 | .....              | .....                        |
| 6. Mānadēva.. .. .       | G. S. 386             | A. D. 586          | A. D. 705                    |
| Do .. .. .               | G. S. 413             | A. D. 613          | A. D. 732                    |
| 7. Mahidēva .. .. .      | .....                 | .....              | .....                        |
| 8. Vasantasēna .. .. .   | G. S. 435             | A. D. 635          | A. D. 754                    |
| 9. Udayadēva .. .. .     | .....                 | .....              | .....                        |
| 10. Nārēndradēva .. .. . | .....                 | .....              | .....                        |
| 11. Śivadēva II .. .. .  | Amśuvarman Era<br>143 | = A. D. 662        | Harsha Era 143=<br>A. D. 747 |
| Do .. .. .               | 145=                  | A. D. 664          | Harsha Era 145=<br>A. D. 749 |
| 12. Jayadēva .. .. .     | Amśuvarman Era<br>153 | = A. D. 671        | Harsha Era 153=<br>759 A. D. |

107. Glancing at the dates of Vasantasēna and his great-grandson Śivadēva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasēna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Śivadēva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadēva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amśuvarman as being no longer alive. Being a powerful Śāmanta or feudal chieftain about thirty years old under Śivadēva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amśuvarman might be presumed to have ousted the legal heirs, Rudradēva, Vṛishadēva, Śankaradēva and Dharmadēva, and himself virtually ruled over Nepāl for 45 years after the death of Śivadēva I in G. S. 318 or 319.

108. The Samvat 318 of Śivadēva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Śaka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usurper of Śivadēva's throne, and Hieun Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harsha's Era of A. D. 606. In such a case as this, Hieun Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasēna being later than his great-grandson Śivadēva-II faced in this theory. Nor does the difficulty of Jayadēva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnāṭa dynasty in Nepāl, the Nepalese Chronicle states that a Karnāṭa King called Nanyadēva conquered the whole country in Śrāvāṇa Sudi 7 of Nepāl Samvat 9 or Śaka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadēva who was followed by Nārasimhadēva, his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadēva called also Bhūtuga. The similarity of Nanyadēva with Nanniyadēva and of Bhūtuga-grāma with Bhatgama in sound is very striking. Apart from this

striking similarity in the names of Nanyadêva of Nêpâl and Nanniya Ganga of Mysore (A. D. 938-953) and the mention of the words Karnâṭa and Gāṅga, in the Nepalese chronicles, there is no other reliable evidence to say that the old Ganga Kings ruled over Nêpâl.

(3). *The Katantra grammar and its date.*

110. Like Pāṇini's Grammar, the Kātantra Grammar is in the form of aphorisms. But unlike Pāṇini's it is not however based upon Pratyāhāra system in which the combination of the first and the last letters of a group of letters is taken to indicate all the letters of the group except the last. In this grammar the Pratyāhāra system is entirely avoided and each letter is separately mentioned, in connection with the changes it has to undergo in euphonic changes of vowels, declension of nouns, conjugation of verbs and other grammatical changes. While Pāṇini brings a number of forms under a general rule with some exceptions here and there, the author of Kātantra lays down particular rules for particular forms with a view to make his grammar far more easily understandable than Pāṇini's.

111. Regarding the epoch of the author and the circumstances that led him to write the Kātantra, the following story is told in the Kathāsaritsāgara :—

While bathing in a tank with his wives, Śātavāhana, one of the Āndhrabhṛitya Kings amused himself by flinging water with his hands over one of his wives, when she said "Môdakaih sincha," "do not fling water over," he took her to mean "fling sweetmeats over me" and did so accordingly. The queen burst out laughing and remarked that he was quite ignorant of Sanskrit grammar. The king was grieved and was quite eager to learn grammar. Then Śarvavarman who is said to have been one of his ministers undertook the task of teaching Sanskrit grammar to the king and make him an expert in it in the course of six months. Accordingly he composed this new grammar which the followers of Pāṇini of his time appear to have scorned and called Kātantra, a contemptible treatise when compared with Pāṇini's work.

112. Among the number of commentaries written upon this, only two are now available in print. One is called Rûpamāla, or garland of forms written by Bhāvasēna Traividya, a Jaina Scholar. Another is called Vṛitti made by Durgasimha who also appears to have been a Jaina Scholar.

113. Though nowhere in the Sûtra texts of the Kātantra the author's name is mentioned, both the Commentators have attributed the work to Śarvavarman. Bhāvasēna mentions the name of Śarvavarman as the author of the work in three places :— While commenting on the aphorism "chamse" (78) he quotes two verses in the first of which an objection is raised that the aphorism made by Śarvavarman is useless and in the second of which the objection is removed.

114. Again while explaining the formation of the words *Yushmabhyam* and *Asmabhyam*, the commentator quotes a verse in which the elision of a letter at the beginning, middle, or end of suffixes is spoken of as a peculiar feature Śarvavarman's system.

115. Again in support of the name Chatushka given by him to the four divisions (1) euphonic combination, (2) declension of nouns, (3) compounding of words and (4) Taddhita suffixes he quotes a verse in which it is stated that Śarvavarman gave the name Chatushka to the four divisions of grammar.







116. Likewise Durgasimha states in the introductory verse of his Vṛitti that he is going to explain the Kātantra notes of Śarvavarman.

117. Thus both Bhāvasēna Traividya and Durgasimha confirm the statement made in the Kathāsaritsāgara that the Kātantra is the work of Śarvavarman. As the story of the Kathāsaritsāgara makes Śarvavarman, the minister of Śātavāhana, it follows that the author lived during the Āndhra period. As no name of the particular king of the Śātavāhana dynasty is mentioned in the story no definite date can however be ascertained from it. It is probable that the work was written during the close of the Āndhras in the third century A. D. \*This is corroborated by the form given to the Jihvāmûliya and Upadhmânîya letters in the work.

The Jihvāmûliya or Visarga sound before Ka is said in the Rûpamāla to resemble the weapon called Vajra, the thunder-bolt of Indra, and the Upadhmânîya, the frontal globes on the forehead of an elephant. That these two letters had the forms of the above description from A. D. 250 to 500 is borne out by inscriptions. Subsequent to the

7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasêna and Durgasimha quote in their respective commentaries on the Kâtantra a verse in which the form of the Visarga letter is described as follows :—

“ The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra.” From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvâmûliya and Upadhmânîya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvâmûliya while the Upadhmânîya was represented by the same semicircular dots written convexedly side by side, as shown below :—

|   |   |   |      |
|---|---|---|------|
| Earlier form of Visarga.....                            |   | = | hka  |
| “ “ of Jihvâmûliya.....                                 |  | = | hpa. |
| “ “ of Upadhmânîya.....                                 |  | = | hpa. |
| Modern form of Visarga from A. D. 200 }<br>onwards.     |  | = | :    |
| Modern form of Jihvâmûliya from A. D. }<br>600 onwards. |  | = | ḥ    |
| Modern form of Upadhmânîya from }<br>A. D. 600 onwards. |  | = | ṡ    |

118. It is to be noted that the letters K. and P. following the Jihvâmûliya and Upadhmânîya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvâmûliya and Upadhmânîya letters.

119. From this it follows that Sarvavarma wrote his Kâtantra about the 2nd or third century A. D. when princes of Śātavāhana dynasty were still ruling in Ujjayini and that Bhavasêna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvâmûliya and Upadhmânîya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.

(4) *An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.*

120. Drāviḍāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaiṣṇavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenkaṭāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to “ Sampradāya Akārādi ” published by the “ Śrīvaiṣṇava grantha mudrāpakasabhā ” Madras, Āttān Tiruvenkaṭāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāṃsa scholar, who is said to have debated with Appayadīkṣita in the court of Kṛṣṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.

121. The other questions besides caste discussed in this letter are (1) the right of Vaiṣṇavite widows to keep the hair on the head without shaving ; (2) The study of the Tamil Prabandhas instead of the Vedas ; (3) stigmatization and other four Sam-skāras ; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadēva ; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhādhāna, Sīman-tōnnayana and others ; (6) the obligation of fasting on the Ēkādaśi or eleventh lunar day, in each fortnight of the lunar month ; (7) the performance of Ēkādaśi Śrāddha on the next day ; and (8) the offering of cooked food to Viṣṇu instead of feeding Brāhmans on the anniversary days of the death of parents and other near relatives.



His views on caste, of which a translation is given below, are not only quite rational but also based on ancient authorities quoted in the letter itself.

122. The Śrī Vachanabhūṣaṇa referred to in the body of the letter is a religious work written in Tamil by Pillai Lōkâchârya, contemporary of the celebrated Vēdântadēśikar (A. D. 1270-1371). The Āchâryahridaya is a commentary in Tamil on the above work by Alâhiya Maṇavâla Perumâl Nainâr, brother of Pillai Lōkâchârya. Besides this commentary there is also another commentary in Tamil on the Śrī Vachanabhūṣaṇa by Maṇavâla Mahâmuni also called Ramyajim'tri who is said to have lived about 120 years later than Pillai Lōkâchârya. All these writers are unanimous in denying caste distinctions among true Vaishnavites. In support of this view the following two verses are quoted from the Mahâbhârata (?):—

- (i) Na Śûdrâ bhagavad-bhaktâ Viprâ bhâgavatâs smritîh !  
Saryavarnêshu tē Śûdrâ yē hyâbhaktâ Janârdane ||
- (ii) Bhaktir ashta-vidhâ hyêshâ yasmin Mlêchchhêpi tishthati !  
Tasmai dēyam tatô grâhyam sa cha pûjyo yathâhyaham ||

"The true devotees of the Lord are not at all Śûdras. The true devotees of the Lord are said to be Brâhmans. In all castes they are verily the Śûdras who are not devoted to Janârdana, the destroyer of men." (i)

"To him, in whom, be he even a Mlêchchha, a low born, are found to exist the eight kinds of devotion to the Lord may be given anything and everything and from him may be received anything and everything without caste scruples, for he is as worthy of worship as Myself (Vishnu) (ii)."

123. The Tenkalais and Vadahalais, the two well-known schools of Vaishnavites frequently at logger heads with each other, differ in interpreting the two verses. The former headed by Pillai Lōkâchârya take the verses literally and thereby deny all caste distinctions among the Vaishnavites. They go to the length of saying that it is no sin to intermarry and interdine with a true Vaishnavite, however low his birth might be. On the other hand the Vadahalais headed by the Vēdântadēśika say that all that is meant in the verses is mere respect to true Vaishnavites and no unrestricted social intercourse without caste distinctions. This is clearly stated by Dēśika in his Rahasyatrayasâra (P. 33). Both the schools quote from Râmanujâchârya's Śrîbhâshya in support of their respective conclusions. In his commentary on II 2, 37 of the Bâdarâyana Sûtra, Râmanuja quotes a verse from Saivite works to the effect "that in virtue of mere initiation into Saivism a man becomes a Brâhman" and denies its authority on the ground that Saivite works do not deserve of being regarded as revealed texts. From this the Tenkalais infer that though Brâhmanhood is denied to the low born Saivite, the same is not denied to the Vaishnavite. The Vadahalais on the other hand deny Brâhmanhood both to the Saivite and Vaishnavite converts and regard the Saivite works as unauthoritative.—

124. Diving deep into the spirit of the verses quoted in support of the elevation of both Saivite and Vaishnavite converts to Brâhmanhood, it may be asserted that prior to the fourteenth century when Vēdântadēśika upheld the sanctity of Brâhmanism both the Saivites and Vaishnavites were freely admitting all converts into Brâhman caste and that in neither Saivism nor in Vaishnavism there were any caste distinctions.

125. The following is the translation of the anonymous Sanskrit letter on Caste :—

#### WHAT IS CASTE ?

126. Who is a Brâhman ? Is Brâhmanhood a characteristic of the Soul, or of the body, or of a Genus or of Knowledge, or of Virtue, or of deeds ?

Brâhmanhood is not a characteristic of the Soul, in as much as the soul resided in its own form in a number of various forms of bodies that perished and will reside in an equally great number of bodies to come ; for the soul does not differ in its form, no matter how the body changes. If, however, it is maintained that it is a characteristic of the soul, then all will be deserving of Brâhmanhood.

Nor is it a characteristic of the body, for there is no difference in the physical constitution of men, no matter whether they are Brâhmans or Chândâlas ; and all bodies irrespective of castes are liable to growth, old age and decay. There is no rule that a Brâhman lives a hundred years, a Kshatriya, fifty, a Vaiśya, 25, and a

Śūdra half of it. Nor is there the rule that a Brāhman is white, a Kshatriya red, a Vaiśya yellow, and a Śūdra black. All colours appear in each caste. If the body were called Brāhman, then a father burning the body of his dead son would be guilty of Brāhminicide. Hence Brāhmanhood is not a characteristic of the body.

Nor is it a genus, for according to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Karīka from grass; Jāmbava from Jāmbuka (jackal); Vālmīki from an ant-hill; Vyāsa from a girl of fisherman tribe; Gautama from a hare; Vasishṭha from Ūrvasi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brāhman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brāhman caste.

Nor is virtue a characteristic of Brāhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brāhman caste.

Nor are past actions a characteristic of Brāhman caste, for past actions such as *prārabdha*<sup>(1)</sup>, *samchita*<sup>(2)</sup> and *āgāmi* are<sup>(3)</sup> common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brāhmanhood on a Brāhman? The answer is this:—

He who has realised the true nature of Ātman and who believes that there is only one Ātman without a second, devoid of caste, colour, and quality, and free from six ūrmis<sup>(4)</sup> and six bhāvas<sup>(5)</sup> and that it is of the nature of Satya, Jñāna and Ānanda, possessed of no differentiation, residing as a guide (Antaryāmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemishes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brāhman.

“Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear.”

128. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Śrīvaishṇava described in religious works though not easily recognised by man.

The meaning of the verse is as follows:—

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nimb trees and the like. Likewise is the case with stones such as crystals, rubies, quartz and the like. But there is no such distinct feature possessed of by Brāhmans to distinguish them from non-Brāhman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the *mantras* and *Tantras* prevalent among the Śrīvaishṇavas man may acquire some special features of distinction and call himself a Śrīvaishṇava. Thus when once a man becomes a Vaiśṇava, there will be left in him no trace of Brāhman and other caste distinctions. If he still persists in calling himself a Brāhman, Kshatriya, Vaiśya or Śūdra, it is certain that he has not understood what a Vaiśṇava is and ought to be. He has remained only a vulgar man. This is the view of Vaiśṇava teachers. There are also texts in support of this view.

“We are the servants of Viṣṇu, and you (O! Brāhmans,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Viṣṇu and you, the Brāhmans. Even a dog-cooker whose sins of caste (*durjāti-kilbiṣa*) are all destroyed by the fire of devotion to Viṣṇu, deserves to be respected by the learned, but not so a man learned in the Vedas.”

(1) Past actions whose result is the body.

(2) Past actions that remain accumulated.

(3) Past actions whose result is about to come.

(4) Grief, delusion, old age, death, hunger and thirst.

(5) Desire, anger, greed, delusion, pride and envy.



The word “*durjāti*” in the above verse means the four castes and the mixed castes also.

Again. —

“He who looks upon the images of Vishṇu as stones, on teachers as men, and on Vaiṣṇavites as some castes does not deserve the title of a learned and wise man. Nor can an *Ēkānti*, a staunch devotee of Vishṇu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishṇu shall be called Vishṇu himself for Vishṇu pervades his whole. Those who worship Vishṇu are all verily called Brāhmanas. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red hot seals of Vishṇu’s conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaiṣṇavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaiṣṇavite will lose all caste distinctions. “Having set aside myself and Bhishma and other leaders, you, O, Śauri, were pleased to dine in the house of a Śūdra (*Vidura*). How is this? What is the use of this caste to a wise man like you, O! the best of the, Kurus? And look at these respectable men, and tell me whether *Vālmīki*, *Vyāsa*, *Agastya*, *Viśvāmitra*, *Rishyaśringa*, and *Vasishṭha* have not in virtue of their penance and wisdom become celestials.”

He who is a Vaiṣṇavite is the best among the Vipras (Brāhmanas), the best among the sages and the best among the learned. Verily a Brāhman is he who knows Brāhman.

I am not a Vipra, nor a King, neither a Vaiśya, nor a Śūdra, nor a student learning the Vêdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant serving Vishṇu, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaiṣṇavites, bear the marks of the five weapons of Vishṇu; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaiṣṇavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day.”

129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrīvachanabhūṣanāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, well-versed in all the Śāstras, a specialist in the traditional learning handed down from teacher to student from time immemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.

130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.

131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaiṣṇavites, for Vaiṣṇavism is acquired by man through Vaiṣṇavite consecration just as a Vipra acquires Brāhmanhood by being invested with a sacred string, as stated in the verse:—

“Like a Vipra acquiring Brāhmanhood with the sacred string, he who goes through Vaiṣṇavite consecration acquires Vaiṣṇavism.” The acquisition of Vaiṣṇavahood is accompanied by the abandonment of vulgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Śūdra by birth, becomes through consecration and rites a Brāhman and loses his Śūdra nature, so a Vaiṣṇavite also, loses his vulgar state and acquires through consecration Vaiṣṇavahood. This is a pleasure; for vulgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaiṣṇavites.”

As to the verse quoted by the Scholar namely:—

“Just as certain features peculiar to every species among beasts, birds and the like indicate different genera, so certain signs are also there indicative of caste distinctions,” we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; nor are those signs seen among the Sannyāsis of the Smārta and Mādhva sects indicating their Brāhman Caste.

Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Śāstra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishnavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Śāstras. The use of Jāti (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishnavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong; for nothing is lost by giving up caste after embracing Vaishnavism.

132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkaṭāchala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varṇa is usually used by scholars.

133. Accordingly when Vaishnavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishnavism there can be no caste distinctions. As to the statement made by the critic that Brāhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjātikilbisha,' 'he whose sins of caste are destroyed by his fire of devotion to Vishnu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brāhman caste.

Again from the verses quoted above it is clear that Vaishnavahood is acquired after abandoning all vulgar caste distinctions; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child?

134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jīyarsvāmī. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.

135. Again the scholar has been pleased to say that Brāhman caste is a special genus included in the comprehensive genus of mankind. This is not right. If Brāhman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varnas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brahman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the boar, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brāhman caste to distinguish it from the Kshatriya or Vaiśya or Śūdra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.

137. As to the assertion that no man born of a Vipra family can pass for a Śūdra and that Viprahood is inherited, we say it is against the statement made in the Śāstra texts "that a man is a Śūdra by birth but that he becomes a twice-born with consecrational rites." If Brāhmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would

be useless and all the Śāstra texts enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Sūdra trait and acquires his second birth, so a Vaishṇavite loses his vulgar caste and acquires Vaishṇavite merit by being initiated into Vaishṇavism.

138. Again if Brāhmanhood be regarded as inherited, then Viśvāmitra could not have lost his Kshatriya trait and acquired Brāhmanhood. But he is stated to have acquired Brāhmanhood. Nor again could Trisanku have acquired Chaṇḍālhood in the same life. Nor could Brāhmanhood be conferred on Vītabavya, a Kshatriya, on whom Brahmanhood is said to have been conferred by Bharadvāja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaishṇavism. There are on the other hand express statements already quoted :—that with conversion to Vaishṇavism one would get rid of his former sins and enter into a new family.'

140. Again there are no visible characteristics indicating Brāhman or Sūdra and other castes. They are only known through Śāstras. The same Śāstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaishṇavite twice-born when converted to Vaishṇavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

141. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brāhman. Accordingly if Brāhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.

142. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then a man slaying him would have to be guilty of Brāhmanicide. But it is against the Śāstras.

143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Viṣṇu. It cannot be made to participate or receive the five Samskāras.

144. Again he was pleased to say that all that is meant in the statement that "just as a man invested with sacred string becomes a Brāhman, so a man converted to Vaishṇavism becomes a Vaishṇavite twice-born," is merely the high esteem in which a Vaishṇavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaishṇavites as well as to Brāhmans on the strength of the Śāstra texts in praise of Vaishṇavism and Brāhmanism cannot be regarded as mere flattery. Likewise the statement that 'by birth a man is a Sūdra' may also be regarded as indicating mere flattery of Brāhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Sāligrāma stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śāstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaishṇavism loses his former vulgar caste.

145. If in spite of this, you, a great scholar of wide reading and erudition, exhibit prejudice, then it must be considered that it is the result of my own sin.

146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Āchchān Tiruvenkaṭāchārya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.

## PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125 of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirūpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇāvalōka Kambaya, son of Dhārāvarsha, a Rāshtrakūṭa king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (Epigraphia Carnatica Vol. IX) and other records, the Ganga King Sivamāra Saigoṭṭa was conquered and kept in prison by Dhārāvarsha, Kambaya's father. Next come the two inscriptions (Nos. 63 and 90) belonging to the reign of the Nolamba kings, Māyinda (Mahendra, A. D. 878-895) and Nolambādhirāja (A. D. 918-929 ?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pālyagārs.

## 148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

## BANGALORE DISTRICT.

ANEKAL TALUK.

On a boulder at the Village Kâḍu Jakkanahalli in Ānekal Hobali.

Size 4'—0"×3'—6"

Kannada language and characters.

1. śrīmatu Chikarāya Tam-
2. mēgaḍaravaru grāma . . . . .
3. kâḍi satta Ayyapage Aḍaviyabī-
4. ḍa Jakkanahalliyanu Timmagauḍage
5. nettarukoḍige ākisikoṭaru
6. idake tapidare balagai
7. yeḍagaiyavana yañjali-
8. ge āsemāḍidahāge.

Note.

This inscription records the gift by Chikarāya Timmayagaḍa of the village Jakkanahalli in Aḍaviyabīḍu to Timmagauḍa as *nettarukoḍage*, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

2.

At the village Inḍalavāḍi in the same Hobali, on the pial of the temple of goddess Mariyamma.

Size 3'—0"×2'—0".

Kannada language and writing.

1. svastī śrī jayābhyudaya Śaka-va-
2. rusha . . . . . Kīlaka saṃvatsarada Ā-
3. śhāḍha ba 5 lu Rāmanabhōyi In-
4. ḍalavāḍi guḍiya kelasa . . . . .
5. . . . māḍida idake koṭṭa . . . . .
6. . . . . gadde ½ mūlasthānadēvaru
7. sākshi śrī Virūpāksha śrī śrī śrī.

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of ½ a khaṇḍugu to Rāmanabhōyi for the construction of a temple at Inḍalavāḍi. The grant is dated the 5th lunar day of the dark half of Āshāḍha in the year Kīlaka and it is not verifiable.

3.

At the same village Inḍalavāḍi in the Hobali of Ānekal, on the inam land of the watchman to the east of the village.

Size 3'—0"×1'—0".

Kannada language and characters.

- |                     |                 |
|---------------------|-----------------|
| 1. Viḷambi saṃ-     | 5. Tammegaḍa-   |
| 2. vatsarada        | 6. nu Ganganige |
| 3. Jyēshṭha śu 7 lu | 7. koṭṭa ga-    |
| 4. Yīṇḍlāḍi         | 8. dde.         |

Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegaḍa of Inḍalavāḍi on the 7th lunar day of the bright half of Jyēshṭha in the year Viḷambi.

## HASSAN DISTRICT.

## ALUR SUB-TALUK.

4.

At the village Pālya in the Hobali of Pālya, on a pillar in the navaranga of Jarār-dana temple.

Kannaḍa language and characters.

1. Pārthiva samvatchharada Kārtika su 12 Bu Ātrēyagōtra-
2. da Heggappagala Viṭṭhāyagala makkalu Mallarasaru Pāleyada
3. Śrī Janārdanadēvarige samarppisida chinnada toḍahada dhavala śaṇ-
4. khakke mangala mahā śrī ! Śrīkāntāya Janārdanāya sama-
5. dād Ātrēyagōtrōdbhava sphītē Pārththiva-vatchharē guṇanidhir Malla-
6. ppa-mantriśvaraḥ ! śuddhē Kārtika pakshagē Haridinē Heggappa Viṭṭhā-
7. yajō dhvānōtpātita-daitya-janya dhavala-śrī-Pāñchajanyam
8. jayā || śrī śrī śrī śrī śrī śrī

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa of Ātrēya Gōtra, son of Heggappagala Viṭṭhaya for the service of God Janārdana-dēvaru of Pāleya on Wednesday the 12th lunar day of the bright half of Kārtika in the year Pārthiva.

5.

## ARKALGUD TALUK.

Kanātūr grant of Śrīrangarāya, King of Vijayanagar dated Śaka 1584 in the possession of Koṇanur Puṭṭasāmaiya, Shanubhog of Kesavattūr.

2 Plates : Nāgari characters : no seal

Size 7½" × 10".

Sanskrit language.

I (a)

1. Kēśava (in Kannaḍa characters).
2. śubham astu ! namahs tunga-śiraś-chumbi-chandra-chāmara-chārave ! trai lōkya-na-
3. garārambha-mūla-stambhāya Sambhave ! Harēr līlā-Varāhasya daushṭrā-dandah
4. sa pātu vah ! Hēmādri-śikharā yasya dhātrī chhatra-śriyam dadhau ! śrīmat surā-
5. surā-rādhya-chraṇāmburuha-dvayam ! sva-nābhi- kamlōtpanna-Vidhātā-ram Ha-
6. rim bhaje ! Sōma-vamśa-samudbhūtō rājā Gōpālabhūpatih Atri-gō-
7. trī yajuh-śākhī Āpastambōkta-karmavān ! tat-tanūjās tu dharmā-
8. jñō rājā Śrīrangabhūpatih ! sadā Vēlāpurē vāsam chakāra Ha-
9. ri-sannidhau ! vedāśṭa-bāṇēdu-mitē śakābde pravarttamānē
10. Plava-nāma-varshē ! Vēlāpurī Kēśava-sanni-dhānē chandrōparā-
11. gē Madhu-pūrnimāyām ! Śrīrangarāyō viprāya Rugvēdajñāya
12. dharmīnē ! Āśvalāyana-sūtrōkta-karmīnē lōkabandhavē ! San-
13. karākhyaśya bhāṭṭasya putrāya sa-kuṭumbīnē ! nāmnā Sanka-
14. ra-samjñāya Kāśyapāya mahātmanē ! Vēlā-purasya rāshtrē-
15. smi dēśē Karnāṭa-samjñatē ! Kanātūr-āhvaya-grāma-sannidhau
16. dattavān mudā ! nāmnā Bharatavallīti pallīm sarva-samriddhi-
17. dām ! agrahāram sarvamānyam tāmra-śāsana-pūrvakam !
18. Śrīrangarājātō labdham grāmam Sankara-nāmakah !
19. svakīya-pūtri-mātrādi-svargāvāptyartham ātmanah !
20. sarva-śrēyōbbhivridhyartham Brāhmaṇēbhyō mudā dadau ! śrutā-
21. dhyayana-śīlēbhyō yājajūkēbhyā ēva cha trayō-daśābhi
22. svarchitēbhyah Kēśava priyatē svayam !

## I (b)

23. êtêshâm nâma-gôtrâni vakshyatê hyanupû-
24. rvyatah | Subrahmanyadêvarige vondu vritti |
25. Āśvalāyana-sūtrada Kāśyapa-gôtrada
26. Sankarabhaṭṭara kumāra Sankarabhaṭṭarige vritti von-
27. du || Āśvalāyanasūtrada Vasishtha-gôtrada Śrīni-vāsa-
28. bhaṭṭara kumāra Dēvanabhaṭṭarige vritti vondu | Āśvalāyana
29. sūtra Harita-gôtrada Kṛishṇāchāryara maga Venkaṭāchāryage vritti
30. vondu | Āśvalāyanasūtra Bhāradvājagôtrada Haribhaṭṭara
31. (ra) kumāra Kṛishṇabhaṭṭarige vritti vondu | Āpastamba-sūtrada Lō-
32. hita Kauśikagôtrada Tirumalabhaṭṭara kumāra Venkaṭā-
33. dṛibhaṭṭarige vritti vondu | Āśvalāyanasūtra Kaūśika-gô
34. trada Chennigarāyabhaṭṭara maga Venkaṭādri-bhaṭṭarige vritti von-
35. du | Āpastambhasūtra Kāśyapagôtrada Nārasimhabhaṭṭa-
36. ra kumāra Kṛishṇabhaṭṭarige vritti vondu | Bôdhāyana-sūtra-
37. da Jāmadajnāvatsa-gôtrada Lingābhaṭṭara kumāra
38. Visvêśvarabhaṭṭarige vritti vondu | Āśvalāyana-
39. sūtrada Bhāradvājagôtrada Lingābhaṭṭara maga Su-
40. brahmanyabhaṭṭarige vritti vondu |

## II (a)

41. Āślāyanasūtrada Haritasa-gôtrada Sanka-
42. rabhaṭṭara maga Sūryanārāyanabhaṭṭarige vri-
43. tti vondu | Āpastambha-sūtrada Bhāradvāja-gôtrada
44. Subhābhaṭṭara kumāra Kuke Ningabhaṭṭarige a-
45. rdha-vritti ½ | Āśvalāyana-sūtrada Bhāradvājagôtrada
46. Nārāyanabhaṭṭara kumāra Dēvarabhaṭṭarige vritti ardha
47. ½ | grāmaśke chatuśśime vivara pūrva-dikkinalli Ku-
48. ppavali dakshina-dikkinalli Nelikere paśchima-dikkin-
49. alli Mantanamari | uttara-dikkinalli Māvanūra | ivara
50. madhya-rāshṭradalli Bhāratavalli | | bhūmige salluva jala pāshāna
51. nidhi nīkshēpa | akshīni āgāmi siddha-sādhyangalēmba a-
52. shṭa-bhōga-tēja-svāmyargalanu anubhaviṣi putra-pautra-pāram-
53. paryanteraavāgi dāna-dharma-vikraya-yōgyavahante ā-
54. chandra-sthāyigal āgi anubhavisikondu ihariyandu
55. sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi Vēlāpurī
56. Kēśavana sannikṣhiyalli koṭṭa agrahāra ||— ||
57. dāna-pālanayōr madhyē dānā (t) śrēyānupālanam | dā-
58. nāt svargam avāpnōti pālanād achyutam padam |
59. dattā (d) dviguṇam puṇyam paradattānupālanam | paradattā-

## II (b)

60. (paradattā) pashārēna sva-dattam nishpalam bhavē-
61. t | sva-dattām paradattām vā yō harētta vasundha-
62. rām shashṭi-varsha-sahasrāni viśṭāyām jāyatē kri-
63. mih | ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām |
64. na bhōjyā na kara-grāhyā vipra-dattā vasundharā | sva-dattā
65. putrikā dhātrī pitri-dattā sahōdari | anyair dattā mahī
66. mātā dattām bhūmim parityajēt | mad-vamśajā para-mahī-
67. pati-vamśajā vā ē bhūmipā satatam ujvara-dharma-
68. chittāh | mad-dharmam ēva paripālita ācharanti tvat pā-
69. da-padma-yugalām śirasā namāmi | śrī Vēnkaṭēsa ||— ||
70. Āśvalāyana-sūtra Kāśyapa-gôtrada Sankara-bhaṭṭara ma-
71. ganu Sankarēyanavarige Kanatūra grāmadalli prabhu-mā-
72. nyavāgi koṭṭa svāsthye Doḍana khaṇḍugadalli mūru vare
73. khaṇḍuga gadde idakke saluva hola idannu anubhavi-
74. sikondu Kanatūrige saluva śimege bebāri-
75. keyanu māḍikondu sukhadalli iruvadu yan-
76. du koṭṭa prabhu-mānyada svāsthe || śubham astu
77. Śrī Rāma (In Kannaḍa characters).



## Note.

The record begins with the usual invocations to Sambhu and Varāha and a verse addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kanatūr in the Karnāṭa-dēśa and Vēlāpura (Belur) Territory by Śrīrangarāya, King of Vijayanagar, son of Gōpālabhūpati of Ātri-gōtra, residing at Bēlūr, made to Sankara of Kāśyapa-gōtra, son of Saṅkarabhaṭṭa. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Sankara for the peace of his departed parents and as an act of devotion to God Kēśava. It also records the gift by the same Sankara of a plot of wet land of the sowing capacity of  $3\frac{1}{2}$  khaṇḍugas and the dry land attached to it in the village Kanatūr to Sankaraiya to be enjoyed by him as prabhu-mānya as an emolument for the office of *hebār* (chief of Brahmans ?) in Kanatūr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow :—The grant ends with the signature of the king—Śrī Rāma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Śaka 1584 on the holy occasion of lunar eclipse. Śaka 1584 coincides with Subhakṛit and not Plava as stated in the grant. If we take the year Plava which coincides with Śaka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year, corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

## 6.

## BELUR TALUK.

At Bēlūr, in the Hobali of Bēlūr, on a stone in the north wall of the shrine of Sōmanāyakamma in the Chennakēśava temple.

## Kannāḍa language and characters.

1. Tāraṇa-samvatsarada Vaiśākha-su 5 Sō-dandu Saubhāgya-
2. purada Prasanna-Kēśavadēvara vṛitti 15 siddhāya nashṭiyāgi
3. amṛitapaḍiya honnolage siddhāya terutirddu teralā-
4. rade śrīkāryya naḍeyade ketṭa kāraṇadinda Vūmādēviya-
5. ru ā-mahājanangaḷu ā-nambiyaru hadinēṭu-nāḍa Vaiṣṇavara mund iṭṭu
6. yī-hadinaydu vṛittiyolage dēvarige vṛitti 2 mānyam mādi vṛitti 13 vaṃ
7. brāhmarige Nārāsingadēvana rājyadalli ā-yūra vṛittiyōpādiyi
8. siddahāyava tettu ādhi-kṛaya-dānake saluvantāgi dhāreyaṇ eṇḍu
9. koṭṭaru<sup>1</sup> antapudakke tamma su-hastadopa<sup>1</sup> (In Nāgari characters) Śrī-Gōpīnātha
10. (In Kannāḍa characters) Prasanna-Kēśava.

## Note.

This inscription records that the *siddhāya* (quit-rent) of the 15 vrittis of land belonging to God Prasannakēśava in the village Saubhāgyapura having ceased, the temple authorities paid the *siddhāya* from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be carried on. The inscription next records that seeing this unfortunate condition, the queen, Umādēvi, the *mahājanas*, *nambiyars* (temple priests) placed the matter before the Vaishnavas of the 18 *nāḍs* and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same *siddhāyam* as other vrittis of the same villages in the reign of the Hoysala King Nārāsingadēva. The record ends with the signatures, Gōpīnātha (in Nāgari characters) and Prasannakēśava (in Kannāḍa characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kēśava and since the record is now found inside the Kēśava temple at Bēlūr, Saubhāgyapura is probably another name for Bēlūr. The Vaishnavas of the 18 *nāḍs* appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaishnavas or Śrīvaishnavas.



At the village Rannagatta in the Hobali of Bêlûr, on a stone set up on front of the  
Îsvara temple.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. namas tunga-siras-tunga-chandra-châmarâ-châravê trailôkya-nagarârambha-  
mûlastambhâya
2. Sambhuvê || Sivâya
3. svasti samasta-dharâdhipa-mastaka-vinyasta-hastan udita-jaya-śrî- vistâri-  
stana-bâram prastu-
4. tyam punya-mûrti Vinayâditya O mulisim dêsad-adhîsa-kaṇṭakara bêram  
kirttu-girttikki
5. dôr-bbaḷadind eyde nimirchchi bhû-talaman êka-ch'chha'radi Ganga-man-  
ḍalamam pâlisida prajâ-mudaman
6. atyutsâhadim mâḍi Poysaḷadêvam . . . . . gâ-nâḍu jîyay yenalu  
O Vâsavan A-
7. gpi Bhâskara-tanûbhava Nairiti Vârdhirâja Mêgha-samûha-prabhêda  
Dhanâdhipa virâjita-
8. Gominîśvar embi samudâ-digîśvarar anêka-guṇâg:ani Bhâsange mâlke  
sasîy-arka-ru-
9. ksha-nagam ullînegam Kamalâsanâyuva O neṭṭan-eragarge chala-
10. dind oṭṭaysuva vairi-bhûparam nôḍa Modalgattada Bhâsam parivind oṭṭa-
11. jeyim gelgum ugra-samarâṅgaṇaḍol chaladin eragange maladilê eragada  
ripu-
12. haḷakke kâla-sarppam tannam nere porepa patige sannanam Ereyangana  
han-
13. man alte moneyole Bhâsa svasti saka-nripa-kâlâtita-samvatsara-sahasram
14. tîvi Châlikya-Vikrama-kâla 19 neya Dhâtu-samvatsarada Pośya-suddha  
3 Brihavâra śrîma-
15. n-mahâ-maṇḍalêśvara tribhuvanamalla Vinayâditya-Poysaḷadêvaru Gan-  
ga-maṇḍa-
16. lanuma Male yêlu Konguman êkachchhatradind âluttam iralu śrîmatu Baḷ-  
lavi-
17. nâḍa nâlgâvunḍa Modalgattada Bijje-gâvunḍaga Vôjabe-gâvunḍigam pu-  
ṭṭida magam "su-putrah kuia-dîpakan" enisi regaḷda Bhâsa-gavunḍa act â-
18. tam
19. nâl-gâvunḍatana geyyuttam ildu Raṇakiya-kattada ûram mâḍisi Ba-
20. lligereyam kattisi eḍara-kâvan emba galḍeyam mâḍisi Bâchêśvara yemba  
dêvâ-
21. lyuman ettisi dêva-vakendu kereya kelage-yum dêvâlyada mundeyum  
âgi
22. mûnûru bhattada bhûmiya biṭṭu mattam Balligere-kelage nûra bhatta-
23. da bhûmiya hannasam biṭṭu antu biṭṭa dattig âvanânnum tappidan appode Vâ-
24. narâsiyalu kavileya kondana gatige sanda || sva-dattam para-dattam vâ yô  
harêta
25. vasundharah shashṭir vvarâsa-sahaśrâni viśṭâyâm jâyatê krimi || Chegavak-  
ke Hesa-
26. savu Kaliyâcharigam Chandiyabegam puṭṭida magam Bammâchari puṭṭida
27. Tuḷuvalad Ereyanna haḍada bhûmi ||

Translation.

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty  
forehead and who is the foundation pillar of the city of the three Worlds. Obeisance  
to Siva.

Be it well. Vinayâditya is an embodiment of virtue and deserving of glory with  
his hand placed on the heads of all kings and is a necklace to the breasts of the  
Godless of victory. The Poysala king plucks out by roots with anger, rulers who are  
disturbers of peace in his country and with the prowess of his arms expands his kingdom  
and rules Gangamaṇḍala under one umbrella, praised by all.

May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vāyu, Kubêra, and Isānya bless Bhāsa, possessed of many good qualities, with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhāsa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhāsa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Śaka king, in the year Dhātu, 19th year of Chālukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahāmaṇḍalêśvara Tribhuvanamalla Vinayāditya Poysaladêva was ruling over Gangamaṇḍala, Male seven, and Kongu under one umbrella. —

To Bijagāvunda of Modalgatta, *nālgāvunda* of Ballavinādu and Vojābegāvundi was born the famous Bhāsagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of nālgāvunda, he built the village named Rānakigatta, and a tank called Balligere, brought into being a field named Eḍarakāva and erected a temple named Bāchêśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyāchāri and Chandiyabe was born a son Bammāchāri. His son(?) Ereyanna of Tuḷuvala got this land.

#### Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Rānakigatta now called Rannagatta situated at a distance of about 6 miles from Bêlûr by Bāsa, a general of Hoysala King, Vinayāditya. The overlordship of Chālukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Chālukya era in the inscription of Vinayāditya Hoysale is a sure indication that the Hoysalas paid homage to that dynasty. The inscription is dated 19th year of Chālukya Vikrama era which is believed to have begun in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19—A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Śaka era and 19 years in the Chālukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chālukya era began in Śaka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd lunar day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

#### 8.

At the same village Rannagatta, on a stone set up in front of Tirumaladêva temple.

Size 3'—6"×3'—0".

Kannada language and characters.

1. svasti śrī-vijavābhyudaya Śalivāhana śa-
2. ka-varusha 1582 dānaya Śārvari-samvatsarada Pushya-
3. ba 10 lû śrīmatu-Muluvāgila Kṛishṇānan-
4. da-svāmigalavarige Śrīrangarāyadêva-rāya-
5. ravaru sa-hiraṇyōdaka-dāna-dhārā-pūrvakavā-
6. gi koṭṭa Rānagattagrāmāda chatuṣ-sīmeyanu anu-
7. bhavisikoṇḍu bahudendu koṭṭa śilā-śāsana-
8. kke bhū-dānada dharma śrī-

#### Note.

This inscription records the gift of the village Rannagatta by Śrīrangarāyadêva, King of Vijayanagar to the guru Kṛishṇānanda-svāmi of Muluvāgil. The date of the grant is

the 10th lunar day of the dark half of Pushya in the year Śārvari, Śaka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrīrangarāya had taken refuge with the Keladi Chief and resided at Bêlūr. Several grants made by this King while at Bêlūr are found in the inscriptions of this taluk. The donee of this grant, Kṛishṇānandasvāmi of Muḷuvāgil, was the head of the Bhāgavatasampradāya mutt at Muḷuvāgil.

## 9.

At the village Ālūru in the Hobali of Arehalli, on a stone set up at the village entrance.

Size 4'—6"×2'—0".

Kannaḍa language and characters.

1. svasti Tagare-nāḍa Ālū-
2. ra Māchigāmuṇḍam
3. Billamam kaḍiyā
4. kaḍivandu kaviya
5. kālegadal iridu
6. sattam heṇḍati Māda-
7. bbe nīrisidaḷu

## Note.

This inscription records the death of a warrior named Māchigāmuṇḍa of the village Ālūr in Tagare-nāḍu in a fierce battle of Bhillama, (A. D. 1187-1191), one of the Sévuna Kings and the setting up of a stone in memory thereof by his wife Mādabbe.

## 10.

At the village Kandāvāra in the same Hobali, on the 1st Vīragal in front of Kallēśvara temple.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahitam śrīmatu pratāpa-chakrava-
2. rtti Nārasimhadēvarasaru rājyam geyebare-
3. yavāgaḷu Vikrama-samvatsarada-Māgha-su ! Ā
4. svasti Kandāvuram kālegadolū Chanda-gāmuṇḍa
5. Baira-gāmuṇḍana maga Mācha-gāmuṇḍa
6. Tagarenāḍa praje-gāvunḍugaḷu . . . . . kadi bi-
7. . . . .
8. ldu sattode magam Mādeya nīrisida bīragalu

## Note.

This inscription records the death of some gauḍas in a fight at Kandavura in the reign of the Hoysala king Nārasimhadēva and the setting up of a vīragal by Mādeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Māgha in the year Vikrama. The date is not verifiable.

## 11.

On a second Vīragal at the same place.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara . . . . .
2. . . . . śrī-vīra-Nārasinga-
3. dēvar prithvī . . . . .
- 4—7. . . . .
8. Kanneyanāyakan arasana . . . . . hurada . . . . . ghattado-
9. lage palam (bam) baru kallaru tāgidaḍe . . . . . kondu tānum suralōka-prā-
10. ptan āda Kanneyanāyakana maga . . . . . bi-

11. ldan âtana tamma Dêkanam parôksha-vineyamam mâdi vîragalla nilisida. .
12. . . . . sâsira . . . . .
13. . . . .

*Note.*

This records the death of a warrior named Kanneyanâyaka in a fight with robbers during the reign of the Hoyala king Nârasimhadêva and the setting up of a vîragal in memory thereof by Dêkana, his younger brother.

## 12.

At the village Tolalu in the same Hobali, on a stone set up near a ruined Jain basti in the coffee estate of Vîrâchâri.

Size 3'—0"×1'—6".

Kannada language and characters.

1. . śrîmat parama gambhîra-syâdvâdâ-
2. mōgha-lāñchanam jîyât trailōkya-nâ-
3. thasya sâsanam jîna-sâsaram | svasti yama-ni-
4. yama-svâdhyâya-guṇa-sampannarappa Abhayachân-
5. dradêvaru sargga-gâmiga! âda parôksha . . .
6. yamam âga! Padmâvatîyakka-mâdisida sâsa-
7. nam || arevesanâgiradda basadiyam mâdi-
8. sidaru dêvara maneya parisûtrada gattum kaṭṭi-
9. yisidaru maneyam mâdi naḍum-maranumam naṭa-
10. ru inisakkaṇ yikki pûjisida gadyânav eppa-
11. ttu | int appudakke sâkshi Muddagavunḍanu Bhâsa-
12. gavunḍanum Tammaḍiya. rraru | Bittî yanānum Nê-
13. manānum î-stânak oḍeyaru |

*Note.*

This inscription records that on the death of the Jaina guru Abhayachandra, his disciple Padmâvatîyakka, as a mark of respect to his memory, completed the construction of the basti which had been half built and erected an enclosure to the shrine of the god with a wooden pillar (?). Towards this she spent a sum of 70 gadyânas. The witnesses to this are said to be Muddagavunḍa, Bhâsagavunḍa and Tammaḍiyarraru and the managers of the temple named Bittîyana and Nêmana. No date is given in the grant. Bhâsa mentioned in this inscription is perhaps the same as that mentioned in No. 7 above.

## 13.

In the same village (Tolalu), on a vîragal set up at the entrance.

Kannada language and characters.

1. . . . . na maga Bâdiya turuva bembalivô
2. . . . . dagonḍa kâdi satta Mâcha masadiradala . vi Gu-
3. ruvâradandu Apsara-gaṇikeyaru konḍuye Mâragavunḍage
4. maga Iliga parôksha-vineya gedu kalla nîrisida Siddha-gâ-
5. unḍana Gâvunḍa Annachari geda Badugûra Śrîdharayya barada

*Note.*

The top of the vîragal is broken off, and several letters have disappeared. The remaining portion of the inscription seems to record the death of warriors Bâdiya, Mâcha and etc., in rescuing cattle carried off and the erection of this Vîragal in memory thereof by Iliga, son of Mâragavunḍa. The signatory to this record is named as Siddha-gâvunḍana Gâvunḍa and engraver's name is recorded as Annâchâri, and Śrîdharayya of Badugûr is mentioned as the composer of the inscription.

## 14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhānu-sam-
2. vatsarada Phālguna-ba.
3. hula 10 Bhā Tulala.
4. da Muttenagaḍana
5. maga Chikannagau-
6. ṇḍa nilisida kallu

*Note.*

This records the erection of the stone pillar by Chikannagavūḍa, son of Muttenagavūḍa of the village Tolalu on Sunday the 10th lunar day of the dark half of Phālguna in the year Chitrabhānu.

## 15.

At the village Tagare in the Hōbaḷi of Bikkōḍu, on the 1st vīragal in front of Śvara temple.

Size 3'—6" × 2'—6"

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-chāravêtrailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvara tribhuvanamalla-Vīra-Sômê-svara-dêva-
3. . . . . rājyadalu prithvî-rājyaṃ geyyuttam ire śrī- Visvāvasu-samvatsara-
4. da Jyêshtha-suddha 15 Â Sôyidêva-damṇâyakaru Tagare-nāḍa Taga-
5. reya kôṭeya hatti kâde Maḷegiriya Bennegaḍana maga Rāmayyanu
6. halavarolu kâdi Tagareya Rāmayyanu svargga-lōka- prāptan ādanu
7. ātana tamma Handināḷa Chāvayanu parōksha-vineyamam māḍi bīragalla nīrisi-
8. danu Bammayahallīya bayaloolu beddale kolaga 9 manna koṭṭanu

*Note.*

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômêśvaradêva on Sunday the 15th lunar day of the bright half of Jyêshtha in the year Viśvāvasu, Sôyidêvadamṇâyake scaled the fort Tagare in Tagarenāḍ and fought. Thereupon Rāmayya son of Maḷegiri Bennegaḍa fought hard and went to heaven and his younger brother Chāvaya of Handināḷ set up this vīragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 kolagas in the fields of Bammayahallī.

## 16.

At the same place, on a 2nd Vīragal.

Size 3'—6" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvaram Talakāḍu-Gangavāḍi Nonam-
3. bavāḍi-Banavase- Hānungalugonḍa bhuja-baḷa-vīra-Gangan asahāya-
4. sūra Sanivārasiddhi guḍurggamalla chaladankarāma nissankapra-
5. tāpa Poysala-Vīra-Bāllāḷadēvaru Plava-sam-vatsarada Chaitra-su
6. tadige Sômaṇḍadandu Herbbettada Bācheyanāyakana mē-
7. le danḍeṭṭi bandali Tagare-nāḍa Tagareya Mādigāvunḍan allīha
8. . . . . tottaladuḷidu kon-
9. du tānum suralōka-prāptan ādod ātana vīratanamam

10. mechchi Ballāladēvaru Tagareyal ondu haṇavina maṇṇam
11. biṭṭar i-maṇṇan āraṇum kiḍisidaḍe Vāraṇāsiya-
12. lu brāhmaṇarumaṇ kavileyumaṇ konda pañcha-mahā-pātaka-
13. doḷu hōhanu Bayagāvuṇḍa parōksha-vineyaṇ māḍi vīraga-
14. lla nīṇisidaru

*Note.*

This inscription also begins with the usual invocation to Sambhu and records that during the reign of the Hoysala King Vīraballāladēva, on Monday the 3rd lunar day of the bright half of Chaitra in the year Piava, the king marched upon Bācheyanāyaka of Herbbetṭa and that thereupon Mādigāvuṇḍa of Tagare in Tagarenād fell upon the enemy and died. The inscription further records that admiring his valour, King Ballāladēva made a gift of a plot of land of the value of 1 haṇa and that Bayagāvuṇḍa set up the vīragal as a mark of respect to the memory of the departed warrior. The usual imprecation is found at the end of the record.

### 17.

At the same place, on a 3rd vīragal.

Size 1' -6" × 2' -6".

Kannada language and characters.

1. śrī namas tunga-siras-tumbi-chandra-chāmara-chāravê | trailōkya-nagarā-rambha-mū-
2. lastambhāya Sambhavê svasti śrīman-mahā-maṇḍalēsvara tribhu-
3. vanamalla chaladanakārama malerājarāja malaparoluganḍa Sanivāra-
4. siddhi giridurggamalla pratāpa-Hoysala- śrī- Vīra-Ballāludēva.

*Note.*

The inscription contains the usual verse in praise of Sambhu and the name of the Hoysala King Vīraballāludēva with his titles. The rest of the inscription has disappeared as the inscription stone is broken after line 4.

### 18.

At the same place, on a 4th Vīragal.

Kannada language and characters.

1. namas tunga-siras-tunga-chandra-chāravê || trailōkya-nagarārambha-mūla-
2. stambhāya Sambhuvê || svasti śrīman-mahā-maṇḍalēsvara-Vīra-Nārasin-
3. gadēva | pritvi-rājyaṇ geyuttirdaṇ saka-varusada 1199 neya Isvara-saṇ-
4. vatsarada Jyēshṭha-sudha 10 Sō-dandu Atthalige-sāyira-bhūviya Malligenāḍu
5. Nemanāḍa mallegālegake bandandu ā-Bekunāḍu maṇvalige bandaḍe Ta-
6. gareya dandina Chavudagāvuṇḍana maga Nāraṇadēva Bekunāḍa maṇvalige
7. . . . . . t i ṇ i d u
8. suralōka-prāptan āḍaḍe Benṇeya Allapa vīragalla
9. nīṇisidaru

*Note.*

This inscription also begins with the invocation to Sambhu. It next records that during the reign of the Hoysala King Nārasingadēva, there was a combat (malla-gālegu) between the people of Malligenāḍu in Atthalige Thousand Province and of Nemanāḍu and that the people of Bekunāḍu went to the rescue of Nemanāḍu and that in this fight Nāraṇadēva, son of Chavudagāvuṇḍa, a warrior in the army of Tagare, fought and died and that this vīragal was set up in his memory by Benṇeya Allapa. The record is dated Monday 10th lunar day of the bright half of Jyēshṭha in the year Isvara Śaka 1199. According to Svamikannu Pillar's Tables the date corresponding to this is 14th May, A. D. 1277 but it falls on Friday and not on Monday as stated in the grant.

## 19.

At the same place, on a 5th Vīragal.

Size 3' - 0" × 2' - 6".

Kannaḍa language and characters.

1. śrī svasti śrīmatu- Tagareya Masaṇayana Sôvana-
2. nu Bankahurada kaviya kâlegadalu biddanu

*Note.*

This records the death of Sôvana, son of Masaṇaya of Tagare in the fierce battle at Bankâpur. This battle took place between the Hoysalas and Kadambas under the general Masana in the reign of Vishṇuvardhana. The Hoysalas were victorious.

## 20.

At the same place, on a 6th vīragal.

Size 3' - 0" × 2' - 6".

Kannaḍa language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Sambhavê | śrīmatupratâpa-chakra-
4. varitti Hoysala-Vīra-Ballâladêvaru prithvî-râjyam geyyu-
5. ttam irdandû . . . . . Kalliyôjana maga . . . . .
6. Tagare-nâḍa . . . . .

*Note.*

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achievement of Kalliyôja's son in Tagarenâḍu during the reign of the Hoysala King Vīraballâladêva.

## 21.

At the village Kûsâvâra in the same Hobali of Bikkôḍu, on the 1st vīragal near the ruined Basava temple.

Size 1' - 6" × 2' - 0".

Kannaḍa language and characters.

1. śrī namas tunga-siras-tunga-chandra-châmarâ-châravê | trailôkya-na-
2. gararambham mulattambhaya Sambhuvê | sotti
3. samatta bhunadhi-jâla Yâdava-kula-tîlaka
4. malarajaraja maleparoluganda Maga-rajya-nrimula Chô-
5. la-pratipalaka || Vīra-Narasigadêvar sukadim jya-geyu-
6. ttire || Mayisanaḍa Anapaleya Gorava Balla-naḍa
7. oḍana kaladagolu kalinerayadi Tagare-naḍa epataṛa
8. maṛe-okaru | maṛeya okkaram kaḷu Tagare-naḍa eppattu
9. oḷaginaḍa oḷane kaduvaga Jaya-savâchara-Pa-
10. shya | sudha Paḍya Sanivaradandû Mukuri-gaudana maga Haradanai
11. talittiridu svarggalôka-prâptan âḍa śrī- vīragali Perggaḍe Isvôra
12. . . . . mannanu biṭṭa

*Note.*

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigaḍa in a war waged by the inhabitants of

Tagarenādu-seventy in defence of the inhabitants of the villages, Anapalli and Goravapalli in Maysanādu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggaḍe lśvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vira Nārasingadēva, the lord of the universe, an ornament of the Yādava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chōla Kings.

## 22.

At the same place, on a second vīragal.

Size 1'—6"×1'—0"

Kannada language and characters.

1. śrī namas tunga-śiras-tunga-cham-chāmāra-chāvē | trailōkya-
2. nagarārambha-mūlastambhāya Sambhuvē |
3. svasti śrīman-mahā-maṇḍalēsvara-chakravartti || śrī- Vira Ba-
4. llāladēvar-prituvī-rājyaḍḍu Akshaya-samva-
5. tsarada Āsvajya-bahula sapamī Sōma-
6. vāradandu Tagare Kūsavārada asi-
7. ya māniya vyājada gadiya kālegadalli
8. Honnagāvunḍana maga Kavuraṇa halabaru vī-
9. raram talutt iḍidu suralōka-prāptan ādanu

Note.

This records the death of Kavuraṇa, son of Honnagāvunḍa in a fight with sword in a boundary dispute between the people of Tagare and Kūsavara in the reign of the Hoysala King Vira Ballāladēva. The record is dated Monday the 7th lunar day of the dark half of Āśvini in the year Akshaya. The date cannot be verified.

## 23.

At the village Jōḍi Kṛishṇāpura, in the same Hobali of Bikkōḍu, on a stone set up near Tirumaledēva temple.

Size 4'—0"×3'—6".

Kannada language and characters.

1. Sārvari-samvatsarada Chayitra su | lu . . . . . Narasa  
panāyaka . . . . .
2. . . . . nāyakaravara Bōganāyakana pavutra . . . . .
3. panāyaka-suputra Hariyapanāyakanu . . . . .
4. vanakendu Bōgapadēvarge koṭṭa . . . . . Kṛishṇā . . . . .  
grāma-bhūmiyolu . . . . .
5. gaida bhūmiyalu giḍu-mara . . . . .
6. . . . . vī-haliyanu āru apalāpizi chandra-sūryaṅgaḷu yiruva pariyanta
7. taḍevalāgaḍu endu koṭṭa koḍagi grāma || Gōraṇa

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Kṛishṇāpura as a koḍage to Bōgapadēva by Hariyapanāyaka, grandson of Bōganāyaka (son) of Narasapanāyaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Sārvari. The date is not verifiable.

## 24.

At the village Mūlénahalli in the Hobali of Māḍihalli, on a stone set up at the village entrance.

Size 6'—0"×1'—6".

Kannada language and characters.

1. namas tunga-śiras-tumbi-chandra-chāmāra-chā-
2. ravē trayilōkya-nagarārambha-mūlastambhāya
3. Sambhavē | svasti śrī-vijayābhayudaya- Śālivāhana-śaka-



4. varuśa 1483 nege sanda kalivina krama-
5. v ent endare kalivinake salivā
6. . . . . Dundubhi-samvatsa-
7. rada Bhādrapada ba 13 lū ||
8. srīmanmahā-maṇḍalēśvarā
9. Rāmarājayadēva-mahā-arasu-
10. gaḷa mudreya Goraūra he-
11. bāruvaru Mādhali-sīme-
12. ya prabhugaḷu Mādhaliya Vi-
13. rappagaḍa Mūla Kārtivīrya
14. Sivunipurada Bhadrappa Hagare Vi-
15. rabhadra Sunḍehali Gōvindasetti-
16. Chikkagaḍubali Mariyagaṇḍa | Da-
17. saūra Giḍaya Bommenahali Singāri-
18. Āttikāri Kallanāyaka muntāda ga-
19. uḍagaḷu Jōgaṇasettiya maga Chenna-
20. ppasattige kōtta pēteya, śāsanaḍa kramav e-
21. nt endare Chennigarāyana amrutapaḍi-
22. ge saluva Mādhaliya stalaḍa Mūlena-
23. haliyanu manna . . . pēteyāgi ko-
24. tteyāgi i-grāmake prati-nāma Chennigarā-
25. yapēte-sarva-svāmya ninna putra-pa-
26. utra śa . . . mu uruttiyāgi ā-chandrārka-
27. sthāyiyāgi anubhavisikonḍu varu-
28. śa | kke Chennigarāyana amrutapaḍige
29. kaḍuguttige gaṇ 30 aksharadallu muva-
30. ttu varahamam tettu bahe yishtaḷke āva-
31. va tappidare heta tāya maitanava mā-
32. ḍidavanu . . . u anyāyavāgi ko-
33. ḍare kā . . . . . Lingavanta tappida vi-
34. bhūtti-rudrākshage tappidavanu tiranā-
35. madhāriyāda Vaikuṇṭha-tirtakke ta-
36. ppidavanu yi-grāmakke sunka maggaḍe-
37. ge mane-sidhāya sarvamānya stāna-
38. mānya pūrva-mariyādi Lakshumi-
39. patiya baraha

*Note.*

This inscription is called *pēteya-śāsana* meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Sambhu and records the grant of the village Mūlēnahalli in Mādhalli-sthala re-named Chennigarāyapēte as a *pēte* free from all taxes to Chennapasetti, son of Jōgaṇasetti on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarāya. The donors were Govravūr-hebāruva, the seal-bearer (?) of the mahā-maṇḍalēśvara Rāmarājayadēva, the chiefs of Mādhali-sīme, Virappagaḍa of Mādhalli, Mūle Kārtivīrya, Bhadrappa of Sivunipura, Virabhadra of Hagare, Gōvinḍa-setti of Sunḍehalli, Mariyagaṇḍa of Chikka Gaḍubali, Giḍaya of Dasavūr, Singāri of Bommenahalli, Āttikāri Kallanāyaka and other gaḍas. The grant is dated 13th lunar day of the dark half of Bhādrapada in the year Dundubhi, Śaka 1483 corresponding to 7th September of A. D. 1561. The word *Kalivu* used in line 4 of the record is probably a mistake for *Kavalu*, a treaty or contract. The engraver of the grant is named Lakshumipati in the record.

25.

HASSAN TALUK.

On the hill Nanjedēvaragudḍa in the village Sōmpur in the Hobli of Hassan.  
Size 6'—3" × 3'—9".

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lānchhanam jiyāt trailōkya-nā-  
thasya śāsanaṃ Jinaśāsanaṃ jayati sakala-vidyā-dēvatā-

2. ratna-pīṭham bṛidayam anupalēpam yasya dīrgham sa dēvah jayati tadanu  
śāstram tasya yat sarva-mithyā-samaya-timira-ghātir jyōtir ēkam narāṇām |
3. . . . . drāgradim Saḷan emban āga puliyam poyd ā Saḷam Poy saḷa yōgam
4. . . . . r ppalambarum rāḷyam geyuttirpiram | vinaya-pratāpam  
emb ī janarāthōchita-charitra-yugadim jagamam jana-rayanav enisi  
negaldam Virayā-
5. dityam samasta-bhuvana-stutyam | ātang ati-mahimam Hima-sētu-samā-
6. khyāta-kīrtti san-mūrtti-Manōjātam marddita-ripu-nṛipa-jātam tanujātan  
ādan Ereyanga-nṛipam | ballidar avanīpati-sampādita-dharmmārttha-
7. kāmā-siddhivōl avanī-vallabhar ātana tanayar b Ballālam Bittidēvan Udayā-  
dityam | mūvar arasugaḷoḷam tām bhāviṣe madhyaman adāgiyum
8. nṛipa-guṇa-sadbhāvaḍin uttaman ādam bhāvi-bhavad-bhūta-jishṇu Vishṇu-  
nṛipālam | Maleyam sādhisī māndanē Talavanam Kālchīpuram Koyatū-
9. r Malenād ā Tulunādu Nilagiri ā Kōlālam ā Kongu Nanḷaliy Uchchangi  
Virāṭarājaragaram Vallūr ivellam durvvāra-dōrvvalēdim
10. ilēyi sādhyam āduv eney ār Vishṇu-kshamāpālanol- . . . . yen-  
al āldam . . . . chūdāmanī . . . . hāram ene
11. kinnarēśvara-sīrah-prōttunga . . . . phani . . . . guṇamanīh
12. samyakta-chūdāmanīh ā Vishṇuvardhanangam . . . . yenisida  
Lakshmādēvigam udbhavisidar ī bhū-viśruta Nārasimhan āhava-
13. simham || paḍe-mātēm bandu kaṇḍang amṛita-jaladhi tām garvvadin,  
gaṇḍavātam nuḍivātang ēnan embai pralaya-samayadol mēreyam mīri  
barppā kaḍalan-
14. nam Kālānanam mulida Kulikanaaram yugāntāgniyanam sidilanram  
singadaanam Puraharan-urigaṇṇanan ī Nārasimham | ripusarpad-larpa-  
dāvānaḷa-bahala-si-
15. khā-jāḷa-kālāmbuvāham ripu-bhūpāḷa-pradīpa-prakara-paṭṭalāra-sphāra -jan-  
jhā-samīram ripu-rāgānīka-Tārksyam ripu-rīpa-raḷinī-
16. shaṇḍa-vētaṇḍa-rūpam ripu-bhūbhṛid-bhūri-vajram ripu-nṛipa-mada-mātan-  
ga-simham Nṛisimham || . . . . pogalḍa tībra-pratāpa- . . . .  
. . . . gidu pogalḍudam mā-
17. ndodam śatru-gātra-pragaḷad-rakta-pravāha-prabala-guru-dhvānamum śatru-  
bhūbhṛid-bhūri-sardōha-dālta-prachura-chiṭichiti-dhvānamum līrvvika-
18. lpam pogaluttirkkum Nṛisimha-prabala-bhuja-balātōpamam dhātrig ellam ||  
ā vibhuvina paṭṭa-mahādēvige sadguṇa-charitradidam Sītādēvige mi-
19. gilād Echaladēvige Ballāladēvan udayam-geydam || Kali-kāla-kshatra-putra  
prabalātara-durāchāra- sandōhadindampole porḍdal pēsi bēsatt aḷa va-
20. lida nrahā-kārteyam rakshisalk ā Jalajāksham tāne band int avatarisidavol  
Viraballāladēvam kula-jāty-āchāra-sāram nṛipavaran udayamgeyda-
21. n āscharyya-sauryyam || vinaya-śrī-nidhiyam vivēka-nidhiyam brahmaṇya-  
nam pūrṇa-puṇyanan uddāma-yaśōrtthiyam jita-jagat-pratyartthiyam  
sarva-raja-
22. na-samstutyanan udbhavad-vitarana-śrī-Vikramādityanam manujēsar Mma-  
lerājarājanan ad ēm Ballālanam pōlvarē | urigaṇṇin berda chaṇḍā Tipura-
23. m uridavol churchchuidārugārgga . . . . ri dandada dhagila dhandhaga  
dhaga chetecheḷcheḷchitilagaṭṭu porḍd emba ravam kaigaṇme dikpālakar  
aḷavaliya-
24. l Viraballālanim (dim) d uridatt Uchchangi-yode ripu-nṛipati . . . .  
pēlal unṭē || raṇarangāṇa-Sūdrakam naḍedod int Uchchangi nur-  
chchalittu
25. tat-kshanadi nōḍe Virāṭarājapura vottuttāyitu munnānta Sēvunar āpōsana-  
mātrakam neredarill endandu Ballāla-dōrgguṇavam baṇṇisal anra
26. ballavar adār ī bhūri-bhū-chakradol || Vilayādū yeripa Sēvuna-baḷana . . . .  
. . . . nichayāvilā makarākulav ī Yadukulaparitalaga-
27. tavāyitu bandu . . . . . ! kadana-driptāri-  
raktam kūḍe haya-khuradindā . . . . . neligett aggada yā  
. . . . . dol mun penā . . . . . penana betti-
28. ballāla-dēvam || . . . . . bhūtālī puṇya-rāsīkṛita-vipulā-taḷam Vīra-
29. svasti samasta-bhuvanāśraya śrī-prithvī-vallabha rājādhirāja paramēśvara  
parama-bhaṭṭāraka Dvārāvati-puravarādhīśvaram Vāsantikā-dēvī-labdha-

30. vara-prasāda ripu-sammardana-vinōda Yādava-kulāmbara-dyumaṇi samya-  
ktva-chūḍāmaṇi śatru-kshatriya-
31. māna-marddanam vīra-ripu-darppa-sharppa-janjhānila śrīmad vīrya . . .  
. . . parākramaika-prabhāva | nirupamāta-
32. rkya-pratāpa naya-vinaya-svabhāva | sakala-jana-satyāśīrvāda | . . .  
mudgara-samara-kēli-samsa-
33. kta . . . ripu-vijitāditya-pratāpa | saptānga . . . vilāsa  
Sarasvatī . . . stambêrama (stambêrama) rāja-
34. kaṇṭhīra-va | Pāṇḍya-kula . . . dāṇḍa | Pallava-kula-yaśō- vipira-  
dāvaṇala | . . . | Simhala-sapāla-kurarga-kula-palāyana-kāra-
35. na kaṭhōra-nija-vijaya-dōrdāṇḍa . . . | sakala-ripu-nīpa-kula . . .  
. . . ityādi-nāmādi-
36. samasta-prasēsti-sahitam śrīmat sārva-  
bhāuma sangrāma-Rāma Bhīlma-  
diśāpātṭa . . . dharitripātṭa Malerājārāja maleparolgaṇḍa
37. Talakāḍu Gangavāḍi Nalambavāḍi Baravase Pānungal Huligere Halasige  
Belvala Talavali- tāliygaṇḍa bhujabala-Vīragan-
38. gan ēkāṅgavīra Sanivārasiddhi Giridurggamalla chalad-anka-Rāman asahāva-  
śūra niśśanke-pratāpa-chakravartti śrī Vīraballāḍēvan asankhyāta-nīja-  
chāturaṅga-balam
39. berasu Sēvuna-balam ellamam vīravilāsan emba paṭṭamānadim talduḷa-  
duliye | Sēvuna-bala-jaladhi-baḍavāṇalan ēkāṅgadim saptānga-sām-
40. mājyaman alavaḍisi rāshtra-kaṇṭakara nirmūlamam māḍi Kalyāṇa-par-  
yantam āgi sukha-sankathā-vinōdadim rājyam-geyyuttam ire . . .
41. tad-rājya-pūjyam appa rājadhāni Dōrasamudradolu śrīmad Vādībhasimba-  
tārkika-chakravartti Śrīpālātraividya-dēvarum avara guḍḍugaḷ Mā-
42. risēṭṭiyum Kannisēṭṭiyum Bharatisēṭṭiyum int ī nālvarum nānādēsiyum  
nagerannum śrīmad Abhinava-Sāntināthadēvara bhavya-jinālayam eni-
43. pa Nagara-jinālayamam māḍisida Rājasēṭṭy anvayamum āchāryya-  
valiyum ent endode śrīmad Dramiḷa-sanghēsmin Nandi-sanghō' sty A-
44. rungulaḷ anvayō bhāti niśśēsha-sāstra-vārāśipāragaiḷ śrī Vardharāna-  
svāmigaḷa dharmatīrttham pravartisuvalli Gautamasvāmigaḷim Bhadrabā-
45. husvāmigaḷim Bhūtabali Pushpadantasvāmigaḷim . . . Sumatibhaṭā-  
rakerin Akalankadēvarindam Vakragrīvāchāryyarim Vajrarandigaḷim  
Simhanandigaḷim Paravādimallarim
46. Śrīpālādēvarim śrī Hēmasēnarim Dayāpāla-munīndrarim Śrīvijayadēvarim  
Sāntidēvarim Pushpasēnadēvarim chakra-
47. vartti śrī Vādirājadēvarim śrī Sāntadēvarim Śabdabrahmasvāmīdēvarind  
Ajitasēna-panḍitatēvarim Mallishēnamaladhāri-svāmigaḷim
48. Śrīpālātraividya-gadya-padya-vachō-vinyāsam nisergga-vijaya-vilāsam |  
tad-anantaram śrīmat Traividya-vidyāpati-pada-kama-
49. lārūḷḷenā-labḍha-buddhib siddhāntāmbhō nichāna . . . mritāsvāda .  
. . . dīkshā-śikshā surakshā . . . kra Vākpati-nipunaḷ santatam bhavya-  
sēvyah sōyam
50. dākshinyamūrtir jīgati vijayatē Vāsupūjya- bratīndrah tad-anantaram  
sura-rājēndra-madēbha-danta-chayadol diggāmi . . .  
mūndiradol bha-
51. rgga-kerāḷa vi . . . la-tamō Himādri-kūṭangalol Dheranīndrōdgha-kirīṭa-  
kūṭa-taladol Vāgdēvi . . . yend arivaḷ śrī muni Vajra-
52. nandiya gabhīrōdāra . . .  
baḷasita . . . jan
53. gaḷa kōḍinol podalḍ esedu Mandaraman eyde . . .  
yaśō-lateye muni Vajranandiya
54. Ingaḷalannaruvali . . . Vajranandi-  
bratīyā | tat-sa-
55. mayadol Kumāran andu samasta-prabhugāvundugaḷi nāḍa kāyu . . .  
. . . pratāpa-chakravartti Vīraballāla-
56. dēvanam kāṇalvēḍi bandirḍdalli Abhinava-śrī-Sāntināthadēva . . .  
manam ashta-vidhārchchaneyumam pūjeyumam rishiyar āhāra-dānanumam
57. kaṇḍu piridum santasam māḍi dēvara śrī-kāryyakke . . .  
nāḍagaundugaḷ tammol aikamatya-  
vāgi pratāpachakra-
58. vartti Vīraballāḍēvam bandu . . . śāntidēvar- ashta-  
vidhārchchanegam khaṇḍa-sphuṭita-jīrṇōddhārakkam rishiyar-āhāradānak-  
kavāgi

59. śaka-varshaṃ 1114 neya Virôdhikrit-samvatsarad uttarâyana-sankavâṇa-  
dandu . . . Vajranandisaiddhântadêvarige dhârâ-pûrvakam . . . nâḍa  
Maisnâḍa
60. Gummanavittiyolu . . . Muchchaṇḍiyam Kaḍalahalliyam . . .  
. . . Kaḍalehalliya îsânyada Torenâ-
61. ḍa Santenâḍa Gaṇṇinâḍa . . . naḍadu Yeluvalada sîmeya natṭa  
kallu alli Guravinagunḍiye . . . Maranitâḷeyamo-
62. raḍi . . . moraḍi Chancharivaḷḷada taḍi Kaḍaleya-  
halliya âgnêyadal Uridavâlikeya Lavivaḷḷiya Gummanavrittiiya nâ-
63. gava . . . ya moraḍi Chancharivaḷḷam mattav-î Kaḍaleya-  
halliya nairityada Bellareya kaṇi-
64. yakalu . . . khaḍeya . . . koḷavûrbbaḷḷam mattiiya  
mirana . . . gallutatttu mattav î Kalleyahalliya vâvavya-
65. ḍa Torenâḍa Halliyabîḍina trisandhiyolu . . . kargallamoraḍi  
allim Chancharivaḷḷam ten-tatttu vaṭavriksha a-
66. llim mattav î Kaḍaleyahalliya îsânya Gummanavrittiiya tri-sandhiya naḍu-  
gaṇeya kûḍittu int idu sîmâ-krama | margaḷa mahâ śrî
67. bhûmî-dânât param dânam . . .  
sva-dattâm para-dattâm vâ yô
68. harêta vasundharâm shashtîr varsha-sahasrâṇi viśṭhâyâṃ jâya te krimih-

*Translation.*

Victory to the commandment of Jina, the lord of the triple world, its symbol being the supremely profound *syâdrâda* of inestimable value. Blessed is the lord whose heart is the jewelled seat of the goddess of learning, free from contact with the outer world. Victory to his teaching which is the only light to human beings for dispelling the darkness of false religions.

. . . . . Saḷa killed a tiger and became Poysaḷa. After several kings in his line came Vinayâditya, praised by the whole universe, his two royal qualities, politeness and prowess shining like two eyes for the world. His son was King Ereṅga, possessed of great glory and fame extending from the Himâlayas to Râma's Bridge, a Cupid in beauty and a vanquisher of hostile kings. He had three sons, Ballâla, Bittidêva and Udayâditya, who seemed to be the embodiments of his three great pursuits, *dharma* (righteousness), *artha* (wealth) and *kâma* (desire). Among these kings Vishṇu was the middle one (by birth) but the foremost by his royal qualities and superior to all kings that passed away or are present or are to come. He was not content with the conquest of Malebut went on capturing Talavana (Talkâḍ), Kâñchîpura, Koyatûr, Malenâḍ, Tuḷunâḍu, Nîlagiri, Kôḷâla, Kongu, Nangali, Uchchangî, Virâṭa-râjanagara (Hânagal), Vallûr, by the mighty prowess of his arms.

The son of Vishṇuvardhana and his queen Lakshmâdêvi . . .  
. . . was the world-famous King Nârâsimha, a lion in battle. Not to speak at length : this Nârâsimha was a sea of nectar to the person who went to him submissively ; but to one who spoke harsh words from pride, he was an ocean transgressing its boundaries in the time of deluge, a Kâla, an angry serpent, a fire ending the universe, a lightning, a lion, the fiery eye of Śiva. King Nrisimha is a black (rainy) cloud to the wild fire that is the pride of enemies, a storm to the lamp the hostile kings, a Garuḍa to the host of serpents the enemies, an elephant to the lotuses the opposing kings, a thunderbolt to the mountains the enemies, a lion to the wild elephants that are the hostile kings. Even if men cease to praise the valour of King Nrisimha, the terrific sound of the river of blood flowing from the bodies of enemies in battle, will be proving claiming to the whole universe without a shadow of doubt the great might of arms of king Nrisimha.

His son by the crowned queen Êchaladêvi, who surpassed Sîtadêvi by her good character, was Ballâlâdêva. Viraballâlâdêva, possessed of wonderful prowess and good conduct, worthy of his race and family, appeared as if he were Vishṇu himself born in human form in order to protect his great consort (the earth) who had grown weary and become polluted with the sin of unrighteous behaviour prevalent among Kshatriya princes in the Kali age. Who can equal Ballâla, overlord of Male Kings, a treasure-house of politeness and wisdom, devoted to Brahmans, possessed of righteousness, a lover of great fame, a conqueror of all opponents on earth, worthy of being praised by

all good people and a Vikramāditya in liberality ? Is it possible to describe the greatness of Viraballāla by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Śiva ? Who can sufficiently praise on earth the prowess of Ballāla by whom Uchchangi was destroyed, Virātarājapura (Hāngal) was swallowed at a mouthful and the power of Sēvūṇas opposing him was sipped like a drop of water.

Be it well. While the illustrious Viraballāladēva, the refuge of the universe, favourite of earth and fortune, rājādhirāja-paramēśvara, paramabhaṭṭāraka, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in destroying enemies, a sun in the sky that is the Yādava race, crescent jewel of righteousness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendent like the sun, a royal lion to elephants that are the hostile Kings, . . . . . a wild fire to the forest that is the fame of the Pallava race, scatterer of the deer that are the Simhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhīlāma, . . . . . king over Male Chiefs, vanquisher of opponents, conqueror of Talakāḍu, Gangavāḍi, Nalambavāḍi, Banavase, Pānungal, Huligere, Halasige, Belvala, . . . . . bhujabala-Vira-ganga, a hero requiring no assistance, niśśanka-pratāpa-chakravarti, the illustrious Viraballāladēva, crushing the whole army of Sēvūṇas with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Sēvūṇas, administered his kingdom with the seven attributes of sovereignty and uprooting all enemies to his kingdom and reigned over a territory extending up to Kalyāṇa in peace and happiness :—

Be it well. In the capital Dōrasamudra, respected throughout the kingdom, the illustrious Vādībhasimha-tārkika-chakravarti Śrīpāla-traividya-dēva and his disciples Mārisēṭṭi, Kannisēṭṭi, Bharatisēṭṭi, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinava Śāntināthadēva called Nagarajinālaya. The following is the pedigree of Rājasetṭi, who was instrumental in the construction of the said basti and also of his guru .

In the Nandi-sangha which is a part of the illustrious Dramiḷa-sangha and Irunga-lānvaya are several learned men well versed in all the śāstras. The holy teachings of Vardhamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu ; from him Bhūtabali Pushpadanta ; from him came Sumatibhaṭṭāraka : from him Akalanka ; from him Vakragrīva ; from him Vajranandi ; from him Simhanandi ; from him Paravādimalla ; from him Śrīpāladēva ; from him Hēmasēna ; from him Dayāpāla ; from him Śrīvijayadēva ; from him Śāntidēva ; from him Pushpasēna . . . . . from him Vādirājadēva ; from him Śāntadēva ; from him Śabdabrahmasvāmi ; from him Ajitasēnapaṇḍita ; from him Mallishēṇamaladhāri ; from him, Śrīpālatraividya.

The teachings of Śrīpālatraividya-dēva in the form of prose and poetry are ever victorious. After him came Vasupūjyabratīndra, with his spiritual knowledge obtained by the worship of the lotus feet of Traividya-vidyāpati, versed in the siddhānta . . . . . ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Indra . . . . . Śiva's body, the peaks of Himālaya mountain, the crown of Dharaṇīndra (serpent) . . . . .

While the *kumāra* (prince) with all prabhugavūṇas and nādugavūṇas was on a visit to the illustrious pratāpachakravarti Viraballāladēva he was pleased to see the eight-fold worship and the free distribution of food to ascetics in the temple of God Abhinava Śāntināthadēva. On this occasion King Viraballāladēva, acting in accordance with the unanimous prayer of the nādagaṇḍas made a gift of the villages Muchchandi and Kaḍalahalli in Gummanavṛitti in Maysenāḍu to Vajranandi-siddhāntidēva on the uttarāyana-sankrānti day of the year Virōdhikrit, Śaka 1114 for the service of offering eight-fold worship to god . . . . . Śāntideva and for repairs of the temple and for the free gifts of food to ascetics. (Boundaries of the villages granted) . . . . .

A stone set up in Yeluvaladasîme to the north-east of Kaḍalahalli and beyond the (common boundary of ?) Torenāḍu, Santenāḍu, and Gaṇṇināḍu . . . Tāley-amoraḍi near Guravinaguṇḍi . . . the bank of the stream Chancharavalla . . . to the south-east of Kaḍalyahalli . . . moraḍi, a pond . . . to the south-west of Chancharivalla and Kaḍaleyahalli . . . the hillock of black rock situated in the common boundary of Kaḍaleyahalli, Torenāḍu and Halliyabīḍu : thence the banyan tree to south of Chancharivalla; thence the common boundary of the north-east of Kaḍaleyahalli, Gummanavritti . . .

Good fortune . . . No greater gift is found than the gift of land. He who takes away a gift of land made by oneself or by others will be born as a worm for sixty thousand years.

*Note.*

This record contains the usual genealogy of Hoysala kings up to King Viraballāla II and records the gift of two villages Muchchandi and Kaḍalehalli in Gummanavritti in Maysenād by King Viraballāladēva for the service of God Abhinava Śāntināthadēva set up by some settis including Rājasetti with the cooperation of nāḍu-gaṇḍas and the Jaina saint Śrīpālatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nāḍugavūḍas. The monk Vajranandi, disciple of Vāsupūjya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarāyana-sankrānti day of the year Virōdhikrit, Śaka 1114. But Śaka 1114 coincides with Paridhāvi the year after Virōdhikrit and not Virōdhikrit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedēvaraguḍḍa at some distance from a Śiva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Śiva worship is conducted there.

26.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmegauḍa.

Size 2'—0"×—1'—3".

Kannaḍa language and characters.

- |                  |  |                  |
|------------------|--|------------------|
| 1. śrī Vāruva-   |  | 4. lālarāya      |
| 2. da Bōge Sāha- |  | 5. koṭṭa koḍagi. |
| 3. niyarige Ba-  |  |                  |

*Note.*

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bōge Sāhani, a cavalry officer by the Hoysala King Ballālarāya.

27.

At the same village, on a stone set up in the Koḍagi land of Muddegauḍa.

Size 3'—0"—1'—6".

Kannaḍa language and characters.

- |                   |  |                 |
|-------------------|--|-----------------|
| 1. śrī Vāruvada   |  | 4. ya koṭṭa ko- |
| 2. Bōge Sāhaniya- |  | 5. ḍagi.        |
| 3. rige Balālarā- |  |                 |

28.

At the same village, on a stone set up in the land of Hanumantarāya.

Size 3'—0"×1'—6".

Kannaḍa language and characters.

- |                     |  |               |
|---------------------|--|---------------|
| 1. śrī Vāruvada     |  | 4. rāya koṭṭa |
| 2. Bōge Sāhani-     |  | 5. koḍagi     |
| 3. yarige Balālarā- |  |               |

## 29.

To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land of Karaḍegaḍa.

Size 3'—2"×1'—10".

Kannaḍa language and characters.

1. svadatâm | paradattâ vâ
2. yô harêta vasundha-
3. râṁ | shashthir vvarsha-sahasrâ-
4. ni vishthâyâṁ jâyatê kri-
5. miḥ | na visham visham i-
6. tyâhur brahma-svam visham u-
7. chyatê | visham êkâki-
8. nam hanti dēva-svam putra-
9. pâutrakam-

*Note.*

It is curious that this inscription contains only the imprecatory stanzas found in other grants.

## 30.

To the east of the village Mâyisamudra in the same hobali, on a stone lying in the pasture land.

Size 3'—3"×1'—6".

Modern Kannaḍa characters and language.

1. Yiva-samvathsarada
2. Kârttika ba | lû Ka-
3. darayyana maga
4. Mâsanayage,
5. Kâmarûra kereyâ-
6. bandige bitta bhû-
7. miya sâ-
8. sana

*Note.*

This records the grant of some land to Masanaya, son of Kadarayya, for the service of *Kereyabandhi* (removal of the silt in tanks ?) of the village Kâmarûr.

## 31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the sluice of the tank.

Size 6'—0"×1'—6".

Kannaḍa language and characters.

- |                        |                           |
|------------------------|---------------------------|
| 1. śrîmad-Âtrêya-      | 3. deya Hittamayana ikki- |
| 2. gôtrada Heraginûro- | 4. da tûmbu dēgula        |

*Note.*

This records the erection of the sluice and a shrine by Hittamayya, of Âtrêya-gôtra, the ruler of Heragu.

## 32.

On the other side of the same pillar.

- |           |               |
|-----------|---------------|
| 1. Nârana | 3. yana       |
| 2. Malli- | 4. Hittamayya |

*Note.*

This inscription which is engraved in Kannaḍa characters of the Hoysala period contains merely three names, Nârana, Malliyana and Hittamayya. Probably they are the names of the builders of the tank or the sluice.



At the same village (Heragu), on a stone lying near the Isvara temple. (Number 60 of Hassan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'—6" × 1'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailôkya-nagarâ rambha mûla-
2. stambhâya Sambhavê ||
3. śrî śivam astu sarvva-jagatô para-hita-niratâ bhavantu bhûta-gaṇâ (h) dōshâḥ
4. prayântu nâsam sarvvatra janas sukhî bhavatu lôkaḥ | svasti samadhiga-
5. ta-pancha-mahâ śabda-mahâmaṇḍalêśvaram Dvârâvatîpuravarâdhîśvaram Yâ-
6. dava-kulâmbara dyumani Malaparoluganḍa Kongu Nangali Gangavâḍi
7. Nonambavâḍi Banavase Hânungalu Halasige-gonḍa bhujabalavîra
8. Jagadêkamalla pratâpa Hoysala śrî Nârasimha Dêvaru śrîma-
9. drâjadhâni Dôrasamudrada nelavîdinclu dushṭa-nigraha śisṭa-pra-
10. tipâlanam mâḍi sukha-sankathâ-vinôdadim prithvîrâjyam geyyuttam ire.
11. saka varshsha sâsiradēṇbattanēya Bahudhânya-samvatsârada Paushya.
12. śuddha trayôdasi Sôma-vârad uttarâyana-sankrâtiyam-
13. du pratâpa Hoysala śrî Nârasimhadêvara dattiyâgi Hera-
14. goḍeya Sôvanâthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sôvanâthimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarâyana sankrânti of the year Bahudhânya, Śaka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tēdi of Makara being ||

On another face of the same stone.

Kannaḍa language and characters.

- |                              |                                 |
|------------------------------|---------------------------------|
| 1. svasti samadhigata-       | 8. Bâchara sam srâvana suddha   |
| 2. pañcha-mahâsa.            | dasami                          |
| 3. mahâmaṇḍa.                | 9. bñhavâradandu śrîmatu.       |
| 4. svaṛam Vîraba.            | 10. . . bâlâd Arkkê svaradê-    |
| 5. ladêvara râjya.           | 11. vara nandâ-dîvigege biṭṭ    |
| 6. chandrârka-sthira         | 12. ettu gâṇa vondu int i-      |
| 7. Heragina sunkada herggaḍe | 13. dharmmam âvaṁprati-         |
|                              | 14. pâlisade kiḍisidavange pañ- |
|                              | 15. cha-mahâ-pâtakam akkum.     |

Note.

This records the gift of an oil-mill worked by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkêśvara of . . . bâlâ made by Bâcharasa, the chief customs officer (sunkada-herggaḍe) of the village Heragu in the reign of King Vîraballâla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Śrâvana. The date is not verifiable. It ends with the usual imprecations.



To the north-west of the same village Heragu, in the land of Mārana Timma.

Size 4'—4"×1'—6".

Kannaḍa language and characters.

1. śrī ōṃ namaś Śivāya . . . . . chārave !
2. trailōkya-nagarāmbha-mūlastambhāya Sambhavē ! svastī śrī-
3. mat-pratāpachakravartī Hoysala vīra . . . . .
4. ysala cha . . . . . yuduga . . . . .
5. nemba bhūbhujam ! . . . . . ya . . . . .
6. yāryya-nandanam ! . . . . . na
7. pp Ereyanga-bhūbhujam || samara . . . . . ya . . . . . yam . . . . . na
8. suran atulavijayam vi . . . . . rātiyam Narasimha-su-
9. tan āgirddam ! Vishnu-tanaya . . . . . Tribhuvanamalla . . . . . la . . . . .
10. . . . . konḍera . . . . .
11. . . . . ka . . . . . Nāra-
12. simhan āhavasimham . . . . . Talakāḍu Gangavā-
13. di Nonambavādi Hānūgallu gonḍa blujabala vīra-
14. Gangan asahāyaśūra Sanivārasiddhi giridurggamalla Chaladankarāma
15. . . . . pratāpa Hoysala vīra Ballāla dēvaru śrīmad-rājadhā-
16. ni Dōrasamudradolu sukha-sankathā-vinōdadim rājyam-
17. geyyuttum ire tat-pāda-padmōpajivi . . . . .
18. ntavāmara sangama-dhātri . . . . . jagalu . . . . .
19. laḍēvigam ātmajar apra . . . . . nu vā . . . . .
20. rge Dēvarāja . . . . . la . . . . .
21. tanaya Heragimya mārānu venipa
22. ru . . . . . bhōdhi . . . . . dhareyol !
23. kritapūnya Māchiseṭṭi . . . . . dharmmadim
24. kshītibinayama
25. satam kuladīpakā Māchiseṭṭiyum svastī sakavarisha 1105
26. Śōbhakrit-samvatsarad Āshādha śuddha Pāḍimi Sō-
27. mavāradandu . . . . . Heragūru
28. nna heggaḍeyum Māchiseṭṭiyu Maysenāḍa gavudugalu
29. prajegaluv irḍdu . . . . . Sōmēśvarasvāmi-dēvāyada haḍu-
30. vana meyya gadde salage hattu beddale mattar ondu || int initu-
31. vam Māreyabhaṭṭa Māde (ya) ge kālam karchchi dhārāpūrvakam mā-
32. di biṭṭarū || idan ārādaruvādalli pratipālisidavarū
33. sāyira kavileyum Gangeya taḍiyali kōḍum ko-
34. lagavam honnum beliyim kattisi chaturvēdadā pāraga brā-
35. hmanargge koṭṭa phalam eyduvaru kiḍisidavarū saha-
36. sra-kavileyam brāhmaṇarumam Gangeya taḍiya-
37. li vadhiyisida gatiyan eyduvarū || ōṃ namaś Śivāya ||
38. sva-dattam para-dattam vā yō harēti vasundharā . . . . .
39. hasrāṇi miṣṭhāyām jāyatē krimih || i-dharmmava . . . . .
40. n . . . . . Chāmayana . . . . . Māchiseṭṭi || i-dharmmava Haryapagavunda
41. seṭṭige dēvara hindaṇa gadde hattu koga salvudu

*Note.*

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring 1 mattar to the west of Sōmēśvara temple by . . . . . heggade of the village Heragū together with Māchiseṭṭi, the gaḍas and other inhabitants of Mayse-nāḍu to Mādeya, son of Māreyabhaṭṭa after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 koḷagas behind the temple was granted to Māyagaunda and . . . . . seṭṭi. The record is dated Monday the 1st lunar day of the bright half of Āshādha in the year Śōbhakrit, Śaka 1105. According to Svamikannu Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sōma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.

At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma.

Size 5'—6"×1'.

Kannada language and characters.

- |              |                 |
|--------------|-----------------|
| 1. śrī Mahā- | 4. reya kô-     |
| 2. devargge  | 5. diya be-     |
| 3. biṭṭa ke- | 6. ddaale ma 2. |

Note.

This records the gift of a plot of dry land of 2 mattars situated below the waste weir of the tank for the service of god Mahādēva.

To the north-west of the village Kanajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallēśvara temple.

Size 4'—0"×2—6".

Kannada language and characters.

1. śrī ōm nama Sivāya || namas tunga-śira-chumbi-chan-
2. dra-chāmara-chāravē trailōkya-nagarāraṃ-
3. bha-mūlastaṃbhāya Sambhavē !
4. svasti samasta-prāśasti-sahita śrīmatu Hoysalādē-
5. var Dōrasamudrada neleviḍina [lū] sukha-sankathā-vinō-
6. dadim rājyaṃ geyyuttaṃ irddu Heragina Būchime-
7. ya Māragavaḍa samasta-praje gavudugaḷu Śri-
8. mukham emba sanchhharadandu Sōmavāra Makara-sankramaṇa
9. Betipātadandu Nāgagaḍa Chikkaṇa Mādagaḍa
10. Kālisetti int inibara putra Gāvudaya . . . . . samasta-
11. prajegaḷu irddu Vāmadēvara Sōmeyana kalam karchchi dhārā-
12. pūrvvakam mādi biṭṭa gardde dēvara sāre bhūmi keya
13. Kodagehalladali sāhani . . . ya halali ! keyi Gō-
14. liya halali 10 keyi īnisu Nāgaṇa dēvālyakke biṭṭa
15. dharmma || Maragaḍana maga Maḥaya sva-dattaṃ para-dattaṃ vā
16. yō harēta vasundharā ! sashtir varisha-sahasrāni viṣṭāyām
17. jāyatē krimi ! priyadind int idaneyde kāva purushamg ā-
18. yum jayaśrīyum-akke yidaṃ [kāyade] kāyada pāpige Kurukshētra-
19. do! ekkōṭi-munindraṇaṃ kavileyam vēdādhyaram kond ad-ond ayaśam
20. sārḍdapud endu sārīdapuv ī-sailāksharam dhātriyol

Note.

This records the gift of some wet land to Sōmeya, son of Vāmadēva, by Būchimaya of Heragu, Māragāḍa, all the *praje-gavudus*, Nāgagaḍa, Mādagaḍa son, of Chikkaṇa, Kālisetti and their sons Gāvudaya and all other people for the service of a temple built by Nāgaṇa. The grant is signed by Maḥaya, son of Maragaḍa and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dōrasamudra, on Monday, the day of Makara Sankrānti and Vyatīpāta in the year Śrīmukha.

The grant ends with the usual imprecatory verses.

At the village Kōḍihalli in the same Hobali of Heragu, on a viṣṭal set up near the Śvara temple below the tank.

Size 3'—0"×2'—0".

Kannada language and characters.

(1st row)

1. svasti . . . . . tribhuvanamalla malaparo-
2. luṅaṇḍa . . . . . Vishnuvarddhana Bittidēva

(2nd row)

3. poysaṣaṃ Gangavāḍi Tombhaṭṭarusāsi . man ālutta-  
 4. m i . . . . .  
 5. lālu bandu kādi biḍu Sômana Sivalôka-  
 (3rd row to right) . . . . . fu-go

6. prapitan āda śrī

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Sômana in a cattle-raid during the reign of king Vishṇu-wardhana Biṭṭidēva Poysaṣa over the province Gangavāḍi Ninety-six Thousand.

## 39.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Gaṇēśa.

Size 2'—4"×2'—7".

Kannaḍa language and characters.

- |                         |                               |
|-------------------------|-------------------------------|
| 1. śrīmatu              | 4. Rāyananayka-               |
| 2. śrī Rāmaṣa Sa-       | 5. karu Kittanakereya . . . . |
| 3. rvari-samvatsaradalu | nikkisida                     |
|                         | 6. kaḷachi āgi māḍuva hola    |

Note.

This records the grant of some land by Rāyaṇa Nāyaka as rent-free estate (*kaḷachi* or *kānāchi*) to some person in the year Śārvari for having done some service at Kittanakere.

## 40.

At the same village, on a stone lying by the side of the Išvara temple.

Size 5'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-bhuvanāśrayaṃ śrī-prithivīvallabha mahārājādhirāja para-
- mēsva-
2. ra paramabhaṭṭarakam Dvārāvātipura varādhīsvaraṃ Yādava-kulānbara-
- dyuma-
3. ṇi samyaktva-chūḍāmaṇi malerājarāja maleparolu-gaṇḍa Talakāḍu Ganga-
- vāḍi No-
4. ṇambavāḍi Banavāse Hānūgallu Huligere Halasige Belvola Taṭṭavāḍi
- Talākāḍunāḍu
5. gaṇḍa bhujabala Vīragangan ēkāṅgan ēkāṅgavīra saivārasiddhi giridurgga-
- malla chaladankarāman asahā-
6. yaśūra niśśanikapratāpachakravartti Hoysala vīra-Ballāḍadēvarasaru Kalyāṇa-
- paryyantam ā-
7. gi sakala-jana-kalyāṇa-mahōtsavadim ēkachchhatra-chchhāyeyim suka-
- sankathā-vinōdadim rājyaṃ geyutta-
8. m ire ll
9. svasti śrīmatu saka varsha 1117 neya Rākshasa-samvatsarada Māgha su 10
- Brihavā-
10. radandu Chaṭṭagaundara Mālayyana maga Sōmeyanu Hāruvanahalliṣa
- dāriyalu
11. hemmakkaḷa uḍe urchchalīyade tānuṃ tana sangaḍada Bechcheya-māvanuṃ
- vīragāḷegaṃ kādi he-
12. makkaḷa kāḍu kaḷiḥi kaḷlaram konḍu tāvu sura-lōka-prāptar āgi dēvakan-
- neyar uydaru ā-
13. tan illada heṇage ātanim hiriyaṇṇa Kalleyanuṃ ātana tamma Benacheyanuṃ
- avara kīri-

14. yayya Kattadahalliya Mâdigaudanum int i-mûvarum âtana vîravastuvam  
nili-ida silâlêkhe
15. Chattagaudara kereya kelage tamma kere-manninalli Benacheyanum Bam-  
meyanum Sômajîyana kâlam ka-
16. rchchi vîragallinge nivêdyakkam hû-patregam dhârâ-pûrbbakam mâdi biṭṭa  
gade ko 4 yi-dharmma
17. yi-dharmmavam pûjisade
18. udâsina-mâḍidade kavile-
19. yam brâhmanâra konda pâpa.

*Translation.*

Be it well. While Hoysala Vîra Ballâladevarâsar, the refuge of the whole universe, favourite of Fortune and Earth, mahârâjâdhirâja, paramêśvara, paramahatṭâraka, lord of the excellent city of Dvârâvati, a sun in the firmament of the Yâdava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakâ, ḍu, Gangavâdi, Nopambavâdi, Banavase, Hânungallu, Huligere, Halasige, Belvola-Tattavâdi and Talekâdu-nâdu, bhujabala Viragangan, great hero, Sanivârasiddhi, Giridurgamalla, a Râma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyân under a single umbrella in peace and prosperity making all his subjects happy :—

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the year Râkshasa, Saka year 1117, Sômeya, son of Mâlâyya who was the son of Chattagauda along with his uncle (?) Bechcheya fought heroically on their way to Hâravanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mâdigauda set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sômajîya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 koḷagas below the tank of Chattagaudanakere from among the lands there belonging to them in order that food and flowers may be offered to the vîragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmanas.

*Note.*

This inscription belongs to the reign of the Hoysala King Vîraballâla II. It is a vîragal recording the death of a warrior named Sômeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vîragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1198. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Îśvara temple in ruins.

Size 4'—9"×2'—3".

Kannada language and characters.

1. śrī namah stunga-siras-tumbi-chaṇdra-chāmara-châravê | trailôkya nagarârâṃ
2. bha-mûlastambhâya Sambhavê || lingamene janani-janakam lingamene ena-
3. gâldan âpta-bandhava bhrâtru || lingam ene sarvvaṃ enisuva sangam doreko-
4. lge jarma-janmântaradoḷu || ôṃ namah Sivâyah Gaṇapatyâya namah | śrī  
śrī
5. Śrīg utpatti-nimittav âda Yadu-vamśâmbôdhig indhûdbhavad râgam śrī-  
Salanem-
6. ban âgi puliyam poydâ Salam Hoysalam yôgîndrôktiye âdan â-pesare
7. tad-vamśadavargg appina bhôgaîśvaryya-guṇânvitar ppalabarum râjyam-  
geyutt irppinam | vinaya-prati-
8. pa-rûpam Vinayâdityam samasta-bhuvana-stutyam | janakke tâldi  
Karnnan enippam san-mârgga-vri-

9. tti nityâbhyudayam || â-Vinayâditya-sutan appa Ereyangadêvangam Êchala-  
dêvigam puttî pu-
10. rushârta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballâludê-  
vanum Bittidêvanum Udayâ-
11. dityanum endu mûvararasugaḷavarolu madhyaman âgiyum kshatriya-dharm-  
madol utiaman enisi Ma-
12. le-modalâgi mûḍaṇa samudrame simeyenaḷ âḷdam || â-Vishṇuvarddhanangam  
bhâvôdbhava-râjya-Lakshmiy enisida
13. Lakshmâdêvigam udubhavisidan î-bhû-vîsruta-Nârasimhan âhava-simbam ||  
â-vibhuvina paṭṭamahâdêvige sadgu-
14. ṇa-charitradindam Sîtâdêvige migilâd Êchaladêvige Ballâlâdêvan udayam-  
geydam | âtana vikramam upamâtitam bhû-ta-
15. ḷaduḷ uḷḷa bhûtala-paṭigaḷu bhîti-nata-vikaṭam âvudô || tan-nija-dhareṇ an  
âḷai sa nâḍâlvar || raṇa-rangâṅaṇa-Sûdrakam
16. naḍedoḷ int Uchchangi nuchcha tatu-kshapadim nôḍe Virâṭarâjapuram  
ottutt ây tu muntt âṭtâ Sêvunar âpôsana-
17. mâtrakam neredar illendandu Ballâla-dôr-guṇamam baṇṇisal aṇṇa ballavar  
adâr î-bhûri-bhû-chakradolu | ânatôgrivar e-
18. nippa Pândya-kulamam nirmûḷanam geyd ajêyanan udâtta Murâri-  
Kêsavana sarvasvangalam gelda dhîranan âtôpadin ânta Sê-
19. vunarân and ond-âneyolu gelda vîranan âr âmpa nripâḷakar kkadanadolu  
Ballâla-bhûpâḷanam || svasti samasta-
20. bhuvanâsrayam sîri-prithvîvallabham mahârâjâdhîrâja paramêsvara parama-  
bhaṭṭâarakam Dvârâvatî-puravarâdhîsvaram
21. Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâjarâja malapar-  
oḷugaṇḍa Talakâḍu Gan-
22. gavâḍi Nonambavâḍi Banavase Hânungallu Huligere Halasige Beluvala  
Tattavâḍi Talekâḍunâḍu
23. koṇḍa bhujabâḷa-vîragangan êkāṅgavîra sanivârasiddhi giriduggamalla  
chalad-anka-Râman asahâyaśûra nissanka-
24. pratâpachakravartti Poyisaḷa Vîra-Ballâlâdêvarsaru Kalyâṇa-pariyantamâgi  
sakala-jana-kalyâṇa-mahô-
25. tsavadin êkachchhatra-chchhâyeim sukha-sankhatâ-vinôdadim prithvî-  
râjyam-geyyutam ire || tat-sâmârâjya-pû-
26. jyam appa Uddingapâlar ânvâyam ent endaḍe || sîri-Uddingapâladêvaru  
tamma ettisida dêvâlyada dharmma pra-
27. varttisuvalli avara magan appa Îsarajîyange Kittacakeṇeya Prithirâva-  
setṭiya makkaḷu Châmagauṇḍa Mâ-
28. digavuḍa Sômagavuḍa int î-mûvarolage Châmagavuḍana makkaḷu Râma-  
gavuḍa Pârisagauḍa
29. Daṇḍigavuḍa Mahâdêvasetṭiya makkaḷu Râmeyanâyaka Châkeyanâyaka  
Hachayasâhaṇi Sô-
30. magavuḍana makkaḷu Pârisagavuḍa Jannagavudanum int î-mûvaru gavu-  
ḍugaḷum Bittanaheggaḍe Âdityadêva Ga-
31. napayya Singaṇṇa Bôkaṇṇa Baddagavuḍara Mâḷeya Keyimâlagavuḍara  
Kalleya Masanagavuḍana ma-
32. ga Kêtayya Êchagavuḍara Mâchaya Honnôleya Mâragavuḍa Donḍavurada  
Mâkisetṭi Kaṭṭadahalliya Mâdi-
33. gavuḍa Muttattiya Kâlisetṭi Setṭigahalliya Kâcheya Tibbagavuḍara Bom-  
meya Kâmeya Kôṇana Giriyaṇa E-
34. kajja Nâdara Kêtaya Dêmisetṭiya Dêvaṇa int inibarum pramukhyavâgi  
svasti sîrimatu saka variśa 1095 neya
35. Vijaya-samvachharada Vaiśâkha su 10 Brihâvâradandu Siddhêśvaradêvara  
aṣṭa-vidhârchanegam niyivêdyakam khaṇḍa-sphuṭita-jîrṇô-
36. dhârakavâgi sîri-Vîra Ballâlâdêvara ardhaṅga-lakshmi Umâdêviyara hiriya-  
maneverggaḍe Kêsimaṇṇanum Bittiyaṇa-
37. herggaḍeyum mûvaru gavuḍugaḷum samasta-prajegaḷu mukhyavâgi â ūra  
hiriya keṇeya koḷage 25 gē-
38. num bâchi-vidiya-kôḷalu Kaḍavada gondiyalli kaba | râtakam sa 1 ko 10  
Muguliyakaṭṭada hin-
39. de hiriya tûmbinanitu harivalli sa 2 ko 10 hâḷa mēle beddale kamba 4 râ ||  
kayigâṇa | ondu dēva-

40. golagada margoḷaga int initumaṃ Uddingapāladēvara magan appa Isvarajī-  
yana pāda-prakshālana-pu-
41. rassara dhārā-pūrvvakam māḍi sarvva-bādhā-parihāram āgi ā-chandrārkkam-  
baram naḍavantāgi biṭṭa da-
42. tti || sva-dattām para-dattām vā yō harēt sam vasundharām shashṭim  
varsha-sahasrāṇi viśṭhāyām jāyatē kṛi-
43. miḥ || priyadind int idan eyde kāva purushang āyum jayaśrīyum akke idam  
kāyade kāyva
44. pāpige Kurukshêtradoḷ Vāraṇāsiyoḷ ekkōṭi-munīndraram kavileyam vēdā-  
dhyaram kond ad-
45. ond ayaśam porddugum endu sārīdapuv ī-śailāksharam dhātṛiyoḷ ||

*Translation.*

Salutation to Sambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Śiva. Obeisance to Gaṇapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Saḷa a full moon. By slaying a tiger he was called Hoysala by the foremost of Yogis and this name Hoysala continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayāditya, an embodiment of nobility, praised by the whole world, a Karna to people, a follower of the path of righteousness and ever prosperous. To Ereyanga, son of Vinayāditya and Echaladēvi were born three sons Ballāladeva, Biṭṭidēva and Udayāditya, who were full of fame and appeared as if they were the embodiments of the three great *purushas*. Of them, the middle one Biṭṭidēva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Viṣṇuvardhana and to Lakshmādēvi, a queen over the Kingdom of Cupid, was born the world-famous Nārasimha, a lion in battle. That king had by his crowned queen, Echaladēvi, who was superior to Sītādēvi in character, a son named Ballāludēva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballāla in the vast expanse of earth? For, it is said that when Viraballāla, a Sūdraka in battle-field set out, Uchchangi fell away, Virāṭarājapura (Hānagal) was swallowed as a mouthful, the power of the Sēvūṇas opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballāla who uprooted the race of the haughty Pāṇdyas, who carried away all the wealth . . . and who, mounted on an only elephant, conquered the Sēvūṇas that opposed him in pride?

Be it well. While Poysala Viraballāladēvarasa, a refuge of the universe, favourite of earth and fortune, *mahārājādhirājaparamēśvara*, *parama-bhaṭṭāraka*, lord of the excellent city Dvārāvati, a sun in the firmament of the Yādava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekāḍu, Gangavāḍi, Noṇambavāḍi, Banavase, Hānungal, Huligere, Halasigē, Beluvala, Taṭṭavāḍi and Talekāḍunāḍu, a Ganga of great valour, a warrior not depending upon others, *Sanivārasiddhi*, *Giridurgamalla*, a Rāma in battle, a hero who fights without assistance, niśśankapratāpa-chakravarti, was ruling the kingdom of the earth extending up to Kalyāṇa under a single umbrella in peace and happiness making the subjects happy :—

The following is an account of the family of Uddingapāla, honoured throughout the kingdom :—Uddingapāladēva erected a temple and while this was in a flourishing condition, Chāmagauḍa, Mādigaḍa and Sōmagauḍa, sons of Prithirāvasēṭṭi of Kittanakere; the above Chāmagauḍa's sons Rāmagaḍa, Pārisagaḍa and Daṇḍigaḍa; Mahadēvasēṭṭi's sons, Rāmeyanāyaka, Chākeyanāyaka, Hachayasāhaṇi; Sōmagauḍa's sons Pārisagaḍa and Jannagaḍa; these three gaḍas and Biṭṭanaheggaḍe, Adityadēva, Gaṇapayya, Singanna, Bōkanna; Māleya, son of Baddagaḍa; Kalleya, son of Keyimālagauḍa; Kēṭayya, son of Masanagaḍa; Māchaya, son of Echagaḍa; Māragaḍa of Honnōle; Mākisēṭṭi of Donḍavura; Mādigaḍa of Kaṭṭadahaḷli; Kālīsēṭṭi of Muttatti; Kāchaya of Seṭṭigahaḷli; Bommeya, son of Tibbagaḍa;

Kāmeya ; Koṇana Giriyaṇa ; Ēkajja ; Nādara Kētaya ; Dēvaṇa, (son) of Dēmiseṭṭi. All these and others :—

Be it well. On Thursday the 10th lunar day of the bright fortnight of Vaiśākha in the year Vijaya, Śaka 1095, Kēsimaṇṇya, the chief household officer of Umādēvi, queen of the illustrious Viraballāḍadēva, Bittiyānāherggaḍe, three gaḍas and all the subjects and others washed the feet of Īśvaraṇṇiya, son of Uddingapāla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure :—1 Salage and 10 koḷagas of land in Kaḍavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 koḷagas of land below the chief sluice behind Muguliyakaṭṭa, 4 kambas of dry land in the waste land of the village. These lands together with an oil-mill worked by hand and the right to collect three koḷagas of grain as dēvagolaga were given away to him for conducting the eightfold worship to God Siddhēśvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity ; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

*Note.*

This inscription begins with the praise of Śiva and after several stanzas eulogising the Hoysala kings down to Ballāla II records the erection of a temple to God Siddhēśvara by one Uddingapālādēva and the gift of some lands and an oil-mill worked by hand to his son Īśvaraṇṇiya for the services and necessary repairs of the temple by Kesimaṇṇya, a household officer of Umādēvi, queen of Ballāla II, several gaḍas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaiśākha in the year Vijaya, Śaka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

42.

On a stone lying buried to the south of the same stone.

Size 4'—0" × 2'—6".

Kannada language and characters.

1. jītēna labhyatē Lakshmī mritēnāpi surāṅganā || kṣaṇa-vidhvamsinī kâ-
2. yâ kâ chintâ maraṇē raṇē | ôṃ namaś Śivāya.

*Note.*

This inscription merely contains the well-known stanza engraved at the end of inscriptions on viṛagals which may be translated as follows :—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle ?

43.

At the village Hullēnahalli in the Hobali of Heragu, on a stone forming part of the platform of the *karugal* (a magic stone usually kept in front of villages).

Size 2'—0" × 1'—6".

Kannada language and characters.

1. . . . . vijayābhyuda-
2. . . . . ya Śalivāhana-śaka varisham-
3. gaḷu 1288 neya Parābhava-nāma
4. . . . . śimeya pergade
5. Rāmapa Mākige koṭṭa gade ko
6. . . . . bedale salage 10 Bilegauna baraha
7. idake tapidōnu tamma tāyige
8. tapidōnu
- 9.



## Note.

Several letters in this inscription have become worn out and are illegible. It seems to record the gift of some plots of wet and dry land by Rāmapa, pergaḍe of . . . sime to Māki in the year Parābhava (?) Śaka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bilegaḍa. The record ends with the usual imprecation.

## 44.

At the same village, on a stone set up before the ruined Kallēśvara temple.

Size 4'—6" × 2'—6".

Kannada language and characters.

1. namas-tunga-śira-ś-chumbi-chandra-chāmara-chāravē | trailō-
2. kya-nagarāmbha-mūla-stambhāya Sambhavē |  
Gaṇapatyāya namaḥ
3. pesarggonḍ-āvāva dēsangalan enisuvopp āvāva duggangalam
4. baṇṇisuttirppad āvāvav-anipatigalam lekkisutt irppad ambō-
5. dhi-nākam kaygaṇme nālkuṁ-kaḍala taḍivaram digujaya-kriḍe-
6. yole sādhisidam bhūlōkamaṁ kshatriya-kūla-tīlakam Viṣṇu
7. jishṇu-pratāpam || svasti samadhigata-pañcha-mahā-sabda mahā-
8. maṇḍalēśvaram Dvārāvātī-puravarādhīśvaram Yādava-vamśā-
9. mbara-dyumaṇi samyaktva-chūdāmaṇi malaparolgaṇḍa Talakā-
10. ḍu Kongu Nāgali Gangavādi Non. mbavādi Banavase Hānungalū-
11. gōṇḍa bhujabalan asahāya-śūra nissanka Hoysāla Nārashingha-(dē)
12. dēva Dōrasamudraḍa nelevīdinōl sukha-sankathā-vinōdadim prithvī-
13. rājyaṁ geyyuttam ire || Śaka varśa sāsiraḍa-nūḷa-ēraḍaneya Vikrama-
14. samvatsaraḍa Pālgūṇa suddha 13 Sōmavāra Uttarāyana-sam-
15. kramaṇadandu Hulleyahalliya Vadda-setṭi Sivanāḍa-sāhaṇi-
16. yuṁ māḍidantappa dharmmakke Honnavāraḍa Honnegaṇḍana maga
17. Bōkagaṇḍanuṁ Haneyagaṇḍanuṁ Halliya Chattiḡagaṇḍanuṁ Haneya-  
gaṇ-
18. ḍanuṁ samasta-prajegaḷuṁ irḍḍu Tribhuvanasakti-paṇḍitara putra
19. Bhairavajīya kālām karchehi dhārā-pūrvakam māḍi Mallikā-
20. rjuna-dēvar-upachāraḷke-bittā datti modala-gadde salage eraḍu
21. kaḍeya takkila gadde salage eraḍu tumbina modala koḷagaṁ
22. nālku antu salage 4 koḷaga nālku beddalu mattaru eraḍu dē-
23. vara nandādivigege keygāṇa vondu int inisumaṁ dēva-sva
24. i-dharmmaman āvanāgi pratipālisidavaṁ Gange Vārāṇasiya
25. taḍiyalu sāsira kavileya kōḍum koḷagaṁ ponnalu kaṭṭisi dā-
26. nam-māḍida phalam akku i-dharmmavan alidavange sāsira-kavileya sāsira-
27. ra-brāhmaṇara konda pātakam akku i dharmmava geyidaṁ Bairavajīya
28. sva-dattam para-dattam vā yō harēti vasundharā | sashṭir-bbari-
29. sha-sahasrāṇi viṣṭāyāṁ jāyatē krimiḥ ||

## Note.

The inscription begins with the usual verse in praise of Sambhu. After this is found a verse in praise of Hoysāla king Viṣṇu (Viṣṇuvardhana) who is described as an ornament to the Kshatriya race, as powerful as Arjuna, and conqueror of all the well-known countries, all the renowned forts and all the famous kings, and of the whole earth bounded by the four oceans.

The record next states that in the reign of Hoysāla Nārasinghadēva residing in capital Dōrasamudra, Bōkagaṇḍa, son of Honnagaṇḍa of Honnavāra, Haneyagaṇḍa, Halliya Chattiḡagaṇḍa, Haneyagaṇḍa and other prajegaṇḍus washed the feet of Bhairavajīya, son of Tribhuvanaśaktipaṇḍita and made a gift of some lands for the daily worship and also an oil mill for extracting oil for offering perpetual lamp to the god Mallikārjuna, set up (?) by Vaddasetṭi of the village Hulleyahalli and Sāhaṇi of Sivanāḍu. The record is dated Monday 13th lunar day of the bright half of Phālguna with Uttarāyana sankramaṇa in the year Vikrama, Śaka 1102. Śaka 1102 however, corresponds to Śārvari but not to Vikrama. Moreover the king at this date was,



Ballāla and not Nārasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

## 45.

At the village Bairāpura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavaṇṇa.

Size 4'—6" × 2'—9".

Kannada language and characters.

1. Raktākshi-saṃvatsarada Śrāva-
2. ṇa śu | 1 daḷa śrīmatu Pushpa-
3. giriya-bettada Dēvarige
4. Hāranahaḷliya Bhairanāya-
5. kana kumāra Bhairanāyaka-
6. nu koṭṭa Bhairāpurakke jō-
7. di bēḍige taḷavārike vi-
8. rahita.

## Note.

This inscription records the gift of the village Bhairāpura free from the imposts of *jōḍi* (quit-rent), *bēḍige* (a tax), *taḷavārike* (tax for maintaining watchmen) to a Lingāyet priest (?) named Pushpagiri Bettadadēvaru by Bhairanāyaka, son of Bhairanāyaka, chief of Hāranahaḷli on the 1st lunar day of the bright half of Śrāvaṇa in the year Raktākshi.

## 46.

At the village Sālagāme in the Hōbali of Sālagāme, on a stone lying by the side of Kēsava temple.

Size 2'—4" × 1'—2".

Kannada language and characters.

1. (Suklām) bara-dharam Viṣṇuṃ Śaśi-varṇṇam chatur-bhujam prasanna-va-
2. danam
3. (dhyāyēt) sarva-vighnōpaśāntayē || svastī yama-niyava-svā-
4. (dhyā) ya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhi-śi-
5. la-sampannarum yavupāsanāgnihōtra-dvija-guru-dēvatā
6. (ta) tpararu mātṭaṇḍōjvaḷa-kīrtti-yutarum appa śrī-
7. (mad anādi) yagrahāra Sarasvatīpuravāda Sāligāve Bhōga-
8. yya (nu) paṭaḷadinde kaṭṭ-alidu keṇey-oḍadu Kēsava-dēvara-
9. dēvālyavu vutsannavāgi apāra kāla ārum māḍuvarilladi-
10. rududanu śrī pratāpachakravartti Hoysaṇa bhujba-
11. la śrī Vīra Sōmēsvara-dēvarasaru Kaṇṇanūra neleviḍinalu pri-
12. thvī-rājyam geyyottirdda Kīlaka-saṃvatsarada Chaitra-māsadaḷu
13. Māchagavudana maga Ankagavudana maga Māyaṇṇa-
14. nāyakan ūra karukambāv-ikkisi śrī Channa Kēsava-
15. dēvara māḍsi pratishtheya māḍisidanu . . . mam-
16. gaḷa mahā śrī śrī yint-idakke sākshigaḷu
17. Sankha-Tējavūra Kadaga Sigeṇa yi . . . ra . . .
18. māṇṇa barada Malitamma Śrī Pāñchajanyapura-
19. Śrī Chennakēsava Śrī Chennakēsava-

## Translation.

To get rid of obstacles one must meditate on Viṣṇu, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahāra village Sarasvatīpura that is the same as Sāligāve, containing (Brahmans) who are experts in practicing *yama* (restraint), *niyama*, (control of passions), *svādhyāya*, (study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushthāna* (performance of daily rites, etc.), *japa* (silent prayer), *samādhi* (absorption of the mind in god), and who are devoted to *aupāsana* (worship of fire in the morning and evening),

*agnihôtra* (keeping the domestic fire always alive) and the worship of Brâhmans, gurus and gods, and possessed of glory was ruined by the oppression of Bhôgayya. Its tanks were breached and the temple of god Kêśavadêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kîlaka, while the illustrious pratâpa-chakravarti Hoysana bhujabala Śrî Vîrasômêśvaradêvarasa was ruling over the earth in his capital Kannânûr, Mâyanna Nâyaka, son of Ankagauḍa, son of Mâchagauḍa set up the *Karukamba* (foundation pillar ?) of the village, got the image of Channakêśava prepared and consecrated it. Peace.

The witness to this are :—the (citizens ?) of the village Sankha, Tejavûr, Kaḍaga, Sige . . . . . Written by Malitamma of Pâñchajanyapura. Śrî Chennakêśava. Śrî Chennakêśava.

*Note.*

This inscription records the oppression of the village Sâlagâve by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dôrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression referred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st vîragal in the wall to the right of the entrance of Arkêśvara temple.

Size 4'—0" × 2'—6".

Kannāḍa language and characters of the Hoysala period.

1. svasti śrî jayâbhyudaaś cha Byaya-sam-
2. vachchharada Sâlagâveya asêsha-
3. mahâjanangalu â vûra gaḍiya kâlegadalu
4. . nōjana Gumma bidali âtange . . . . .
5. vûra gaḍiya badagaṇa diselu biṭṭa da-
6. tti kaṇḍuga beddale tenkaṇa kaḍeya . A- .
7. savaḷiyali kambha nûruva â gade be-
8. daleya.

(The rest of the inscription is effaced.)

*Note.*

This records the death of Gumma, son of . . nōja in a fight caused by dispute about the boundary of the village Sâlagâve and the grant of some land in his memory by the mahâjanas of the village in the year Vyaya.

48.

On a 2nd vîragal at the same place.

Size 4'—0" × 2'—6".

Kannāḍa language and characters.

First row.—

1. namastunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarârambha-
2. stambhâya Sambhavê || svasti samasta-bhuvanâśrayam prithvî-vallabha
3. rāja-paramêśvara . . . . . Yâdava-
4. kuḷâmbara-dyumaṇi sarbbajna-chûḍâmani malarâjârâja
5. . . . . Magara-râjya-nirmûḷana Chôḷa-râjya-pratishṭhachârya
6. śrî Vîra Nârasimha Dêvaru Duvârasamudrada nele-

Second row.—

(The rest is completely effaced.)

## Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vira Nārasimhadēva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

## 49.

At the village Kaḍaga in the same Hobli of Sālagāme, on a stone set up before the temple of God Kallēśvara.

Size 3'—6"×3'—0".

Kannaḍa language and characters.

(Upper part completely effaced.)

(Middle.)

1. Kaḍagahaḷiya samasta-prajegaḷa kayyalu Mādirājaya-
2. dēva-dattiyāgi āchandrākatāraṃ suvantāgi dhārā-pūrvva-
3. kaṃ māḍi koṭṭa gadde hiriya-kereya kelage yi khaṇḍuga . . .
4. kereya kelage khaṇḍuga gadde Hāruvaguppeyalu kha-
5. ḍuga beddalu yinisuvam Brahmabhaṭṭarige dhārā-pūrvaka-
6. vāgi koṭṭaru mangala mahā śrī śrī śrī.
7. priyandindint idan eyde kāva manujang āyuma jayaśrīyuma akke yidaṃ kāyade
8. kāyva pāpige Kurukshētrangaḷu Vāraṇāsiyol ekkōṭi-munindraraṃ
9. vēdāḍhyaraṃ kond ad ond āyasaṃ porḍuguv endu sārīdapuv ī śailāksharaṃ
10. dhā-
11. triyol ī sva-dattam para-dattam vā yō barēti vasundharā sushṭir varṣa-saha-
12. srāṇi viṣṭāyāṃ jāyatē krimi || svasti śrīmatu Sāligāmiya Paṇḍi-
13. ta Mādirājaru bareḍa śāsana || kaḷukuṭiga Dēvōja māḍida rūvā-
13. ri Nanjaya-

## Note.

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mādirājaya of some plots of land to Brahmabhaṭṭa for conducting worship in some temple under the management of the mahājanas of the village, Kaḍagahaḷi. The record is stated to have been composed by Paṇḍita Mādirāja of Sālagāme and engraved by the *kaḷukuṭiga* Dēvōja and *rūvāri* Nanjaya.

## 50.

At the village Ibdāṇa, in the same Hobli, on a pillar in the Śvara temple.

Kannaḍa language and characters.

1. Yibdāṇe Yīśvara-dēgula.

## Note.

This inscription mentions the temple of God Śvara in the village Ibdāṇe.

## 51.

To the east of the same village, on a stone set up in the land of Keḷamane Basavayya.

Size 2'—6"×1'—6".

Kannaḍa language and writing.

- |                        |                             |
|------------------------|-----------------------------|
| 1. śrī Mallināthadēva- | 3. Dēvappa Oḍeyaru          |
| 2. rige Ibdāṇada       | 4. koṭṭa koḍagiya gadde kha |

## Note.

This records the gift of a rice-field for the service of God Mallināthadēvaru by Dēvappa Oḍeyar of Ibdāṇa.

At the same village, on a stone set up in the middle of the field belonging to the temple.

Size 2'—0"×1'—6".

Kannada language and writing.

- |                             |                       |
|-----------------------------|-----------------------|
| 1. Srī Mallināthadēvarige   | 3. koṭṭa koḍagi gadde |
| 2. Ibdānada Dēvappa-oḍeyaru |                       |

Note.

This is a duplicate of the above (No. 51.)

At the village Ugani in the same Hobali of Sālagāme, on the 1st vīragal set up before the temple of God Anjanēya.

Size 4'—0"×2'—3".

Kannada language and characters.

First row.—

1. svasti śrīvatu śaka varusha 1251 neya Pramāthi-samva-
2. tsarada
3. svasti samasta-bhuvanāśrayam prithvī-vallabham Yādava-kulām-
4. bara-dyumaṇi malaparoluḡaṇḍa kadana-prachanḍa niśśankam-pratāpa

Second row.—

5. chakravartti . . . . . Hoysala Nārasimhadēvaru pri-
6. thvī-rājyam geyyuttam ire Basagaṇḍa Māragavūḍa Masanagaṇḍa
7. ḍa Māragāmuṇḍa Bayalahalliya gaḍiyali tu . . . va biḍsi Ba-
8. yalahalliavara taḷturiridu lēsu-māḍi saggakke salida ||

Note.

This records the death in a fight for the defence of cattle in the village Bayalahalli of several *gaṇḍas* including Basagaṇḍa, Māragavūḍa, Masanagaṇḍa and Māragāmuṇḍa in the reign of the Hoysala king Nārasimhadēva. The record is dated Śaka year 1251 corresponding to Śukla and not Pramāthi as stated in the inscription.

On a second vīragal at the same place.

Size 4'—0"×2'—3".

Kannada language and characters.

First row.—

1. . . . .
2. . . . .
3. . . . . \*Chōla-rājya prati

Second row.—

4. shṭha Hoysala-pratāpa-chakravartti śrī vīra Nārasingadevar prithvī-
5. rājyam geyyuttam ire . . . . . Bayalahalliya gaḍi-
6. yali Mādagaṇḍa . . . . . taḷti-
7. ridu vīramam geydu . . . . . mangalam astu.

(Upper row completely effaced.)

Note.

This inscription records the death of Mādagaṇḍa in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratāpachakravartti Vīra Nārasingadēva—the establisher of the Chōla Kingdom.

At the village Gauḍagere, in the same Hobli of Sālagāme, on the 1st vīragal (Hassan Taluk No. 154 revised.)

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave || trailōkya-nagarā-
2. rambha-mūla-stambhāya Śambhavē || svasti śrīman-mahāma-
3. ḍaḷēśvaram Tribhuvanamalla Talekāḍu Kongu Nangali
4. Banavase Nambavāḍi Hānungalugonḍa bhuja-bala vīra-
5. ganga pratāpa Hoysana Nārasimhadēvaru Dōrasamudra-
6. da nelevīḍinalu suka-sankathā-vinōḍadalu rājyam-geyyuttire kumā (ra Ba)  
lālu
7. Dēvanaviḍḍuradalu Vijaya-samvatsarada Vaiśākha babuḷa 5 Ādivāra Gauḍu-
8. geṇeya turuḡala harivinalu bare turuvam magulchi turuvam magulchi
9. mānade balu-geytade ninda balavan āṭand aṇeyattī kādi kondam kali-
10. Vīraṇanōḍan īgaḷe kali Banka ūr-aḷivina turuḡolālu mānade pari-
11. dēyḍikādi biddam bhōṇene vimāna-achcharasiyar uydar aṇṇa kali Bankya-
12. Māragavunḍanum āṭana maga Muddayanum kalla nilisida mangala-ma-
13. hā śrī śrī śrī.

*Note.*

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Śambhu and next records that on Sunday the 5th lunar day of the dark half of Vaiśākha in the year Vijaya during the reign of the Hoysala king Nārasimhadeva (II) at Dōrasamudra, the prince Ballāḷadeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Vīraṇa and Banka fought and died and that a vīragal was set up in their memory by Māragauḍa and his son Muddaya.

## 56.

At the same place, on a second vīragal.

Size 3'—6"×2'—6".

*First row.—*

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagarā-
2. rambha-mūla-stambhāya Śambhavē svasti śrīman-mahā- maṇḍalēśvaram  
Yā-
3. dava-kulāmbara-dvimāni sammyakta-chūḍāmāni malerājarāja mala-
4. paroluganḍa kadana-prachanḍan ēkāṅgavīraṇ asahāyasūra.

*Second row.—*

5. giridurggamalla chalad-anka-Rāma nissanka-pratāpa-chakravartti poysala śrī
6. vīra Nārasimhadēvarasaru Dōrasamudradalu prithvīrājyam geṇuttam ire  
Saka-variśa
7. da 1179 ṇeya Kālayukta-samvatsarada Mārggasira bahu panchamī Budhavā-
8. radandu Gavudagereya Muddagavunḍana maga Bōragauḍa Gaduballiyim
9. barutirppāga sangrāmadalli Gurama . rehchalu kādi para-balavan iridu-

*Third row.—*(Buried in the earth.)

*Note.*

This inscription records the death in a battle near the village Gaduballi of Bōragauḍa, son of Muddagauḍa of the village Gauḍagere during the reign of the Hoysala king Nārasimhadeva at Dōrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Mārgasira in the year Kālayukti, Saka 1179. According to Svamikannu Pille's Tables Saka 1179 corresponds to the year Pingala and the next year Saka 1180 is Kālayukta. Even with Kālayukta, the week day is wrong; for the 5th lunar day of the dark half of Mārggasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.

On a vîragal at the entrance of the village Kal'ahalli, a hamlet of Kâlatammanahalli in the same Hobli of Sâlagâme.

Size 2'—6"×3'—6".

Kannaḍa language and characters.

1. svasti śrî Badiṛaya Diṭṭama-
2. gâmunḍana maga Ramayara-vali-
3. ya Rankiyanna turugolalu
4. satta Nâḍanna magalu Bidiyaka
5. nirisidalu

*Note.*

This inscription is engraved on the back of a vîragal on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyanna son of Badiṛaya Diṭṭimagâmunḍa in rescuing cattle and the setting up this vîraga, in memory thereof by Bidiyaka, daughter of Nâḍanna.

58.

KOLAR DISTRICT INSCRIPTIONS.

*Bowringpet Taluk.*

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of *honge* trees in the tank bed.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Sâdhârana-samvatsarada
2. Śrâvana su 1 Â śrîma-
3. n mahâ-sâmantâdhipati
4. Râmarâjapagalu
5. Muḷuvâyi-simeya-
6. n âḷuvalli Bayira . . . nâya-
7. karu śrî Râmarâjapaga-
8. ḷa anumati inda Bêtta-
9. da Tirumala Dêvarige ko-
10. tta hola kha ½idanu
11. keḍisidava tande-tâyige
12. tappidavaru śrî śrî śrî

*Note.*

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of God Bêtṭada Tirumaladêvaru by Bayirapa Nâyaka with the permission of mahâsâmantâdhipati Râmarâjapa; ruler of Muḷuvâyi-sime. The record is dated Sunday the 1st lunar day of the bright half of Śrâvana in the year Sâdhârana. The usual imprecation concludes the grant. The date is not verifiable.

59.

At the village Gutṭahalli in the same Hobli of Bêtamangala, on a rock on the hill Venkaṭaramaṇadêvara-bêtta .

Size 4'—3"×2'—6".

Kannada language and characters.

1. svasti śrîmatu saka-varsha 1596 Pramâ-
2. dîcha-samvatsara Vaiśâkha bahula || ya-
3. lli śrîmad akhilâṇḍa-kôṭi-bramhâṇḍa-
4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ-
5. miyavara prityarthavâgi sunkada Tippa-
6. yyanu mâḍisida sôpâna sêve man-
7. gaḷa mahâ śrî śrî śrî

*Note.*

This records the construction of a flight of steps by Tippiyaya, an officer of customs, as a mark of his devotion to God Venkaṭaramaṇasvâmi, on the 11th lunar day of the dark half of Vaiśâkha in the year Pramâdîcha, Śaka 1596.

The year Śaka 1596 is Ānanda and not Pramâdîcha. Besides the date is not verifiable.

At the village Beṭṭakūru, in the same Hobali of Bētamangala, on a rock lying on the road leading from the tank-bund to Jayamangala.

Size 3'—6"×2'—0".

Kannada language and characters.

1. śrīmatu Muḷuvāyi-sīme-
2. ya kârya-kartarâda Puṭṭayya-
3. navaru avara tande-tâyigalige
4. punyavâgabêkendu śrīmatu Beṭṭa-
5. da Tirumale Dēvarige dīpârâdha-
6. na . . . . . koṭṭa hola kha ½
7. Tirumaladēvara pādavē gati śrī

*Note.*

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of keeping a light before god Beṭṭada Tirumaladēvaru by Puṭṭayya, in charge of Muḷuvāyi-sīme, for the merit of his parents. No date is given in the record.

At the village Kṛishnâpura, in the Hobali of Kyâsamballi, on a stone set up in the land of Muniyappa.

Size 3'—6"×2'—3".

Telugu language and characters.

1. svasti śrī vijay âbhyudaya
2. Śâlivâhana-śaka varushambulu
3. 1556 agunēti Bhâva-samvatsa-
4. ram Âshâḍha śdhu 13 Śtiravâram su-
5. bha-yôgamandu śrīman mahârâ-
6. jâdhirâja râjaparamēśvara ari-
7. rāya-mastaka . . . . .
8. vajra-pañjara . . . . . Śrīrangarāya
9. -layyavâru prithvī-sâmrâjam êlu-chuṇ-
10. ḍagânu tat-pâdârâdhukulaina Sunkam
11. Sankarappagâru śrī Râmanâtha pratishṭhe
12. . . . . mânyangâ
13. pandumu maḍi Râmârpitangâ . . . . .
14. . . . . induku tappinavâru
15. . . . . śrī śrī śrī

*Note.*

This inscription records the setting up of God Râmanâtha by Sankarappa, customs officer and the gift of a plot of wet land for the service of the god by the same in the reign of Śrīrangarāya, king of Vijayanagar, on Saturday, 13th lunar day of the bright half of Âshâḍha in the year Bhâva, 1556 of Śâlivâhana era. The date of the grant corresponds to Saturday 28th June of A. D. 1634.

*Chintamani Taluk.*

At the village Chîmanapalli in the Hobali of Chintâmani, on a rock in a grove of *honge* trees.

Size 4'—0"×3'—0".

Telugu language and characters.

1. śrī Gaṇâdhipatayê namah
2. śrīmatu Naḷa-varusham Kârtika su . . . .



3. mandu Tâṭigolḷa Kṛishṇapanāyanigāru
4. . . . . Siddhapasetṭiki Śiva-prītigānu
5. yichchina mānyam chēnu ½ku Sūrya-
6. Chandrādulu sākshulu śrī śrī śrī

*Note.*

This records the gift of a plot of land free from imposts to Siddhapasetṭi by Kṛishṇapanāyani of Tâṭigolḷa in the month of Kārtika during the year Naḷa. The date is not verifiable.

63.

At the same village Chīmanhalḷi in the same Hobli, on a stone set up in a grove of *Honge* trees.

Size 5'—0" × 4'—0".

Old Kannaḍa language and characters.

1. svasti śrī Mayindamarasar prithivīrājyan-geye Māra-
2. Uramarināḍa mēge vandoḍe Kirura Viya-
3. mman Gangaran āntu bare Nidhimallam paripō-
4. gi kâdoḍe âtana tammam Benavaya saggiy âdam
5. puṇya-pavitrangē kallân ikkidon Mārayya

*Translation.*

Be it well. While the illustrious Mayindamarasar was ruling over the earth and while Māra marched over Uramari-nāḍu (?), Viyamman of Kirur attacked the Gāngas; thereupon Nidhimalla went to the field and fought along with his younger brother Benavaya and the latter attained heaven (died). In memory of the virtuous one, Mārayya set up this stone.

*Note.*

This inscription is in old Kannaḍa characters and is of the reign of Mayindamarasa, who is probably no other than Mahēndra, or Bīramahēndra, son of Nōḷambādhīrāja, of the Nōḷamba line of kings, and a contemporary of the Ganga King, Ereyappa Nītimārga II (Circa 886-913 A. D.) Wars between the Nōḷambas and Gangas referred to in this inscription were very common at this time and ended in the slaying of Mahēndra by the Ganga king Ereyappa Nītimārga and his assuming of the title Mahēndrāntaka.

64.

At the village Siddhamathā in the same Hobli, on a stone fixed in the village pial.

Kannaḍa language and characters.

1. Krôdhi-samvatsarada Śrāvāṇa . . . . Ma[n]-
2. gaḷavâradalu śrīmatu garuḍârûḍha . . . .
3. dhi vira śrīmatu Konga Timma . . . .
4. . . . . pādârâdhanakke
5. . . . . koṭṭa gadde . . . .
6. leya Chīlārada . . . .
7. . . . . bayalalu gadde . . . .

*Note.*

This inscription is very incomplete and seems to record the gift of a plot of wet land at Chīlāra for the service of some God by Konga Timma. It is dated Tuesday of the month of Śrāvāṇa during the year Krôdhi. The date is not verifiable.

At the village Dodḍa Bommēnahalli in the same Hobli, on a boulder in the land Survey Number 10.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śrī Krôdhana-samvatsarada Pushya ba 5 lu śrīmatu Bomma-
2. nahalliya Bayapagavuḍa Rājana maga Chennapagavuḍage
3. nettaru-godage koṭṭadu grāmakāgi kādi-hôgalāgi avanige yikida
4. mānyada hola kha  $\frac{1}{4}$  gade kha  $\frac{1}{4}$  akshāradalū ayigūla ho-
5. la ayidu koḷaga gadeyanu nettaru-kodage mānyavāgi ko-
6. taru yidake ārobaru aliya āgaḍu Gangeya ta-
7. ḍiya kapileya konda pāpadali hōharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 koḷagas as *nettaru-godage* (gift for service in war) to Chennapagaḍa, son of Rāja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagaḍa, chief of Bommanahalli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

At the same village Dodḍa Bommēnahalli, on a stone set up near a Banyan Tree.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śubham astu svasti śrī vi-
2. jayābhyudaya Śālivā-
3. hana-śaka varishanga-
4. lu 1458 neya Durmmu-
5. khi-samvatsarada Chaitra-kṛishṇa-pa-
6. ksha Karagada-amāvāse . . . . .
7. śrīmanu mahārājā-
8. dhirāja rāja-paramēśvara rā-
9. ja-mārtāṇḍa śrī vīra Na (ra)-
10. sapa-oḍeyara kālāḍalu śrī-
11. ma Chennēdēvara taḷigeya ni-
12. mitta . . . . . gaḍaru pālista
13. . . . .
14. . . . .
15. grāmada gaḍa-prajegaḷu naḍasi-
16. koṇḍu . . . . . yidake . . . . .
17. . . . . bandareyu pāliṣi . . . . .
18. . . . .

(The rest is effaced.)

Note.

This inscription seems to record the gift of some land for service of God Chennedēva by some gaḍa in the reign of Vīra Narasappa Voḍeya (with titles), king of Vijayanagar ?) The date of the grant is stated to be the new moon day called Karagada Amāvāsyā in the month Chaitra of the year Durmukhi, 1458 of Śālivāhana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.

## 67.

At the same village Doḍḍa Bommēnahalli, on a stone set up in a land.

Size 2'—6" × 1'—6".

Kannāḍa language and characters.

1. śrīmatu Plavanga-samvatsarada
2. Chaitra-suddha-dvāda-
3. siyalu taḷavāranu
4. Chennayadēvarige bi-
5. tṭa hola kha ¼ i dha-
6. rmava ārobarū a-
7. liyalā . . . . .

*Note.*

This inscription records the gift of a plot of dry land with the sowing capacity of ¼ khaṇḍuga for the service of God Chennayadēvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga. The date is not verifiable.

## 68.

At the village Sātanahalli in the same Hobli, on a boulder in a grove.

Size 5'—0" × 3'—0".

Kannāḍa language and characters.

1. Gaṇādhipatayē namah
2. Sādhāraṇa-samvatsarada Vayisāka ba 5 lu śrīmatu
3. Chennapanāyakara nirūpadalu Śikallu-
4. gavuḍuḡaḷu ḡōvu pasuḡaḷa pālipa dharmake
5. i bayalanu biṭṭukottaru yidake
6. ārobaru tapidavaru tamma tāyige tapi-
7. davaru endu jana . . voppitada sāsāna śrī.

*Note.*

This inscription records the grant of a plot of land for the grazing of cattle by the gauḍas of the village Śikal under the orders of the illustrious chief Chennapa Nāyaka. The record is dated the 5th lunar day of the dark half of the month Vaiśākha in the year Sādhāraṇa. The date is not verifiable. The grant ends with the usual imprecations.

## 69.

In a deserted village called Koṭūru in the Hobali of Chintāmaṇi, on a stone set up in the pasture land.

Size 6'—0" × 6'—0".

Kannāḍa language and characters.

1. śrīmatu Kālayukti sam-
2. Kārtika ba 30 lu śrī ma-
3. hārājādhirāja rāja-pa-
4. ramēśvara Dēvarāyamahā-
5. rāyara rājyadalu śrīma-
6. n-mahān aṇḍalēśvara Virupayyavo-
7. ḡeyara nirūpadalu śrīma-
8. tu Kāmapanāyakanu śrīma-
9. d akhilāṇḍa-kōṭi-brahmaṇḍa-nāya-
10. ka Ālambavāḍi Tiruvengalanā-
11. tha-dēvarige Kōṭūra kereya
12. keḷage gadde khaṇḍuga!

(6 lines effaced.)

13. āgumādikonḍu sukhadali
14. tamma makka māmakkalu . . . . .
15. anubhaviṣi dēvatārāḍhaneya .
16. naḍi . . . . . dendu nāvu
17. namma sarvara anumatyadinda
18. baradukoṭṭa silā-śāsāna
19. sa-dattam para-dattam vā yō harēta
20. vasundharā shashṭi-varsha-sahasrāṇi vi-
21. shṭhā . . . . . krimih.

*Note.*

This inscription is of the reign of the Vijayanagar king Dēvarāya and records the gift of a plot of wet land below the tank at the village Kottūru for the service of God Tiruvengalanātha of Ālabavāḍi (now called Ālabāḍi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kālayukti. The date is not verifiable. The grant ends with the usual imprecations.

70.

At the village Ālamgiri in the Hobali of Chintāmaṇi, on the left basement of the tower over the ornamental doorway of the temple of God Venkaṭaramaṇa.

Size 5'—0"×5'—0".

Kannāḍa language and characters.

1. Hēmaḷambi-saṁvatsarada śrāvaṇa ba 5 lu
2. śrīmatu Chinnapanāyakaṛu
3. muṭuvaliya dharma koḷa bēḍa endu
4. hākida śāsanaḍa vivara
5. ī Kayivarada gaḍiya Mālahāḷa-
6. sīme Ālabagiri dēvastā-
7. nakke sahā mane-maneya sunkava
8. sēruvudendu hākisida dharma-śāsana
9. ī-dharma-kāryake tappidare pitru-pi-
10. tāmahāḍigala vadhisida
11. pāpadali hōharu kapile-konda pā-
12. padali hōharu.

*Note.*

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Ālabagiri in Mālahāḷa-sīme in the district of Kaivara, made by the illustrious Chinnapa Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Śrāvaṇa in the year Hēvilambi. The date cannot be verified. The sentence *muṭuvaliya dharma koḷa bēḍa* in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Ālamgiri) on an inscription to the south of the temple.

Kannāḍa language and characters.

1. śubham astu svasti śrī vijayābhyuda (ya) Śālavāhana-śaka varsha 1445 neya  
Vishu-saṁvatsarada Mārgasīra śuddha -15 . . . . . vāra . . . . .
2. man mahārājādhirāja rājaparamēśvara ari-rāya-vibhāḍa bhāshege-tappuva-  
rāyara-gaṇḍa śrī-vīrapratāpa śrī Krishṇadēvamahārāya
3. . . . . lli Chinnapanāyakaṛu Timmapanāyakaṛige puṇyalōka-  
v āgabēkendu śrīmad-akḥilāṇḍā-kōṭi-brahmaṇḍa-nāyaka śrī-Tiruvengala .  
. . . . .

4. . . . . naivêdyakendu kottâ bhûmiya vivara Kayivarada . . . . .  
ge saluva Kôttûra bayalalu . . . . .
5. hola khaṇḍuga â Chinna . . . . . kereya kelage gadde khaṇḍuga dina vonda-  
kke . . . . . yalu . . . . .
6. Dodda Chinnapanâyakaru Kauśika Viśvâmitra-gôtra Âpastamba-sûtrada  
Yajus-śâkheya Dêva-guru-pâdakke
7. . . . . dharmavâgabêkendu samarpisida
8. . . . . oḷagana nidhi nikshêpa jala pâshâna akshîṇi âgâmi  
siddha-sâddhya-gaḷ emba ashta-bhôga-têja-svâ . . . . .  
(Here 3 lines are illegible.)
9. pâlanam para-dattâpahârêṇa svâ-dattan nishphalam bhavêt.

*Note.*

This inscription records the gift of some plots of dry and wet land in the villages Kotûr and Chinna . . . . . made by Doddachinnapa Nâyaka, a feudatory of the Vijayanagar king Krishnarâya to a Brahman named Dêvaguru (?) of Kauśika Viśvâmitra-gôtra and Âpastamba-sûtra for the spiritual welfare of Timmapa Nâyaka and for the purpose of daily offering to god Tiruvengalasvâmi.

The grant is dated the 15th lunar day of the bright half of Mârgasîra in the year Vishu, Śaka 1445. The year corresponding to Śaka 1445 is Svabhânu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjûru in the Hobali of Chintâmaṇi, on a stone lying below the tank.

Kannada language and characters.

*Front.*—

1. svasti śrî śakâbdangaḷu 1307 sandu naḍeva Krô-
2. dhana-samvatsara Âshâḍha su 10 Â śrîman mahâmaṇḍalêśvara a-
3. ri-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa chatu-samu-
4. drâdhipati śrî vîra Harihararâyana kumâra Bukkanavo-
5. deyarû âtana pradhâna Sôvarsavodeyarû Muḷuvâgilali
6. prithvî-râjyava mâḍuva kâladalli Ganjiyûra hiriyake-
7. re vodeḍu bairage gôpâda (?) hindana mâḍugaḷa hûlisi
8. yêrige vottâg-irabêkendu hûnsida baḷi bhûmi.

*Note.*

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyûr during the rule at Muḷuvâgil of Sôvarasa Oḍeya, minister of the Vijayanagar prince, Bukkanava Vodeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Âshâḍha in the year Krôdhana, Śaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjûr, on the basement of the Sômêśvara temple in the tank bund.

Size 11'—0"×1'—9".

Kannada language and characters.

1. svasti śrî śakâbdangaḷu 1307 sandu naḍeva Krôdhana-samvatsarada Mâgha  
su 8 Sômaḍara pûrbbadali Chôḷarâyana kâladali Chôḷêśvaradêvara  
pradishte nindu dēvâlyâ-
2. vu mâḍadê vûḷididda dēvâlyada kelasa vûḷiyabâradendu î dharmavanu prati-  
pâlisi uddharisabêkendu Îśvara-bhaktiyindalu Chôḷêśvara-dêvara kṛipe-  
yindalu chatu-sarudrâdhipati śrî

3. Vira Harihararâya prithvî-râjyava mâḍuva kâladalli Murugamaleya nâḍa-prabhu Gañjiyûra Nâchagavuḍanu Chôlêsvaṛadêvara dēvâlya mādîsi kereya kaṭṭisi dēvarige
4. kshêtravanu koṭṭa Chôlêsvaṛadêvara śrî-kâryakke koṭṭa gadde ayidu khaṇḍuga holanu ir-kkaṇḍuga i dharmmakke tappidavarige hêlidava . . . . . tilâ arddham arddham arddham pakshanti (?) yô narah sha-
5. shîti-varusha-sahasrâni viśtâyâm jâyatê krimib idake aḍḍa hêlidali gâlkara (?) . . . . . ishtu dharmmake âvanobbanu para-pakshavâgi tappi naḍeda (ma) (naḍeda) manushyanu ârobba
6. ru sâvira-varsha-pariyanta (the rest is hidden by the building)

*Note.*

This inscription records the completion of the construction of the temple of god Chôlêsvaṛa, said to have been begun in the time of the Chôla kings and the grant of some lands for the service of the god and the construction of a tank by Nâchagauḍa of Gañjiyûr, the chief of Murugamale-nâḍ in the reign of King Harihararâya of Vijayanagar.

The grant is dated Monday 8th lunar day of the bright fortnight of Mâgha in the year Krôdhana, Śaka 1307 corresponding to Monday 8th January of A. D. 1386. The record ends with the usual imprecatory sentences.

#### 74.

At the same village (Ganjûru), on a stone set up near the Railway line to the north-east.

Size 5'—0" × 3'—6".

Kannaḍa language and characters.

1. svasti śrîmatu
2. śakâbḍa 1297 mēge saluva Ānanda-samva-
3. tsarada Pushya ba 15 Gu śrîman mahâ-
4. (mahâ) maṇḍalêsvaṛa ari-râya-vibhâḍa bhâshege-
5. tappuva-râyara-gaṇḍa śrîmatu Bukkaṇṇaode-
6. yara kumâra śrî vîra Kampannaodeyaru
7. prithvî-râjyam gaiyivuttidali śrîmatu Kampanna-
8. voḍeyarige dharmav-âgabêkendu Vîrappavoḍeyaru mû-
9. lasthânadadēvarige . . . . . Hirya Ganjûra
10. maneya sunkavanu biṭṭarâgi â vîra gavuvḍaru
11. nâḍaprabhu . . . . .

(The next 2 lines are effaced.)

*Note.*

This inscription belongs to the reign of Kampanna Odeyar, son of the Vijayanagar king, Bukkaṇṇa Voḍeyar, I. It records the gift of house-tax at the village Hirya Ganjûr for the service of some god . . . . . by Vîrappa Voḍeyar for the prosperity of Vîra Kampanna odeyar, son of the illustrious mahâmaṇḍalêsvaṛa, Bukkaṇṇa Voḍeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ānanda, śaka 1297. But śaka 1297 corresponds to Râkshasa but not, Ānanda. Ānanda, is śaka 1296.

#### 75.

At the same village Ganjûr, on a stone set up near a well to the east.

Size 4'—6" × 3'—6".

Kannaḍa language and characters.

1. Jaya-samvatsarada Āsva-
2. yuja ba 10 śrîmatu Pôchaya-
3. gala makkaḷu Doḍḍannagaḷu
4. Mēlaṇa Gañjûra Haḍapada Ya-
5. llapagalige sarvamânyavâgi
6. koṭṭa hola kha ½ hirya
7. kereya kelage gadde kha ½ an-
8. tu kha 1 bhûmiyanu koṭṭu â-
9. bhûmiyalli kalu naṭṭu koṭṭaru

10. idanu â vûra nâyaka Bayirana-nâyka-
11. ra . . . yinda anubhavisi . . .
12. baruvudu â Gâliya-
13. kereya nâdagavudugala vapita
14. mangalam sri sri sri.

*Note.*

This inscription records the grant of a plot of land free from taxes to Hadapada (bearer of the bag containing betel leaves, etc.) Yallapa by the illustrious Doddanna, son of Pôchaya, with the consent of Bayirana Nâyaka, head of the village and of the *nâd gaudas* of Gâliyakere.

## 76.

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size 4'—0" × 3'—6".

Kannada characters and language.

1. Sivana karunâ-kaṭākshavê gati . . . . .
2. . . . . nagarârambha-mûlastambhâ-
3. ya Sayambhuvê svasti . . . . . mahârâjâdhirâ-
4. ja râjaparamêśvara sri vira Sadâśiva . . . . .
5. . . . . râyava mâḍuvalli Kaivaranâḍa . . . . .
6. . . . . Timmapanâyakaru . . . . .
7. . . . . reya Virapanâyakarige . . . . .
8. . . . . Dêvara . . . . . naḍavantâgi Bammasamudrada
9. . . . . kereya kelage namma svâ . . . . . mariyâdeya
10. . . . . prâku namage . . . . . godagiyâgi banda
11. . . . . ttarâyana . . . . .
12. . . . . prâku Hale Ananta . . . . .
13. . . . . puṇyavâgabêkendu . . . . .
14. . . . . Handigereya samasta . . . . .
15. . . . . naḍasikonḍu âchandrârka . . . . .
16. . . . . achchukaṭṭu . . . . .
17. . . . . yolagana bhûmi nimage . . . . .
18. . . . . samudrada kereya . . . . . nimage dânavâ-
19. . . . . nimma putra pautra pârampa . . . . .
20. . . . . sukhadinda anubhavisûdu endu . . . . .
21. . . . . Sûdra-jâti . . . . .
22. . . . . hatyava mâḍidavaru . . . . .
23. . . . . . . . . . .

*Note.*

This inscription is very fragmentary and seems to record the grant of some land below the Bammasamudra tank at the village Handigere to Virapa Nâyaka by Timmapa Nâyaka of Kaivara-nâḍ during the reign of Sadâśivarâya, King of Vijayanagar.

## 77

At the village Daṇḍupâlya in the same Hobali, on a stone lying in a grove of honge trees.

Kannada language and characters.

1. mahârâjâdirâja . . . . .
2. . . . . Râmadêva-mahârâya . . . . .
3. . . . . Muragamallanâḍa prabhu . . . . .
4. . . . . yûra Kammana-gavudanu . . . . .
5. . . . . svâra-dêvâlyada kelasava mâḍida . . . . .
6. . . . . bôjage mânyavâgi koṭṭa . . . . .
7. hola ½ hattu kolaga bhûmi . . . . .
8. . . . . sukhadinda anubha . . . . .

9. . . . . prati hēḷidava . . . . .  
 10. . . . . hōharu . . . . . svara śrī

## Note.

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 kolagas to . . . bōja for work in connection with the temple of Išvara by Kammanagaḍa, chief of Muragamallanāḍ in the reign of Rāmadēva-mahārāya, King of Vijayanagar.

## 78.

At the village Kāgati, in the same Hobali of Chintāmani, on a stone set up behind the choultry.

Telugu language and characters.

1. ī dharma-vana-
2. mu Išvarārpa-
3. namuganaka
4. yi vana-vṛiksha-
5. mulanu yevaru
6. cheḍipinānu Kā-
7. śilō gō-hatya
8. chēśinavāru

## Note.

This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

## 79.

At the same village Kāgati, in the same Hobali, on a stone set up in the field of Chintapalli Sannappa.

Size 3'—6"×1'—6".

Kannada language and characters.

1. śrī Prabhava-samva-
2. tsarada Āshāḍha su II
3. śrīmatu chatus-samudrā-
4. dhipati Dēvarāya ma-
5. hārāyaru rājyavanā-
6. . . . .
7. . . . .
8. dēvara archane modalāḍa
9. śrīkāryake Āvatiya
10. Nārapagavudaru tamma tan-
11. de . . . . . gaudarige . . . . .
12. lōkavāgabēkendu . . . . .
13. oḍeyaru pālista
14. . . . . yōḷagana Kākati
15. . . . . hola kham ½ Kāka . . . . .
16. prajegala anumatiyinda . . . . .
17. . . . . salisuvaru
18. . . . . śubham astu . . . . .

## Note.

This inscription records the grant of a plot of land with the sowing capacity of ½ khaṇḍuga at the village Kākati for the service of god . . . by Nārapagavuda of Āvati for the merit of his father in the reign of Dēvarāya, king of Vijayanagar. The grant is dated 11th lunar day of the bright half of Āshāḍha in the year Prabhava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kākati.



At the same village (Kâgati), on a stone in the tank weir.

Kannada language and characters.

(Front.)

- |                           |                        |
|---------------------------|------------------------|
| 1. śrīmatu Kālayau-       | 11. tumbanu yikki-     |
| 2. ddha-samvatsarada      | 12. sidaru Kâgati-     |
| 3. Vaiśākha ba 15 Man-    | 13. ya Āvati Chora-    |
| 4. gaḷavâra Hari-         | 14. mōjana maga Nâ-    |
| 5. yappa-oḍeya-           | 15. rōjanu mara-ka-    |
| 6. ru prithvī-râjyavan â- | 16. buna-kelasake      |
| 7. luvali Kâkatiya        | 17. vrittikâraru       |
| 8. Bairanâyakana          | 18. yidara tumba mâ-   |
| (Back.)                   | 19. didavaru yivarige  |
| 9. Nâyanna                | 20. 5 koḷaga gadde mâ- |
| 10. Râmasamudrakke        | 21. nya saluvudu       |

Note.

This inscription records the construction of a sluice to the tank Râmasamudra by Nârôja, son of Āvati Choramôja of Kâgati under the orders of Nâyanna, son of Bhaira Nâyaka of Kâkati during the reign of Hariyappa Oḍeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 koḷagas free from taxes to the said Nârôja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaiśākha in the year Kālayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kâkati and Kâgati in this inscription.

At the village Bôḍanamari in the Hobali of Ambâjidurga on a stone set up near a ruined temple.

Kannada language and characters.

1. svasti śrī jayâ abhyudaya Śālivāhana śaka
2. varusham 1133 (?) neyâ . . . . .
3. Jaya-samvatsarada Māgha ba 5 lu
4. śrīmatu Mādeyanâyaka . . . . .
5. . . . . Nârasimhadêvana . . . . .
6. . . . . appaneyin atulamâna . . . . .
7. . . . . Gavurapa vûrapra- . . . . .
8. . . . . Sômanâthan-âlayavan ettisi
9. . . . . śrī śrī śrī

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Sômanâtha in the village by the inhabitants under the orders of Mādeya Nâyaka in the reign of Hoysala (?) king Nârasimha- dēva. The record is dated the 5th lunar day of the dark half of Māgha in the year Jaya, Śaka 1133(?). It is not verifiable.

At the village Husênapura, in the Hobali of Ambâjidurga, on a rock at the foot of the hill.

Kannada language and characters.

1. śvasti Sâdhârana-samtsarada
2. Chayitra sukla-pakshada
3. pañchamiyalu Bettada
4. Sômedêvara sêvege
5. Rangapagaḍaru mâ-
6. nyavâgi biṭṭa hola ¼

7. idake taḍe-māḍidavaru
8. jātige horagu . . . .

*Note.*

This records the gift of a plot of land for the service of God Beṭṭada Sômedēvaru by Rangapagaḍa. It is dated the 5th lunar day of the bright half of Chaitra in the year Sādhāraṇa. The record ends with the imprecation that those who violate this grant will be expelled from their community.

83.

*Kolar Taluk.*

At the village Harābi Kottanūr in the Hobali of Kôlār, on a boulder near a tamarind tree on the hill.

Size 5'—6"×3'—6".

Kannada language and characters.

1. svasti jayābhyudaya Sārvari-samvatsara-
2. dalu śrīmatu Rāmappayagalu Muḷu-
3. vāyanāḍa pārupatyava māḍuvalli
4. Maḍura grāmaḍa mahājanagaḷa
5. voḷagāḍa samasta vūra vokkaligaru
6. mane vondake 1 honnu koṭṭu Śrī-
7. Sālēśvara-dēvara nandādīpava
8. naḍasuvaru ī dharmake ārobaru
9. tappabāradu yendu barasida sā-
10. sana mangala mahā śrī śrī śrī

*Note.*

This inscription records the gift of one honnu per house by all the Vokkangar inhabitants of the village Maddūr for the service of offering perpetual light to god Sālēśvara in Sārvari during the administration of Muḷuvāynāḍ by Rāmappaya.

84.

At the same village Harābi Kottanūr, on a stone now removed and set up near the village entrance.

Size 3'—6"×2'—0".

Kannada language and characters.

1. śrī Rudhirōdgāri-samvatsa-
2. rada Kārtika śudha 7 Budha-
3. vāradalu Śira-grāmaḍa asēsha-
4. . . . . nāyakatanada Kôlā-
5. ladēsada . . . . . Arābi
6. lupāḍa-grāmavanu Gadādhara-
7. Dāmōdara dēvara prītyartha
8. . . . .
9. . . . . grāmaḍa asēsha-
10. janaru naḍasuvaru idake tapida-
11. varu tāyige tapidavaru mangala
12. Śivanē gati Nārāyaṇanē gati.

*Note.*

This records the gift of the village Arābi . . . . . lupāḍa in Kôlāla country for the service of God Gadādhara- Dāmōdaradēvaru on Wednesday the 7th lunar day of the bright half of Kārtika in the year Rudhirōdgāri by the inhabitants of Śira.

*Malur Taluk.*

Copy of Jangālippalli grant of Krishnarāja Voḍeyar III dated Śaka 1752 in the possession of the Jōḍidār of Tēkal in the Hobali of Tēkal.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-naga-
2. rārambha-mūla-stambhāya Sambhavē || Harēr līlā-Varāhasya
3. damshtrā-daṇḍaḥ sa pātu vah | Hēmādri-kalaśā yatra dhātrī
4. chhatra-śriyam dadhau || svasti śrī vijayā-bhyudaya Śāli-
5. vāhana śaka varuṣa 1752 sanda vartamāna Vikṛiti-nāma-
6. samvatsarada Śrāvāna ba 5 Sōmavāradalu Ātrēyasagō-
7. tra Āśvalāyana-sūtra Rik-śākhānuvartigalāda Yim-
8. maḍi Krishṇa Rājavoḍeyaravara putrarāda Chāmarāja-
9. voḍeyaravara putrarāda śrīmat samasta-bhūmaṇḍala-
10. maṇḍanāyamāna-nikhila-dēśāvataṃsa Karnāṭaka-
11. janapada-sampad-adhishthānabhūta śrīman Mahīśūra-ma-
12. hā-samsthāna-madhyā-dēdīpyamāna avikala-kalānidhi-
13. kula-kramāgata Rājakshitipāla-pramukha-nikhila-rā-
14. jādhirāja-mahārāja-chakravarti-maṇḍalānubhūta-
15. -divya-ratna-simhāsanārūḍha śrīmad-rājādhirāja
16. rājaparamēśvara prauḍhapratāpāpratima-vīra-narapati
17. birudentembaragaṇḍa lōkaikavīra Yadukula-
18. payaḥ-pārāvāra-kalānidhi Sankha-Chakrāṅkuśa-Kuthāra-
19. makara-matsya-Śarabha-Sālva-Gaṇḍabhērūṇḍa dharaṇivarā-
20. ha Hanumaḍ-Garuḍa-kanthīravādyanēka-biruda-bhūṣhita
21. śrīman-Mahīśūra-śrī-Krishṇa-Rāja-voḍeyaravaru
22. rājyavan āluvalu avara appaneyinda pradhāna
23. Chikka Timmayya Chikka Lingayya-navaru rājara
24. prītige pātrarāda nityānnadāna-viśuddharāda
25. śrī Sītārāmabhaṭṭara putrarāda Ahōbala-
26. bhaṭṭarige i Vikṛiti-samvatsaraḍ-ārabhya i Jangā-
27. lippalli yemba grāmavannu nirupādḥika-sarva-
28. mānyavāgi koḍisidhēve yāda kārāṇa i grā-
29. mavannu nirupādḥika-sarvamānyavāgi naḍa-
30. sikoṇḍu baruvante Sarvādḥikāri Lin-
31. gaṇṇa amīlarige appaṇe koḍisidēvey āda-
32. kārāṇa nīvu i grāmavannu putra-pautra-pāram-
33. paryavāgi nityānnadāna māḍikoṇḍu rāja-
34. śrēyah-prārthaneyinda anubhavisikoṇḍu ba-
35. ruvaḍu āditya-chandrāv-anilōnalaś cha dyaur bhū-
36. mir āpō hridayam yamaś cha l abas cha rātrīs cha
37. ubhē cha sandhyē dharmas cha jānāti narāsyā vṛittam || sva-
38. dattā dviguṇam puṇyam para-dattānupālanaṃ
39. para-dattāpahārēṇa sva-dattam nishphalam bhavēt ||
40. sva-dattā putrikā dhātrī pitri-dattā sahōdarī ||
41. anya-dattā svayam mātā dattam bhūmim parityajēt ||
42. śrī śrī śrī śrī Krishṇa

*Note.*

This is said to be a copy of a copper plate grant of Krishnarāja Voḍeyar III. The grant begins with the usual verses in praise of Sambhu and Varāha. Under the orders of Krishnarāja Voḍeyar, King of Mahīśūr, (with titles), son of Chāmarāja Voḍeyar, and grandson of Immaḍi Krishnarāja Voḍeyar of Ātrēyasa-gōtra, Āśvalāyana-sūtra and Rikśākhā, his pradhāna Chikkatimmayya Chikkalingayya made a gift of the village Jangālapalli as perpetual sarvamānya grant to Ahōbalabhaṭṭa, son of Sītārāmabhaṭṭa for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Śrāvāna in the year Vikṛiti, Śaka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Śrīkrishṇa is also found at the bottom.

## 86.

At the village Têkal, in the same Hobali of Têkal, on a rock near the grove of tamarind trees in the bed of the village tank.

Size 3'—0"×4'—0".

Kannada language and characters.

1. Saumya-samvatsarada Pushya ba 12 lû
2. śrīman mahārājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru rājyavan āluva kâlādalū śrīma-
4. tu Singapa-dēva dānnāyakaru śrīmad akhilāṇ-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakke . . . . . dīpārādhane
7. . . . tri-kālada pūje . . . . . solage tuppa-
8. dante naḍesikoṇḍu . . . . . nimitta Bayala-
9. kereya kelage hattu-kolaga-bhūmiyannu
10. Jīyaralli dhārā-dattavāgi arpisidaru i-
11. dhammava tappade naḍasidavarū puṇyake bhājanaru keḍisi-
12. davarū narakak ilīvarū śrī śrī śrī.

*Note.*

This inscription records the gift of a plot of land with the sowing capacity of 10 kolagas below the tank Bayalakere by Singapadaṇṇāyaka during the reign of Śrīrangarāya, king of Vijayanagar, for the services of God Varadarāja including the daily offering of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

## 87.

. At the same place.

Size 3'—0"×4'—0".

Kannada language and characters.

1. śrīr astu Savumya -samvatsarada Pushya ba 12 lû
2. śrīmad rājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru prithvī-rājyavan āluva kâlādalū śrī-
4. matu Singa . . . . . dēvadānnāyakaru śrīmad akhilāṇ-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakk endu . . . . .
7. Bayala-kereya kelage hattu kolaga gadde . . . . .
8. tamma mātā-pitrīgāḷige puṇya-lōkāvāptiyā-
9. gabēkendu Rāyara appaṇeyinda dhārā-dattavāgi
10. biṭṭaru i-dharmakke tapi naḍedavarū gōva konda
11. pāpadali hōharu śrī śrī śrī.

*Note.*

This records the gift of a plot of wet land with the sowing capacity of 10 kolagas below the tank Bayalakere for the service of God Varadarāja by Singadēvadānnāyaka with the permission of the illustrious king Śrīrangarāya at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

## 88.

At the village Kommanaballi, in the same Hobali of Têkal, on a rock near the village.

1. śrīmatu Virōdhi-sam-
2. vatsaradalu Ananta-
3. seṭṭiyara maga Jayita-
4. seṭṭi kaṭṭisiddu dēvara
5. sēvārtha

*Note.*

This records the construction of some building for the service of some unknown god by Jayitasetti, son of Anantasetti, in the year Virôdhi.

## 89.

At the village Yânamettalahalli in the Hobali of Têkal, on a stone lying by the side of a canal on the road leading to the village Doddanâyanahalli.

Size 3'—0"×3'—6".

1. svasti Siva-pâdavê gati Manumata-
2. samvatsaradalu dēvāyavu biddu ke-
3. t̥tu hôgiralâgi â-vûra mahâjana-
4. gaḷa anumatiyinda sva-hasta-para-hasta-
5. dinda honnanu galisi dēvālayavanu
6. jîrñôddhârava mâḍida Chennapanâyaka

*Note.*

This records the restoration of some ruined temple by Chennapa Nâyaka with the money subscribed by himself and others with the approval of the mahâjanas of the village in the year Manmatha.

## 90.

At the village Huladênahalli in the same Hobali of Têkal, on a piece of stone supporting a stone bench.

Size 2'—6"×1'—6".

Old Kannaḍa language and characters.

1. svasti śrî Nalambâdiarasar
2. Gangaru-sâsiramuma âle Mo-
3. roppûrâ gavunḍan Arakere-
4. huyi (lo) lu sattan Irappûra
5. tamuttirvvar . . . . .

*Note.*

This inscription records the death of one Moroppûragavunḍan in a battle at Arakere during the rule of Nalambâdi Arasar, probably same as Nalambâdhirâja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

## 91.

At the same village Huladênahalli, on a stone lying in the middle of the village.

Size 3'—0"×2'—6".

Old Kannaḍa language and characters.

1. paramêśvara prithivî-râyya . . . . .
2. rasârapura vûravelliya . . . . .
3. yolkatti kilagana kere . . . . .
4. Nandiyadigal padedar âtâda . . . . .
5. ru sâkshi Sidilavaḍu toṛede . . . . .
6. pâlu arugola kereya kelaga . . . . .
7. na dese êlu mane târa idake sâ- . . . . .
8. vattaru Têkalnâḍa elpattâru da . . . . .

*Note.*

This inscription is very fragmentary. A portion of the inscription stone is broken off and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru Nandiyadigal in the presence of the Seventy-six of the province of Têkal-nâḍ. The inscription abounds in errors.

*Mulabagal Taluk.*

At the village Marahêru, in the Hobali of Mulabâgal, on a pillar in the weir of the tank named Huchchêrikere.

Size 2'—3"×1'—2".

Old Kannaḍa language and characters.

1. svasti śrī Koriya-
2. 1a magam Bāṇagā-
3. vundān kereya
4. bavariyam bāluvali (?)
5. rājam aruvattaidu-
6. ūrggam Bāṇagāvundang ā
7. kereya bavari pariye-vittar
8. idam tereḍoydar (?) . . . . .
9. . . . . paḷa . . . . .

*Note.*

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Bāṇagāmuṇḍa, son of Koriyar, was enjoying all the land below some tank (kereya-bavari?), the king of the country (rājam) made a gift? (pariye-vittar) of the land below the tank to be enjoyed by sixty-five villages along with Bāṇagāvundā. Then follows some imprecation which is not clear.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pūjēnahalli in the Hobali of Mulabâgal.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. svasti śrī vijayābda 1534 . . . . .
2. Parividhāvi-samvatsara Māga ba 30 . . . . .
3. puṇya-kāladalu śrīmatu rājā-
4. dhirāja śrī Dēvarāya-mahārā-
5. yara rājyadalu nāḍa-prabhu Chinnaparasarū
6. śrīmad akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka
7. sārvaḥauma śrī Kōḍaṇḍarāmedēvarige ... tsava
8. pakshōtsava māsōtsava modalāda śubha-kāryagali [ge]
9. ī Rāmasamudrada kereyannu kaṭṭisi ā kereya
10. . . . bhūmiyanu sarvamānyavāgi biṭṭu kottaru
11. ī dēvasvavanu apaharisidavarū gōva konda pāpa
12. . . . . sāmānyōyam dharma-sētur nripānām kâlê
13. . . . . bhavadbhīh sarvān.ētān bhāvinah pāthivēndrān bhū-
14. yō bhūyō yāchatē Rāmabhadrah. śrīr astu.

*Note.*

This records the construction of the large tank called Rāmasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, *nāḍu-prabhu* (lord over a district) in the reign of Dēvarāya, king of Vijayanagar, for the services of God Kōḍaṇḍa-rāma. The inscription is dated 30th lunar day in the dark half of Māgha in the year Paridhāvi, Śaka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkaṭapatrāya and not Dēva-rāya as stated in the grant.

The record ends with the usual imprecations.

At the same place, below the previous inscription.

1. Khara-samvatsarada Vayisākha śu 15 Budhavâradalu
2. śrīmatu Rāmappagalu śrīmad akhilāṇḍa-kōti-
3. brahmāṇḍa-nāyaka dēvatā-chakravartī śrī Kōḍaṇḍa Rā
4. manāthadēvarige dīpārādhaneṇḍu koṭṭadu
5. sarvamānya hola  $\frac{1}{2}$  hattu kolaga idanu naḍasi-
6. davaru puṇya-bhāgigaḷ aharu śrī śrī śrī.

*Note.*

This records the gift of a plot of dry land with the sowing capacity of 10 kolagas by the illustrious Rāmappa for the service of keeping a light before god Kōḍaṇḍarāmanātha. The grant is dated Wednesday the 15th lunar day of the bright half of Vaisākha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Muḷabāgal.

Size 4'—6"×3'—0".

Kannada language and characters.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śaka
3. varuṣa 1616 Bhāva-samvatsarada Chayitra śu 15 lu
4. śrīmatu Muḷuvāya nāḍa prabhu Sankappagalu śrī-
5. matu Chikarāya Tammegauḍara appaṇeyalu
6. Tirmaināyakarige Muḷuvāya simeya gauḍata-
7. navanu koṭṭu prāku ā simeyaliruva sankataḡalaṃ
8. parihariśūḍendu Kummarakuṇṭe yemba grāmava-
9. nu ī- gavuḍikige sarvamānyav āgi nāḍa janara anu-
10. ratadinda koṭṭaru idanu ārobbarū pratipālisūdu
11. idake nāḍa janara voppita sva-dattād dviguṇaṃ puṇyam
12. para-dattānupālana para-dattāpahārēna sva-dattam nishphalam
13. bhavēt | sva-dattām para-dattām vā yō harēta vasundharām
14. shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyātē krimih | śrī-
15. r astu śubham astu śrī śrī śrī.

*Note.*

This records the grant of the office of gauḍa in Muḷuvāya-sime and the gift of the village Kummarakuṇṭe, free from taxes, as an emolument for conducting the said office, made to Timmayanāyaka by Sankappa, *nāḍu-prabhu* of Muḷuvāy District under the orders of the illustrious Chikarāya Tammegauḍa. The grant is recorded to have been made with the approval of the subjects of the *nāḍ*. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhāva, Śaka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

On a boulder in the village Śrīrangapura, in the same Hobali of Muḷabāgal.

Size 4'—0"×2'—6".

Telugu language and characters.

1. śrīmatu Bahudhānya-samvatsaram
2. Chayitra sudhā tadiya Budhavāra-
3. mandu śrīmatu rājamānyulaina
4. Śrīrangarāyalavāru Muḷu-

5. vâgila śrīmad Viṭhalēśvara-svâmi-
6. pādânakū samarpinçhina nâri-
7. kēḷa-vanamū 30 vṛikṣhamulū
8. ī dharmam chedipinavâru tama
9. talli-taṇḍrulukū drôham chē-
10. sinavâru Rangarâva śrī śrī ||

*Note.*

This inscription registers the gift of a cocoanut grove of thirty trees for the service of God Viṭhalēśvara by the illustrious king Śrīrangarâya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudhânya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrīrangarâya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallu-betta in the Hobali of Muḷabâgal.

Size 2'—3"×2'—0".

Kannada language and characters.

1. śrīmatu Ārādhyā Vīraṇṇavoḍeyara
2. makkaḷu Maragalla Lingaṇavoḍeyarige
3. nimma śīsa-makkaḷu kumâra Mâdapōḍeyara
4. makkaḷu Sambhulingadēvaru vûra . . . . .
5. . . . . koṭṭa hola ½ hattu koḷaga Bôva-
6. nakereya keḷage gadde ½ hattu koḷaga ī
7. dharmake vûra mahâjanagaḷa voppita śrī
8. gurulingadēvarê gati śubham astu

*Note.*

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bôvanakere and also of a plot of dry land with the sowing capacity of 10 koḷagas to Lingaṇṇa Voḍeyar of Maragal, son of Ārādhyā Vīraṇṇavoḍeyar with the approval of the mahâjanas, made by Sambhulingadēvaru, son of Kumâra Mâdapōḍeyar, disciple of the donee.

98.

On a stone set up in the boundary of the village Anahalli in the Hobali of Muḷabâgal.

Size 5'—0'×3'—6".

Kannada language and characters.

1. śrī śubham astu svasti śrī vijayâbhyudaya Śâlivâhana-
2. śaka varuṣa 1474 neya Paridhâvi-saṃvatsarada Śrâvaṇa śu 15
3. Guruvâra sôṃoparâga-puṇyakâlâḍalu Maravûra śrī Râ-
4. medēvara amṛitapaḍi naivēdyake śrīman mahârâjamânya
5. sarvâdhikâri Kṛishṇapanâyakaru dayapâlista Rêmasamudra-grâma
6. idake voḷagâḍa nidhi nikṣhêpa kâḍârambha nîrârambha modalâḍa
7. sarva-svâmyavanu dēvara śrīkâryava naḍasuva dharma
8. . . . . putra-pautra-pâraṃparyavâgi sukhadinda anubhaviṣṭu
9. . . . . dēvarige . . . . . gaḍa-mahâjanangaḷu . . .
10. . . . . bhaṭṭaru muntâgi . . . . . â Râmēśvaradēvarige

(The rest is illegible.)

*Note.*

This records the gift of the village Râmasamudra with all the rights of possession for the service of offering food to god Râmēdēvaru of the village Maravûr by the illustrious sarvâdhikâri Kṛishṇapanâyaka. The grant is dated Thursday the 15th lunar day of the bright half of Śrâvaṇa, a day of lunar eclipse in the year Paridhâvi, Śaka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.



Copy of an inscription found in a manuscript book in the possession of the Jôdidâr of the village Mâdênahalli in the Hobali of Âvani.

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana-śākābdambulu
2. 1633 agunēti Khara-nāma samvatsaram Āśvīja māsa pancha-
3. rī Budhavāramandu śrīmatu rājādhirāja Chikkarāya
4. Tam megauni appanachēta śrīmatu Rāyavenkaṭappagāri
5. putral ayina Rāyamunirāju- putral ayina Sankaru-
6. rājūgāru Yajus-śākhādhyāyul aina Vādhūlagōtram
7. śrī Narasambhaṭṭalavāri putralayina Annambhaṭṭulavāri
8. putralayina Sthalam Rāmājōy isalaku vrāyinchī
9. ichchina dāna-dharma-śāsana-kramam eṭṭannanu mā-vamśa-
10. sthalaku pūrvamununchi naḍichē Timmanāyanacheru-
11. vu-kinda rājakāluvalu pūrvabhāgam undē p ndu-
12. mu bhūmini mā pūrvikalaku sad-gati-prāptikigānu
13. sa-hiranyōdaka-dāna-dhārā-pūrvakamugā tri-karāṇa-
14. tri-vāchakamugā ichchināmu ganuka mīru putra-
15. putra-pāramparyamugā anubhavistu-rāvalan ani
16. vrāyinchī ichchina bhū-dāna-dharma-śāsanamu
17. Indrah prichchhati chāṇḍālīm kim idam pachyatē tvayā
18. śva -māmsam surayā siktam nī-kapāle chitāgninā !
19. dēva-brāhmarāṇa-vrīttinām y ē harantī narādhamāh ||
20. tēshām pāda-rajō-bhītyā charmanāchchhādītām mayā
21. sva-dattā dviguṇam puṇyam paradattānupālānam para-
22. dattāpahārēṇa sva-dattam nishphalam bhavēt dāna-pālāna-
23. yōr madhyē dānā chhreyōnupālānam dānāt
24. svargam avāpnōti pālānād achyutam padam ||

Note.

This records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Timmanāyanacheruvu to Rāmājōyis, son of Annambhaṭṭa and grandson of Narasambhaṭṭa of Yajus-śākha and Vādhūla-gōtra by Sankarurāju-gāru, son of Rāyamunirāju and grandson of Rāyavenkaṭappagāru under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āśvīja in the year Khara, Śaka 1633. Śaka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āśvīyujā, in the year Śaka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āśvīyujā, the date coincides with Saturday, October 20 of A. D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversation between God Indra and a Chāṇḍāl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mēlāgāni in the Hobali of Âvani, on a stone found in the garden of Hanuregaṇḍa.

Size 2'—3" × 3'—6".

Old Kannada language and characters.

1. śrī Raṇāvalōka śrī Ka-
2. mbayyan Ganga-rājyam Tombartaru-sāsi-
3. ramum āle avarā mahā-sāmantar Viṭṭa-
4. pparasar Kovalālanāḍu Mūnūrum āle
5. avarā pergaḍe Gaṇḍa śrī Puli A-
6. galī Panneradum āle Pālu-kōḍa keṇeyu.
7. aydonḍi kādu pattonḍi prasādam geydor
8. Goṭṭereyar-ambalake koṭṭudu ay-dūmbu

9. kaṇani idān aḷidon paṇḥa-mahā-pāṭakan akkum
10. śrī Poḍippāḍiyargg ay-dūmbu kaṇani koṭṭar

*Translation.*

While the illustrious Raṇāvalōka śrī Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand ; while his mahāsāmanta Viṭṭapparasar ruled over Kovalālanāḍu Three Hundred ; while his perggade Gauḍa ruled over Puliagali Twelve ; the tax of *aydonḍi* (one-fifth) was retained on the tank at Pālukōḍu but the tax of *pattonḍi* (one-tenth) was remitted. Wet lands to the extent of five tūmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tūmbus were granted to Podippāḍiyar.

*Note.*

This inscription is in old Kannada characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Raṇāvalōka śrī Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nel-mangala Taluk 61, E. C. Volume IX ; and Heggadadevankote 93, E. C. Volume IV ; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archæological Report for 1920, P. 31) that Raṇāvalōka Kambarāja, also called Raṇāvalōka Saucha-Kambha or Raṇāvalōka śrī Kambayya was the son of Rāshṭrakūṭa King Dhāravarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Sivamara Saigoṭṭa was imprisoned by the Rāshṭrakūṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Raṇāvalōka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Raṇāvalōka Kambayya of this inscription is the same as Raṇāvalōka Kambarāja, son of Dhāravarsha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called *pattonḍi* while retaining the tax called *aydonḍi* over the lands below the tank at the village Pālukōḍu by the Perggade Gauḍa. The word *pattonḍi* is also met with in an inscription at Tāyalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly *aydonḍi* might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Goṭṭereyar ambala (the assembly of the chiefs of cowherds (?) and to the mahājanas, of Podippāḍi.

101.

On a boulder near the tank in the village Gutṭahalli in the Hobali of Āvani.

Size 3'—6" × 3'—3".

Kannada language and characters.

1. Sārvari-samvatsarada Vayisakha śu 3 lu
2. śrīmatu Timmagauḍara maga Chennappagauḍaru
3. māḍida dha (r) ma-maṇṭapada sēve idanu namma
4. vaṃśīkaru pālisiḱonḍu bāhōḍendu
5. barasida śillā-śāsana śrī Gōpālakṛishṇa.

*Note.*

This inscription records the erection of a *maṇṭapa* as an act of charity by Chennappa-gauḍa, son of the illustrious Timmagauḍa on the 3rd lunar day of the bright half of Vaiśākha in the year Sārvari. The date is not verifiable.

102.

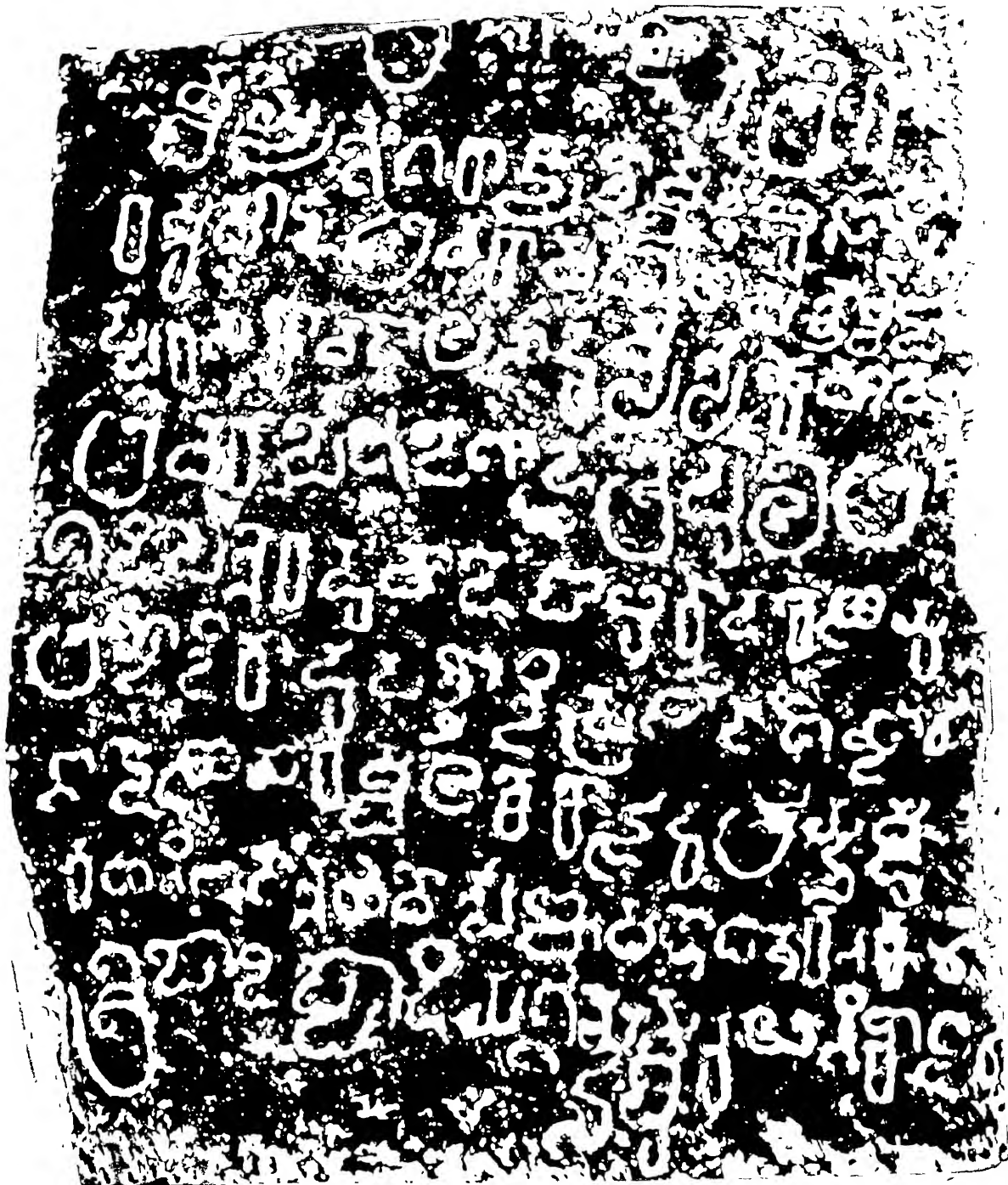
On a stone set up in front of the Jōḍi village Marakalaghaṭṭa in the Hobali of Āvani.

(Front)

Kannada language and characters.

1. śubham astu svasti śrī vijayābhya-
2. daya Śālivāhana-śakābda . . . . .

STONE INSCRIPTION OF RANÂVALÔKA KAMBAYYA AT MÊLÂGÂNI.





3. neya Virôdhikritu-samvatsarada
4. Āśvîja śudha daśarriyalu
5. śrîman mahârâjâdhirâja
6. râjaparamêśvara śrî vîrapra-
7. tâpa Śrîrangarâya-mahâ-
8. râyaru prithvî-râjyavan âluva
9. kâladalû śrîmatu Āvaniya
10. śrî Râmêśvaradêvara pādârâdhaka
11. śrî Sankarappa Tippayya Chinnayya
12. galu tammage pitrârjitavâgi
13. nirâbâdhavâgi sarvamânya-
14. vâgi naḍedu baruvanta

(Back.)

15. Marakallugattavemba
16. grāmavanu Narasapagala
17. tamma Kâḍappagalige dharmava
18. mādabêkendu nammalli nâvu
19. yôchisi î grâmake sêrida
20. kâḍârambha nîrârambha tô-
21. ṭa tuḍike saha sa-hiranyôda-
22. ka-dâna-dhârâ-pûrvakavâgi
23. tri karaṇa-tri-vâchakavâgi koṭṭa-
24. du dâna-pâlanayôr madhyê
25. dânat śrêyô'nupâlanam
26. dânat svarga . . . . .

*Note.*

This inscription records the gift of the village Marakallugatta, free from taxes to Kâḍappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Râmêśvara of Āvani, during the reign of the illustrious Śrîrangarâya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvîja in the year Virôdhikrit. The Śaka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.

## MYSORE DISTRICT.

*Châmarâjnagar Taluk.*

At the village Âlbûr in Ummatûr Hobli, on a stone lying in a mound to the south of the road leading to Navilûr.

Kannada language and characters.

1. svasti śrī vijayâbhyudaya Śālivāhana-śaka varuṣa 1450
2. sandu vartamānavāda Sarvadhâri-samvatsarada Jyêshṭha śu 7 lu
3. śrīman mahârâjâdbirâjâ rājaparamêśvara śrī vīrapratâpa Kṛishṇa-Dêva-
4. rāya-mahârâyaru prithvī-rājyaṃ gayivuttiralu śrī vī-
5. ra Kṛishṇa-Dêva-mahârâyarige dharmavâgabêkendu â vûra ma-
6. hâjanagaḷa anumatiyinda âchandrârkavâgi naḍiyali yendu Râyara
7. nirûpadinda Bayapa-dêvarasaru Arahalli grāmavanu
8. Bhâradvāja-gôtrada Âpastamba-sûtrada Yajuh-śâkhâdhyâyi-
9. gaḷâda Râmêjyôyisaru mattu avara tammamdiru Linganna-
10. jôyisarigû saha tathâ-tithi punya-kâladallu dhârâ-datta-vâgi ko-
11. tṭaru idanu âvan alidarû avara tâyige tapidavaru
12. dâna-pâlanayôr madhyê dâna chehhrêyônupâlanam dâ-
13. nât svargam avâpnôti pâlanâd achyutam padam

*Note.*

This inscription records the gift of the village Arahalli to Râmêjyôyisa and his younger brother Lingannajyôyisa of Bhâradvāja-gôtra, Âpastamba-sûtra and Yajuh-śâkha made by Bayapadêvarasa under the orders of the Vijayanagar king Kṛishṇadêvarâya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyêshṭha in the year Sarvadhâri, 1450 of Śālivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

*Mysore Taluk.*

A nirup of Kṛishṇarâjavoḍeyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannada language and characters.

1. Kṛishṇarâjavadayaravaru
2. Sarvadhâri-samvatsarada Mâgha ba 9 Sthiravâradallu śrīmatu
3. śrīmad Vêda-mârga-pratishṭhâpanâchâryô-bhaya-vêdânta-prava-
4. rtakarâda Aghalayam Komândûru Chinnayya Śrīnivâsâchâ-
5. ryarige barasi kaḷuhisida nirûpa adâgi yivarige sarvaru saha
6. nâvu kshêmadallidêve nimma kshêmakke âgâgye barasi kaḷuhisuva-
7. du taruvâya aramane-samîpadalli hosadâgi nirmâna-mâ-
8. ḍisiruva dēvâ'ayadalli yî-samvatsarada Phâlguna śu 9 divasa
9. śrī Kṛishṇa-dêvara pratishṭheyâguvaddarinda yî sam-Phâlguna śu 5
10. divasa nîvu Maisûrige bandu sêruvante mâḍisuvudu ba târî-
11. kha 28ne mâhe Pebaravari san 1829 ne isavi khatta Aramane Su-
12. barâya munashi hajûru

Śrī Kṛishṇa (in Kannada characters).

## Note.

This is an original nirup of Kṛṣṇarājavedeyar III, King of Mysore. Above the nirup is found a seal bearing the words meaning Châmarājavedeyar's son Kṛṣṇarājavedeyar. It seems to have been issued as an invitation letter to a paṇḍit, Komāṇḍur Chinayya Śrīnivāsāchār to attend the consecration ceremony of setting up the God Kṛṣṇasvāmi in the newly erected temple of Kṛṣṇasvāmi near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhāri. The writer of the sannad is named Aramane Subbarāya, Hajūr munshi. The Sannad ends with the signature of the King, Śrīkṛṣṇa in Kannada characters. The record is of some importance as it shows the date of the construction of Kṛṣṇasvāmi temple near the palace at Mysore.

105.

## Nāgamangala Taluk.

At Nāgamangala in the Hobli of Nāgamangala, on a broken stone lying near the steps of the Government Middle School building.

Size 4'—6"×1'—6".

Modern Kannada language and characters.

1. śrīyavara pāda
2. svasti śrī jayābhyudaya Śālivā-
3. hana śaka ba 1767 sa-
4. nda vartamāna Viśvāva-
5. su sam Kārtika śu 10 lū
6. Hayavasa-gōtra sūtti-
7. rada Chikannaiyya Jakan-
8. naiyyanavara santati kam-
9. magāra āda Chinnaaiyya Vem-
10. gaṭapatāiyya Timmappaiyya-
11. navara makkaḷu mommakkaḷu sa-
12. dari adē hesarinavaru Śrīyava-
13. rige samarpakavā māḍidantā
14. sévārtta gōpura muntāda vi-
15. rānagaḷu jīrṇōddhāravāgi
16. muntāgi vutsavaru prabhāva-
17. ḷegaḷu bāgilavāḍagaḷu chinna-be-
18. ḷi ābharanagaḷu bēre sāmānu
19. . . . . .
20. svayārjita sévārtta

## Note.

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinnaaiya Venkaṭapataiya, Timmappaiya, his son and grandson of the same name who are the decendants of Chikannaiya Jakkannaiya of Hayavasa-gōtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gōpura, etc., set up doorway, provided the god with processional image, prabhāvali, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kārtika in the year Viśvāvasu, 1767 of Śālivāhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

106.

At the village Tibbanahalli, in the Hobli of Dēvalāpura, on a stone lying in a manure pit.

Size 8'—0"×2'—6".

Kannada language and characters.

1. svasti śrī-vijayada Śālivāha-
2. na-shaka-varuśa 1446 Tārana-samvatsa-

3. rada Margaśira-ba 10 Bu śrīman ma-
4. hāmaṇḍalēśvara pūrva-paśchima-da-
5. kshina-chatus-samudrādhipati vīra-śrī-
6. Krishṇarāyaru Vidyānagarāḍalu
7. prithvi-rājyaṃ gainṭta yiralu na-
8. mma Chennapaṭṇaḍa Yirapa-
9. dēvarige nāṁ amritapaḍige Nā-
10. gamangalakke saluva Dēvalāpura-
11. da sthāṇaḍa Tibbanahalliyannu pra-
12. tinamadhēyavada Krishṇarāya-sa-
13. mudrada yī grāmakke saluva
14. chatu-sīmeya vōlagada ga-
15. de bedalu tōṭa tuḍike a-
16. ne achukaṭu nidhi nikshē-
17. pa śrī Virūpāksha.

(On a side of this Inscription.)

18. Yalabarigeya Malapa Anna Nāṇjanu udāra.

Note.

This inscription records the gift of the village Tibbanahalli renamed Krishṇarāya-samudra in Dēvalāpura—sthala belonging to Nāgamangala with all rights for the food offerings of God Virapadēvaru of Chennapaṭṇa by King Krishṇarāya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Margaśira in the year Tārana, 1446 of Śalivāhana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malapaṇṇa Nāṇja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanahalli) ; on the 1st viragal near the Śvara temple.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. svasti śrīman mahāgaja sankha pratāpa Hoyisala-Chakravartti Vīraballālu-dēvaru vāridhi-
2. mēreyāgi mēdiniya Dōrasamudrada neleviḍinalu sukha-
3. sankathā-vinōdadim prithvi-rājyaṃ gaiyyuttam ire Ānanda-samvatsarada yāśādha-
4. sudha saptami Sukravāradandu Bematūra-Nārasingam samagra-balam berasi
5. dandetti bandu Hebbidiramadeya Tibbanahalliya turuvam muttidali Daḍiga-
6. nakereya Maṇalavāḍiya Būpakālaritaleyara kula-tilaka Harahagaḍa āta-
7. na tanuma Gabaragaḍa ātana magam su-putra Gaḍeyam kādi halara kondu vīramam
8. meredu turuva moguchi sura-lōka-prāptan āda.

Note.

This records the death of a warrior named Harahagaḍa, an ornament of the Būpakālaritaleyara-kula (?) family, a resident of Maṇalavāḍi in Daḍiganakere along with his younger brother Gabaragaḍa and his son Gaḍeya in the defence of cattle of the village Tibbanahalli in Hebbidiramade during a raid by Nārasinga of Bematūr with his whole army in the reign of Vīraballāladeva of the Hoysala dynasty in his capital Dōrasamudra. The record is dated Friday the 7th lunar day of the bright half of Āshāḍha in the year Ānanda. The phrase śrīman-mahāgaja-sankha pratāpa occurring at the beginning of the inscription is probably a mistake for śrīman mahārājādhirāja niśśankapratāpa which occurs among the titles of the Hoysala kings. The date is not verifiable. Bematūr or Bematūr-kallu is found in inscriptions as an old name for the town of Chitadrug.



At the same place, on a second vîragal.

Size 4'—0"×2'—9".

Kannada language and characters.

1. svasti śrîman mahâmaṇḍalêśvara Dvârâvatî-pu-
2. ravarêśvara Hôsaḷa Viṣṇu Vîra Ballâladêvaru prithvi-
3. râjyam geyyalu Ânanda-saṁvatsarada Âśâḍha
4. sudha 7 Sukravâra Daḍiganakereya Maṁname-
5. deya bhûmi Kudiki Mâḷeyara-kula-tilaka Harahagaḍa
6. âtana magam Sankaragaḍa âtana maga Râmeyam Hebbidarama-
7. deya Tibanahalliyali Bisugûravaru turuva hiḍidoḍe
8. kâdi turuvaṁ maguḷchi tânuṁ sura-lôka-prâptan âda.

*Note.*

This records the death of Harahagaḍa, an ornament of Kudiki Mâḷeyara-kula of Maṁnamedeya-bhûmi in Daḍiganakere along with his son Sankaragaḍa and his grandson Râmeya while recovering the cattle of Tibbanahalli in Hebbidiramade from the people of Bisugûr in the reign of Hoysala Vîraballâla, the lord of the excellent city of Dvârâvatî. The date of this inscription is the same as that of the previous record :—Friday the 7th lunar day of the bright half of Âśâḍha in the year Ânanda.

To the north of the village (Tibbanahalli), on a stone set up in the land of Kempa-rasa.

Size 3'—4"×1'—0".

Kannada language and characters.

1. svasti śrî mahânâya-
2. kâchâryya Bayalahu-
3. li Kadirenâyakana
4. makkaḷu Kapininâ-
5. yakarû Pûjâri
6. Lakumana makkaḷi-
7. ge koṭṭa nettaru-ko-
8. dageya sîmâ-saṁbam-
9. dhi sâsanâvu
10. idake âkshêpisi-
11. dava âtana maganâgi
12. huṭṭuvanu.

*Note.*

This inscription records the grant of a *nettarukodage* (a grant of land made to the relations of a person slain in battle) for the sons of Pûjâri Lakuma by the illustrious chief Kapininâyaka, son of Bayalahuli Kadirenâyaka, possessed of the title mahânâyakâchârya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

At the village Ankanahalli, in the same Hobli of Dêvalâpur, on a stone set up near the temple of Mâri.

Size 4'—0"×2'—0".

Modern Kannada language and characters.

1. Sâlivâhana śaka varushangaḷu sanda va-
2. rtamâna 1685
3. śrî śrî Svabhânu-nâ-

4. ma-samvatsarada Kârtika bha 10.
5. llu II âlida mahâ-
6. svâmi yavara budhinirupakavipra-
7. kârakke Tirumalagiri maga Tim-
8. manige Hosakôte-jagala-
9. dali mrutavâda bagge raktâ-ko-
10. dagi

Note.

This inscription records a *raktakodage* (same as *nettarukodage*) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Sâlivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Krishnarâja-vaḍeyar II King of Mysore.

111.

At the village Kuḍugubâlu in the same Hobli of Dêvalâpura, on a stone set up to the west of Râmêśvara temple.

Size 6'—0" × 1'—9".

Kannada language and characters.

1. śrî Râma
2. . . . . 1562 Vikrama samvatsarada
3. Âshâḍha suda 5 ralu Srîrangarâyamahâ-
4. râyavararu râjyam
5. . da Suragiya Dêvappanâyakaravara Kuḍagabâla Râmalîngadêvara-  
amritapaḍi
6. dhamma-sâsanada kramav ent endade
7. namma nâyakatanakke saluva Dêvalâpura-grâ-
8. makke sîmâ-saṁmandha-
9. di grâmaga
10. . . . kâḍârambha nîrârambha aṇe achchu-
11. kaṭṭu manedere âḍudere
12. îgrâma dêvarige sarvamânya-
13. vâgi . . . da â Râmanâtha-dêvarige Dêvappa-
14. Nâyakaru mâḍida binnaha yî dharmavani
15. . . . .
16. . . . . dharmava âvanân orbanu . . . . .
17. . . . . Gangeya taḍiyali kavileya konda mahâ-pâpa
18. . . . . konda pâpake
19. hôharu tamma tande tâya konda pâpakke
20. hôharu.

Note.

This records the gift of the village Dêvalâpura for the service of God Râmalînga-dêvaru in Kuḍugubâlu by Dêvappanâyaka of Suragi during the reign of Srîrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Âshâḍha in the year Vikrama, 1562 of Sâlivâhana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

112.

To the north of the village Maḍake Hosûr in the Hobli of Hoṇagere, on the 1st vîragal in the land called Êḷukallina-hola.

1. svasti śrî Kadavi Tapasiya Rahagaḍa Mûllevurâli (?)
2. kâdi sattam.

Note.

This records the death of Rahagaḍa of the village Kadavi Tapasi while fighting at Mûllevûr (?).

95:

113.

On a 2nd vîragal at the same place.

1. svasti śrî Nirggunda-gâvunḍa Tapasiya pō-
2. ril ibhade kâdi sattoḍe âtange kalla niri-
3. sida mâṅgaḷa (ma) bâ śrî

*Note.*

This stone is erected in memory of the death of Nirggundagâvunḍa in fighting with elephants at the battle of Tapasi.

114.

On a 3rd vîragal at the same place.

1. svasti Kadavi Tapasiya Mâdapa kâdi sattam.

*Note.*

This records the death in battle of a warrior named Mâdapa of the village Kadavi Tapasi.

115.

*Tirumakûḍlu-Narasipur Taluk.*

At the village Âladûr in the Hobli of T.-Narasipur, on a stone lying below a banyan tree on the way to Dhanâyakanapura.

Kannaḍa language and characters.

1. svasti śrî Bahudhânya-samvatsarada Jyêshṭha ba 5 Bu-
2. dalu svasti śrîmad akhilânḍa-kôṭi brahmânḍa-
3. nâyaka dēvatâ-sârvabhauma śrîmad Guṅjâ
4. Narasimhasvâmiyavara pādârâdhaka
5. Singimayyana magam Dēpayyam
6. śrîyavara pādada paḍitara dîpârâ-
7. dhanegendu koṭṭa hola kham ½ î-
8. dharmavan ârâdarû kedisidoḍe Vâraṇâ-
9. siyali gôva konda pâpakki livaru
10. mangala mahâ śrî śrî śrî.

*Note.*

This records the gift of dry land with the sowing capacity of half a khaṇḍuga by Dēpayya, son of Singimayya, for the service of offering daily food and light to God Guṅjânarasimhasvâmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyêshṭha in the year Bahudhânya. The date is not verifiable. The grant ends with the usual imprecatory sentence.

## TUMKUR DISTRICT.

Koraṭagere Sub-Tahik.

116.

Copy of a grant of Raṇabaichegaḍarayya, chief of Hoḷavanhalli, dated, Saka 1667 in the possession of Jībi Vāsudēvāchārya in the village Hoḷavanhalli in the Hobli of Hoḷavanhalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē
  2. trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
  3. Harēr līlā-varābasya damshtrā-daṇḍas sa pātu vah l hēmādri-
  4. kalaśā yatra dhātrī chhatra-śriyam dadbau ||
  5. svasti śrī vijayābhūdaya Śālivāhana-śaka-varushaga-
  6. lu 1667 nē Krōdhana-nāma-samvatsarada Phālguna śuddha 15
  7. Sōmavāradallū śrīmad-rājādhirāja-rāja-paramēśvara śrī
  8. vīra-pratāpa śrī vīra-śrī-Rāmadēvamahārāyariyya-
  9. navaru Vidyānagaradallū ratna-simhāsanārūḍharāgi prithvī-
  10. sāmrajyam gaiyyuttiralu śrīmatu chaturtha-gōtrā-
  11. pavitrarāda Raṇa-Baichē-gaḍarayanavara putrarāda Mu-
  12. mmaḍi Raṇa-Bairē-gaḍaravarū Kāśyapa-gōtrarā-
  13. da Āśvalāyana-sūtrarāda Rukśākhādhyāyārāda Śiravatū-
  14. ra Venkaṭēbhaṭṭara putrarāda Narasimha-bhaṭṭara putrarāda Śēṣāchārya-
  - arige
  15. baresikoṭṭa bhū-svāstyada-dānapatra-kramaventendare
  16. namma āluviḱe Hoḷavanhalli-simege salluva Sōmpurāda
  17. grāmadallu Kempadāsana hola kha ¼. Doḍḍa-gaudana hola kha ¼.
  18. ubhaya hola kha ¼. hattu koḷaga kere-keḷage vadḍina bhūmi-
  19. yallu kham ½ hattu koḷaga ubhayam hola-gadde sabā bījavarī
  20. kha 1½ khaṇḍaga bhūmiyannu yī sōmōparāga-punya-kālādallū
  21. namma pitṛi-pitāmaha-prapitāmaharige sālōkya sāmīpya
  22. sāyujya sārūpya padavī āgabēkendu sahiranyō-
  23. daka-dāna-dhārā-pūrvakavāgi dhāre-yeradu koṭṭevāda kārā-
  24. na chaturtha-gōtra-pavitrarāda Raṇa-Baichēgaḍarayanavara
  25. putrarāda Raṇabairēgaḍara putrarāda Raṇabaichē-
  26. gaḍarayanavarū Kāśyapa-gōtrarāda Āśva-
  27. lāyanasūtrarāda Rukśākhādhyāyigalāda Śirava-
  28. ttūru Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
- Back.—
29. putrarāda Śēṣāchāryarige ramma Koraṭagere śrīyava-
  30. rige prītiyāgi yī hola-gaddeyannu dhāreyaneradu koṭṭe-
  31. vāddarinda-chaturtha gōtrarāda Raṇabaichēgaḍarayya-
  32. navara putrarāda Raṇabairegaḍarayanavara putrarāda
  33. Hoḷavanabhalli Raṇabaichēgaḍarayanavarū Kāśyapagōtra-
  34. rāda Āśvalāyanasūtrarāda Rukśākhādhyāyigalāda
  35. Śiravattūra Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
  36. putrarāda Śēṣāchāryarige tri-vāchakadalliyū ēkāntah-
  37. karaṇayuktarāgiyū hola-gaddege Vāmanamudre-
  38. śilāsthāpana-māḍisi dhāreyan-eradu koṭṭu idhevāgi
  39. nīvu nīmma putra-pautra-pārampariyadallū ā-chandrā-
  40. rkavāgi anubhaviśikkonḍu sukhadallirabahudendu
  41. baraśi kotta bhū-svāsthyada dāna-patrā dāna-pāla-
  42. nayōr madhyē dānāchhreyōnupālanam l dānāt svarga-
  43. m avāpnōti pālanād achyutam padam || sva-dattā-
  44. dviguṇam punyam para-dattānupālanam l para-dattā-
  45. pahārēna sva-dattam nishphalam bhavēt l ēkaiva
  46. bhaginī lōkē sarvēśhām ēva bhūbhujām l na bhō-
  47. jyā na kara-grāhyā vipra-dattā vasundharā ||

## Note.

This grant begins with the usual invocations to Sambhu and Varāha. It records the gift of some land in the village Sômpura in Hoḷavanahalli-sîme by Raṇabaichegaudarayya, son of Raṇabairegauda and grandson of Raṇabaichegaudarayya of Chaturtha-gôtra, ruler of Hoḷavanahalli to Sêshâchârya, son of Narasimhabhaṭṭa, grandson of Siravattûr Venkaṭabhaṭṭa of Kâsyapa-gôtra and Āśvalâyana-sûtra and Rik-śâkha. The grant is said to be made during the reign of the Vijayanagar King Râmadêvamahârâya (with titles) and is dated Monday the 15th lunar day of the bright half of Phâlguna in the year Krôdhana, Śaka year 1667, on the occasion of a lunar eclipse.

According to Svami Kannu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Râmadêvarâya was ruling over the kingdom on the date. The mention of Râmadêvarâya as the king of Vijayanagar at the date of the grant is however an anachronism.

## 117.

Copy of a grant of the reign of Raṇabaichegauda, chief of Hoḷavanahalli, dated śaka 1660 in the possession of Subbaṇṇa, shanbhog of the same village Hoḷavanahalli.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâram-bha-
2. mûla-stambhâya Sambhavê || Harêr lîlavarâhasya damshtrâ-danḍas sa pâtu nah hê-
3. mādri-kalaśa yatra dhâtî chhatra-śriyam dadhau ||
4. svasti śrî vijayâbhyudaya Śâlivâhana-śaka varushaṅgaḷu
5. 1660 ne Kâlâyukti-nâma-samvatsarada Śrâvana
6. bahuḷa 30 Śukravâradallu śrîmad râjâdhirâja râjparamêśvara śrî vîrapratâpa śrî Vîra-Râma-Dêva-Râya
7. mahârâyaraṇṇavararu Vidyânagaradallu ratna-simhâsanârûḍharâgi prithvî-sâmrâjyam gayyutt-iralu śrîma-
8. tu chaturtha-gôtra-pavitrarâda Raṇa-baichê-gaudarayyanavara putrarâda Mummaḍi Raṇabairêgaudarai-
9. yyanavara putrarâda Hoḷavanahalli Raṇabaichêgaudarayyanavara âluvike-yallu śrî Madhva-śâstra-
10. vyâkhyâtrigalâda Âtrêyagôtrarâda Āśvalâyana-sûtrarâda Ruk-śâkhâdhyâyigalâda Śrîmu-
11. shṇada Anantâchâryaravara putrarâda Vênûru Venkaṭanaraśimhâchâryaravara putrarâda Anan-
12. tagiri Âsvatthanârâyanaçhâryaravaru śrî Madhva-śâstra-vyâkhyâtrigalâda Âtrêya-gôtra-
13. râda Âpastamba-sûtrarâda Yajus-śâkhâdhyâyigalâda Avañchî Timmaṇâchâryaravara
14. putrarâda Râmâchâryaravara putrarâda Venkaṭanaraśimhâchâryaru saha ubhayatraru
15. Bhâradvâja-gôtrarâda Āśvalâyana-sûtrarâda Ruk-śâkhâdhyâyigalâda Sadâśivayyanavara
16. putrarâda Yôgappana putrarâda Hoḷavanahalli-sthalâda sânubhōga Lakshmîpatayyage barasîkoṭṭa bhû-svâ-
17. styada dâna-patra kramav ênandare namma agraḥâra Akkamâmbudhi-grâma-dalli hola kham ¼ gadde kham ¼ kham 10
18. bhûmiyannu yî sûryôparâga-punyakâlâdallu sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi dhârin ere-
19. du śrî-Venkaṭaramaṇa-prîtiyâgi tri-karaṇayuktavâgi tri-purushôddêśyavâgi tri-vâchakadalliyû êkân-
20. tahkaraṇa yuktarâgi koṭṭevâda kâraṇa nimma putra-pautra-pâraparya-dalliyû â-chandrârka-sthâyigalâgi a-
21. nubhavisikkonḍu sukhadali ihadu endu barasîkoṭṭa bhû-svâsthyada dânapatra
22. dâna-pâlanayôr madhyê dâna-chhêryênupâlanam || dânat svargam avâpnôti pâlanâd achyutam padam ||
23. sva-dattâ-dviguṇam puṇyam para-dattânupâlanê | para-dattâpahârêṇa svadattam nish-phalam bhavêtu ||

## Note.

This record is a copy of a grant of the reign of the same chief Ranabaichêgauda of Holavanahalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Râmadêva. It is dated Friday the 30th lunar day of the month of Śrâvana in the year Kâlâyukti, Śaka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and the date is correct. The grant records the gift of some dry and wet lands in the agra-hâra village, Akkamâmbudhi by two Brahmans of the Mâdhva sect, Anatagiri Āśvatthânârâyanaçhârya, son of Vênûru Venkaṭanarasimhâchârya, grandson of Anantâchârya of Śrîmushṇa and of Ātreya-gôtra, Āśvalâyana-sûtra and Rik-śâkha and Venkaṭanarasimhâchârya, son of Râmâchârya, grandson of Avanchi Timmanâchârya of Ātreya-gôtra, Āpastamba-sûtra and Yajus-śâkhâ to Lakshmîpataiya, shanbhog of the village Holavanahalli, son of Yôgappa and grandson of Sadâśivayya of Bhâradvâja-gôtra, Āśvalâyana-sûtra and Rik-śâkhâ. It ends with the usual imprecations. Except the anachronism involved in the mention of Râmadêvarâya, there is nothing incredible in the grant.

## 118.

Copy of a grant of Ranabaichêgauda, Chief of Holavanahalli dated Śaka 1660 in the possession of the same Subbanna, Shanbhog of the village Holavanahalli.

1. namas tunga-śirâś-chumbi-chandra-châmara-châravê !  
trailôkya-nagarârambha-mûla-stambhâya
2. Sambhavê ! Harêr lîlâ-varâhasya damsh-trâ-dandah sa pâtu vah ! hêmâdri-  
kalaśa yatra dhâtrî
3. chhatra-śriyam dadhau !
4. svasti śrî vijayâbhyudaya Śâlivâhana-śaka varushangaḷu 1660 ne Kâlâyukti-  
nâma-samvatsarada Śrâvana ba 30 Sukravâradallu
5. śrîmad râjâdhirâja râjaparamêśvara śrî vîrapratâpa śrî vîra śrî Râma Dêva-  
râya-mahârâyariyanavaru Vidyânagaradallu ratna-
6. simhâsanârûdharâgi prithvî-sâmrrâjyam gaiyuttiralu śrîmatu chaturtha-  
gôtra-pavitrarâda Ranabaichêgavudaraiyanavara putrarâda
7. Mummaḍi Ranabhairêgavudaraiyanavara putrarâda Holavanahalli Raṇa-  
baichêgavudaravaru Bhâradvâja-gôtrarâda Āśvalâyana-sûtra-
8. râda Rik-śâkhâdhyâyigalâda Sadâśivaiyanavara pavutrarâda Yôgappanavara  
putrarâda Holavanahalli-sthaladalliruva Lakshmîpataiyage barasikotṭa  
bhû-dâna da-
9. na-patrada kramav ent endare namma uluvikege saluva Holavanahalli-sîmeya  
Jayamangali-tîradallu Kapparagonḍanahalli-grâmake saluva bhû-
10. mi Dugênahalli-grâmake saluva bhûmi Śakuna-Timmanahalli-grâmake saluva  
bhûmi sabâ nirdêśa-mâḍi nûtanavâgi Akkamâmbudhi-
11. grâmanavannu katîsîda nîmitya Dugênahalli-grâmake saluva bhûmiyalli ninige  
hola kha ½ hattu-koḷaga-bhûmiyannu silâ-sthâpane
12. mâḍîsî sûryôparâga-pumṇya-kâlādallu sa-hiramnyôdaka-dâna-dhârâ-pûrvaka-  
vâgi dhâren eṛedu koṭṭidêvâdakârâṇa
13. śrîmatu chaturtha-gôtra-pavitrarâda Ranabaichêgavudaraiyanavara pavutra-  
râda Mummaḍi Ranabhairêgavudaraiyanavara putrarâda
14. Holavanahalli Ranabaichêgavudaravaru Bhâradvâja-gôtrarâda Āśvalâyana-  
sûtrarâda Rikśâkhâdhyâyigalâda Sadâśivaiya-
15. navara pavutrarâda Yôgappanavara putrarâda Holavanahalli śyânabhôga  
Lakshmîpataiyage yi hattu koḷagâ holavannu namma Koraṭa-
16. gereyavarige prîtiyâgi dhâreya-eṛedu koṭṭevâddarinda śrîmatu chaturtha-  
gôtra-pavitrarâda Ranabaichêgavudaraiyanavara
17. pavutrarâda Mummaḍi Ranabhairêgavudaraiyanavara putrarâda Holavana-  
halli Ranabaichêgavudaraiyanavaru Bhâradvâja-gôtrarâda Ā-
18. śvalâyana-sûtrarâda Rik-śâkhâdhyâyigalâda Sadâśivaiyanavara pavutrarâda  
Yôgappanavara putrarâda Holavanahalli-sthalâda śâ-
19. nubhâga Lakshmîpataiyage namma pitri-pitâmaḥa-prapitâmaharige sâlôk-  
ya sâmpya sârûpya sâyuḷya padavi âgabêkendu tri-pu-
20. rushôddêśyavâgi tri-karna-yuktavâgi tri-vachanadalliyû yêkântahkarâṇa-yu-  
ktavâgi yi hattu koḷaga holavannu dhâren eṛe-

21. du koṭṭevâgi nîvu nimma putra-pavutra-pâraparyadaliyu âchandrârka-sthâyigalâgi anubhavisikonḍu sukhadalli yihudu
22. yendu barasikoṭṭa bhû-svâsthyada dâna-patra
23. dâna-pâlanayôr madhyê dâna-chchhrêyônupâlanam | dânat svargam avâpnôti pâlânâd achyutam padam || sva-dattâ-dvigunam . . . . .
24. para-dattânupâlanam para-dattâpahârêṇa sva-dattam nishpha'am
25. bhavêt || mad-vamśajâḥ para-mahîpati-vamśajâ vâ yêbhû-
26. mipâs satatam ujjvala dharmâ-chittâḥ mad-dharmam-êvapariṣâlanam âchar-  
antu tat-pâdukâ-dvaa [maham] śirasâ-vahâmi || śrî-
27. Lakshmîramâṇa (in Kannaḍa characters.)

*Note.*

This record also like the previous number relates to the reign of the chief Raṇabai-chêgaṇḍa of Hoḷavanahalli under the suzerainty of the Vijayanagar king Râmadêva-mahârâya. Its date is the same as that of the previous number namely Friday the 30th lunar day of the month Śrâvâṇa of the year Kâlayukti, Śaka 1660 corresponding to Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious Hoḷavanahalli Raṇabai-chêgaṇḍa, son of Mummaḍi Raṇabhair^gaṇḍa, and grandson of Raṇabai-chêgaṇḍa of Chaturtha-gôtra made a gift of a plot of land with the sowing capacity of half a khaṇḍuga at the village Duggenahalli to Lakshumipataiya, shanubhog of Hoḷavanahalli, son of Yôgappa, and grandson of Sadâsivaiya of Bhâradvâja-gôtra, Āśvalâyana-sûtra and Rik-Śâkha for having fixed the boundaries between the villages Kapparagonḍanahalli on the banks of the river Jayarângali in Hoḷavanahalli-sîme and the villages Dugenahalli and Śakunatimmanahalli and for having newly built the village Akkamâmbudhi. The gift of land is stated to have been made with pouring of water, as a perpetual hereditary grant out of devotion to God at Koratagere and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be translated as follows :—

May all kings, whether they be descendants of mine or born of other sovereigns whose minds are engaged on pure dharma maintain my grants. I carry the sandals, of such kings on my head.

At the end of the grant there is the signature Lakshmîramâṇa. This grant, too is not free from anachronism.

119.

A copper plate grant in the possession of Yajamân Karibasavayya in the same village Hoḷavanahalli.

One plate :—Kannaḍa characters and language.

*Front.*—

1. Krôdhana-samvachharada Mârgasira su 1
2. Sôma-vâra śrîmatu Kôyârada
3. mahânâḍa prabhu Taraûra Chen-
4. napagaṇḍara Hosa-ûra nâḍa pra-
5. bhu Saṇṇagaṇḍaru Bûdaliya Ch-
6. uḍiraḍi Udokûra Aubha-
7. lareḍi Hosakereya Tipâraḍi
8. Eleûra Dharaniseṭiyara makkaḷu Vi-
9. raseṭṭiyaru Bâdala Âdisetiyâ-

*Back.*—

10. ru voḷagâda sâlu-mûleya sama-
11. sta halaru hadinenṭu jyâtiya
12. ru koṭṭa tâmra-sâsana â nâḍa prabhu Vinâyaka-
13. dêvarali vaja-bhasanigeyan ikki E-
14. leyûra Pôchaseṭṭiyara Chaluvâ-
15. ḍi Maliseṭige koṭṭa tēja Panuḡon-
16. deya voḷage namma nâḍûdêsâḍa se-
17. ṭitanavanû koṭṭevâgi nâû â-
18. tage koṭṭa mânya âtana . . . . .

(The record ends here.)

## Note.

This inscription records the grant of the office of the Chief Merchant (nâdu-désada setitana) of the district of Penugonda to Chaluvaḍi Maliseṭi, son of Eleyûr Pôchiseṭti, by Taravûra Chennapagaḍa, the chief of the nâḍ of Koyâra, Saṇnagaḍa, chief of the nâḍ of Hosavûr and several others including merchants and people of eighteen castes. The donors including the chief of the nâḍ are stated to have assembled in the presence of god Vinâyaka and with vajra-baisanige (*Vajra-Vyajanikâ*, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisanige is not clear. Probably it means a fan, the word *baisanige* being a tadbhava form of *vyajanikâ*. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st lunar day of the bright half of Mârgasîra in the year Krôdhana. The date cannot be verified.

## 120.

Copy of a copper-plate grant in the possession of the same Yajamâna Karibasavaṃya in the same village Holavanaballi.

1. Siddhârti-samvatsarada Bhâdrapada suda 5 lu Sôma-
2. vâra pûrva-pâschima-uttara-dakshina chatu-samu-
3. drâdhipati śrîman-mahârâjâdhirâja-râja
4. paramêśvara śrî vîrapratâpa Hariharamahâ-
5. râyaru namma kumârarige
6. pradhânaru heggade gaudasetṭigalu
7. parivâra ivarolagâda sâlamû-
8. leya samasta halarige nâyakarige sunkada adhi-
9. kârîgalige nirûpa-Yaliyûra Viśvanâthaśe-
10. tṭiya (ma) kkaḷu Nâgasetti Kâmiṣettigalu namma
11. chittake biridâgi bandarâgi nâvu manniśi na-
12. mma karuṇadindalû kotta śâsanada krama-
13. ventendere-avarige pâlaki kaḷa-
14. sada biḷisattige grâma gaddâna un-
15. tâgi kottēvâgi biriyarige ga 1 chikka-
16. rige . . . lige Dêvara-vartanadalû am-
17. ga 1 sante 1 kkam ½ ubhaya
18. ga bêhârîgala hêrugalige komba
19. kaṭṭale ubhaya ga-paḍagâ 100 kke 3 hatti-mânya
20. ga 1 kke menâsina bhâra 100 kke ga 8 aḍake-
21. hêru 100-ga 2 tuppâ yennege hêru
22. 100-ga-3 uppina-hêru 100 kke ga-2
23. yellu hê 100 kkega-2 vidalada he 100 kke
24. ga-2 dâvasada hêru 100 kke ga-1
25. chatu-ssamudrada olagâda dêsakke prithvî-śe-
26. tṭigalu âva dêsakke bandareyu mudraṇa
27. vîlyeya uḍagare paḍi biḍâra i-
28. prakâra kottu â dêsakke kartarâda-
29. varu â sattiya vâmya are yetti koduvadu
30. avaru tâvu mâḍuvantâ behara âne kudu-
31. re yêttu emme hasuvu tâhu bhândi mâ-
32. nikkyâ muttu pavala pachche pushparâga vajra
33. nîla gômêdhika vaidûrya navaratna muntâ-
34. gi chini-rahâ chitrâvali nêtrâvali gajavâli
35. hamsâvali śimhâvali sūdrâvali
36. pushpâvali suvarṇâvali śimhanâra dêsâ-
37. dali biḍiyanga bainâga tôḍi yallêrû sâla
38. paḍavattâ pavâli yemba dēvâṅgavastrangalu
39. muntâda sarba gandha kastûri karpûra
40. bādû javâji kunkuma-kêsari aḍakele
41. hêru menâsina-bhâra ellu hêru uppina-
42. hêru halliya vêla yenne tuppâ hêru
43. vidalada hêru dâvasada hêru muntâda



44. samasta-bêhârakke chandra-śūryarullannaka
45. avara makkala makkala talândaradallu namma
46. ukshara ubhaya mârğadallû hejjunkamâgiyê bharana
47. tala sunkada nâyakaru sammatarâgi
48. adakke anêka mânya avaru â vûralli okkaliddarû
49. âya kha 1 kke gade kha 11 kolagada hola
50. koḍaśi mane angaḍi mânyavâgi agraḥâra

*Note.*

This purports to be a nirup or order issued in the name of Harihara-maharâya, king of Vijayanagar, to his sons, ministers, the chief gaḍas and seṭṭis, merchants, nâyakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nâgasetṭi and Kâmisetṭi, sons of Viśvanâthasetṭi of Yeleyûr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunar day of the bright half of Bhâdrapada in the year Siddhârthi. The Saka year is not given.

## 121.

At the village Akkâjahalli in the same Hobli of Holavanahalli, on a stone lying to the left side of the road leading to the village Tonḍebhâvi.

Size 3'--0" × 3'--0".

Kannaḍa language and characters.

1. Śrîmuka samvatsarada Mârğasira suddha
2. 15 Sômaḡaradalu Koneya-
3. hâlîna Yalahka Malleyanâyakana ma-
4. ga Abbeyanâyaka mâḍisida dî-
5. pamâleya-kamba Dêvanandiya . . . .
6. Bemôjana kelasa

*Note.*

This records the setting up of lamp pillar by Abbeyanâyaka son of Yalahka Malleyanâyaka of Koneyahâlû. The lamp post is stated to have been made by one Bemôja of Dêvanandi. The record is dated Monday the 15th lunar day of the bright half of Mârğasira in the year Śrîmukha. The date cannot be verified.

## 122.

At the same village (Akkâjahalli), on a fragmentary stone lying by the side of a ruined building.

Size 3'--0" × 1'--6".

Kannaḍa language and characters.

1. . . . . Sâlivâhana-śaka-varsham . . . . .
2. râja-paramêśvara śrî vîrapratâpa . . . . .
3. śrî-pâda-padmârâdhakarâda . . . . .
4. châvaḍige saluva Vittinâda . . . . .
5. śrîmatu Kôradarâyarige . . . . .
6. . . . . svâmigaḷu sarvamânyavâgi
7. huṭṭuvaliya muṭisi nimma kaiyinda mâḍuvudu
8. salu koḍa mara . . . grâma sarva . . . . .

*Note.*

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kôrada Râyaru to effect improvements on the guru's mânya village by making use of the income derived from the village. The date is worn out.

## Tumkur Taluk.

123.

On a broken stone lying in a grove of Honge trees at the village Hebbûr in the Hobali of Hebbûr.

Size 3'—3"×2'—9".

Kannada language and characters.

1. śubham astu
2. Kāḍuvetti Oḍeyar
3. varisa . . . Nāchiya Hegga-
4. ya gaḍarige heggade-
5. tanada nāyakatanavanu
6. koṭṭu adake koṭṭa bhūmi
7. aigula idake tappidor
8. pāpakka ilivaru.

Note.

This inscription records the grant of the office of heggadenāyaka and the gift of a plot of land of the sowing capacity of 5 koḷagas to Heggayagaḍa of Nāchi by Kāḍuvetti Oḍeyar. The record ends with the usual imprecation.

124.

On a fragmentary stone lying behind the tank at the village Brahmasamudra in the Hobali of Kōra.

Size 2'—6"×1'—6".

Kannada language and characters.

1. svasti Vīra Bommarasar
2. Bāvūran āluvalli
3. Kiriya Kāman turuvu-
4. ḍinoḷ kādu sattam kalla
5. . . . Dōmaṇṇayya śrī

Note.

This records the death of a warrior Kiriya Kāman in a fight for protection of cattle during the reign of Vīra Bommarasar at Bāvur and the setting up of a vīragal in his memory by Dōmaṇṇaiya.

125.

On fragmentary stones lying in the waste land to the south of the tank at the village called Agrāhara in the same Hobali.

Old Kannada language and characters.

1. svasti Saka-nṛpa-kālātita-samvatsara  
śatangaḷ eṇṭu nūra elpatta [ēlaneya] (Rā) kshasa-sam-
2. vatsaram pravartise . . . . . Sōvagāvunḍa
3. . . . . dēvarā sodaraggam nivēdyakkam
4. . . . . Mangasamudra . . . . . gaṇḍugan kaḷani
5. . . . . . . . . . . geydu Kāsiya
6. . . . . . . . . . . revitti geyda i vi . . . . .

Note.

This inscription records the gift of some rice-fields in the village Managasamudra for the service of offering food and lamps to some god (whose name is lost in the inscription) by Sōvagāvunḍa. The inscription is dated in the Saka year 87 (7) Rākshasa. The word *ēlu* meaning 7 seems to have disappeared in the grant after the word *eṇṭu-nūra elpatta* in line 1. Saka year 877 corresponds to A. D. 955 which coincides with Rākshasa. The date is not verifiable. Several letters have become effaced in the inscription.

## 149. Archæological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archæological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

## 150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Gcvindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the Epigraphia Carnatica. The printing of the transliteration of the inscriptions of the Hassan supplement was completed.

3. Forty-six pages of the General Index to the volumes of the Epigraphia Carnatica were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

151. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultzsck, the retired Epigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archæology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal virgin a safeasylum in the temple of the (moon?) goddess on the bank of the river.

152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the Oxyrhynchus Papyri published in the Journal of Egyptian Archæology, Vol. XII, Parts I and II, April 1926 as follows:—

I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultzsck at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultzsck and myself is that of the word *Bradis*. Like myself Dr. Hultzsck has identified this word with

Kan. bêrâdisu meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. Âdisu is 2nd person singular, causal imperative of the root âdu, play, act, and thus means 'do thou put into play, set into activity, or the like.' 'Bêr' is properly a substantive meaning separation or difference. Whether bêrâdisu could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultzsich is not at all wrong. Bêrâdisu is a compound of bêre + âdisu with 'e' after 'r' elided in Sandhi. Bêre is an adverb meaning separately, and it is not the word bêr, a substantive meaning separation or difference, as supposed by Dr. Barnett. Bêre + âdisu—bêrâdisu, means 'cause us or them to play separately.' As the play consists in casting a die (pakte—pagade) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (besa) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

154. As to the elision of 'e' between 'b' and 'r' and of 'u' after 's,' the same explanation that can be given for the change of the word 'tānnayurastha'ado!' into 'tannri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. Serangapatam for Srirangapattana and Chitaldrug for Chitradurga are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, inasmuch as 'b' in the place of 'p' in old Kannada is unusual. It is however possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara,' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage pānavam, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word Kottōs, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unusual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.

157. To sum up, the following are the results of archæological researches made during the year under report.

- (1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kannada passages contained in the Oxyrhynchus Papyri of the second century, A. D.
- (2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.
- (3) The scarcity of wine and other intoxicating beverages on the west Coast of the Karnatic Territory in the early centuries of the Christian Era.
- (4) Sea trade between Alexandria and the West Coast of India.
- (5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.
- (6) The date of Kâtantra Vyākaraṇa (A. D. 300-400).
- (7) The Era and the date of Amśuvarman of Nepāl, A. D. 518-519.
- (8) The rational views of Tiruveṅkaṭāchāryasvān in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE,

September 1926.

R. SHAMASASTRI,

Director of Archl., Researches in Mysore.

**APPENDIX A.**  
**STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.**

| Serial No. | District  | Taluk         | Place         | Name of Institution                  | Nature of repairs                            | Amount sanctioned | Amount spent | Remarks                        |
|------------|-----------|---------------|---------------|--------------------------------------|--|-------------------|--------------|--------------------------------|
| 1          | Bangalore | Devanhalli    | Devanhalli    | Birth place of Tipu Sultan           | Ordinary repairs                             | Rs. a. p.         | Rs. a. p.    |                                |
| 2          | Kolar     | Bowringpet    | Budikota      | Budikota Hill                        | Putting up a fence                           | 10 0 0            | 10 0 0       |                                |
| 3          | Do        | Kolar         | Kolar         | Mokbara                              | Repairs to Verandah                          | 25 0 0            | 25 0 0       |                                |
| 4          | Do        | Do            | Seeti         | Sripatisvara Temple                  | Improvement to Temple                        | 306 0 0           | 306 0 0      |                                |
| 5          | Do        | Chickballapur | Nandi         | Tipu Sultan's Palace on Nandi Hills. | Annual Repairs                               | 790 0 0           | ....         | Work not yet commenced.        |
| 6          | Mysore    | Mysore        | Mysore        | Sri Svetha Varahaswamy Temple.       | Colour and white washing and sundry repairs. | 110 0 0           | 110 0 0      |                                |
| 7          | Do        | Do            | Do            | Sri Lakshmi Narayanaswamy Temple.    | Do   | 45 13 0           | 45 13 0      |                                |
| 8          | Do        | Do            | Lingambudi    | Mahalingeswaraswami Temple           | Urgent repairs                               | 4 0 0             | 4 0 0        |                                |
| 9          | Do        | Nanjangud     | Nanjangud     | Srikanteswaraswami Temple            | Construction of Vasantamantapa               | 620 0 0           | (a)          | (a) Information not furnished. |
| 10         | Do        | Seringapatam. | Seringapatam  | Obelisk Monument                     | Annual maintenance                           | 8,581 0 0         | (a)          |                                |
| 11         | Do        | Do            | Do            | De Havilland's Arch                  | Do   | 10 0 0            | 1 0 0        |                                |
| 12         | Do        | Do            | Do            | Spot where Tipu's body was found.    | Repairs to Railing                           | 10 0 0            | 6 0 0        |                                |
| 13         | Do        | Do            | Do            | Inmans Dungeon                       | Annual maintenance                           | 15 0 0            | 8 0 0        |                                |
| 14         | Do        | Do            | Ganjam        | Gumbaz                               | Improvement to Verandah, floor, etc.,        | 20 0 0            | 24 0 0       |                                |
| 15         | Do        | Do            | Seringapatam. | Ranganathaswami Temple               | Repairs to Gopuram                           | 2,315 0 0         | 2,315 0 0    |                                |
| 16         | Do        | Do            | Do            | Jumma Masjid                         | Repairs to Masjid                            | 2,279 0 0         | 2,279 0 0    |                                |
| 17         | Do        | Do            | French Rocks  | Webb's Monument                      | Annual maintenance                           | 915 0 0           | 915 0 0      |                                |
| 18         | Do        | Do            | Melkote       | Narayanaswami Temple                 | Repairs to Temple                            | 15 0 0            | 20 0 0       |                                |
| 19         | Do        | T. Narasipur. | Somanathpur.  | Kesava Temple                        | Annual maintenance                           | 1,102 0 0         | 882 0 0      |                                |
| 20         | Do        | Do            | Talkad        | Vaidyesvara Temple                   | General repairs, etc.,                       | 180 0 0           | 181 0 0      |                                |
| 21         | Do        | Do            | Do            | Kirti Narayana Temple                | Do   | 2,100 0 0         | 1,630 10 4   |                                |
| 22         | Do        | Do            | Do            | Adi Madhavaswami Temple              | Repairs to temple                            | 411 0 0           | 411 0 0      |                                |
| 23         | Tumkur    | Nagamangala.  | Nagamangala   | Malleswaraswami Temple               | Urgent repairs to compound wall              | 410 0 0           | 410 0 0      |                                |
| 24         | Do        | Maddagiri     | Maddagiri     | Venkataramanaswami Temple            | Examining cracks and chunam plastering       | 492 0 0           | 492 0 0      |                                |
|            |           |               |               |                                      |  | 80 0 0            | 79 15 0      |                                |

## APPENDIX A—contd.

| Serial No. | District | Taluk                   | Place           | Name of Institution                | Nature of repairs                               | Amount sanctioned    | Amount spent         | Remarks                                       |
|------------|----------|-------------------------|-----------------|------------------------------------|---|----------------------|----------------------|---|
| 25         | Tumkur   | Tiptur                  | Vighnasante.    | Narasimhaswami Temple              | Repairs   | Rs. a. p.<br>950 0 0 | Rs. a. p.<br>486 0 0 | Work in progress                              |
| 26         | Hassan   | Hassan                  | Koravangala.    | Buchasvara Temple                  | Repairs to Gate, setting displaced stones etc., | 163 0 0              | 66 0 0               | Do  |
| 27         | Do       | Do                      | Doddagaddavalli | Lakshmidēvi Temple                 | Repairs to main temple                          | 1,437 0 0            | 513 0 0              | Do  |
| 28         | Do       | Arsikere                | Arsikere        | Isvara Temple                      | Salary of watchman                              | 105 0 0              | 104 8 0              | Do  |
| 29         | Do       | Do                      | Do              | Do                                 | Repairs to wall and putting up a Notice Board   | 95 0 0               | 94 8 0               | Do  |
| 30         | Do       | Do                      | Harnahalli      | Kesava Temple                      | Repairs to compound wall                        | 662 0 0              | (b) 146 0 0          | (b) Up to end of March 1926.                  |
| 31         | Do       | Belur                   | Belur           | Channakesava Temple                | Pay of watchman                                 | 132 0 0              | 108 10 0             | Work in progress                              |
| 32         | Do       | Do                      | Do              | Do                                 | Repairs to Temple                               | 3,900 0 0            | 3,389 11 0           | Do  |
| 33         | Do       | Do                      | Halebid         | Hoysalesvara Temple                | Salary of watchman                              | 178 0 0              | 177 4 0              | Do  |
| 34         | Do       | Do                      | Do              | Do                                 | Repairs to walls, roof etc.,                    | 1,300 0 0            | 450 0 0              | Do  |
| 35         | Do       | Do                      | Do              | Kedaresvara Temple                 | Pay of watchman                                 | 84 0 0               | 82 0 0               | Do  |
| 36         | Do       | Do                      | Do              | Do                                 | Repairs to walls                                | 250 0 0              | 215 0 0              | Do  |
| 37         | Do       | Channarayana-<br>patna. | Nuggihalli      | Lakshminarasimhaswami Temple       | Repairs to car wheels                           | 807 0 0              | 450 0 0              | Do  |
| 38         | Kadur    | Kadur                   | Hiri Nallur     | Siva Temple                        | Repairing                                       | 52 0 0               | 46 0 0               | Do  |
| 39         | Do       | Do                      | Devanur         | Lakshmikantaswami Temple           | Providing shutters to the eastern door.         | 400 0 0              | 370 0 0              | Do  |
| 40         | Do       | Do                      | Do              | Monument of Lakshminikanta Hebbur. | Providing a pipe railing around the monument,   | 236 3 0              | 100 0 0              | Do  |
| 41         | Do       | Chikmagalur.            | Marle           | Siddasvaraswami Temple             | Repairs   | 30 0 0               | 25 0 0               | Work in progress                              |
| 42         | Do       | Tarikere                | Amritapura      | Anritesvaraswami Temple            | Repairs   | 2,110 0 0            | 451 0 0              | The total expenditure up to date is Rs. 1270. |
| 43         | Do       | Mudigere                | Kalasa          | Kalasesvara Temple                 | Construction of a room                          | 541 0 0              | 208 2 0              | Up to the end of March 1926.                  |
| 44         | Shimoga  | Sagar                   | Kelsi           | Sri Ardharamesvara Temple          | Repairs   | 95 0 0               | 96 0 0               | Do  |

APPENDIX A—*conold.*

| Serial No. | District   | Taluk       | Place        | Name of Institution                | Nature of repairs            | Amount sanctioned       | Amount spent               | Remarks  |
|------------|------------|-------------|--------------|------------------------------------|------------------------------|-------------------------|----------------------------|--|
| 45         | Shimoga    | Shimoga     | Keladi       | Rameswaradevaru Temple             | Repairs to Temple            | Rs. a. p.<br>11,840 0 0 | Rs. a. p.<br>(c)<br>30 0 0 | (c) Information not furnished. Work is said to be almost complete. |
| 46         | Do         | Nagar       | Nagar        | Sivappa Naik's Palace in the Fort. | Marking the site and repairs | 30 0 0                  | 30 0 0                     |  |
| 47         | Do         | Tirthahalli | Kavaleedurga | Fort                               | Pay of watchman              | 84 0 0                  | 84 0 0                     |  |
| 48         | Chitaldrug | Holalkero   | Heggere      | Channa Parsvanatha Basti           | Repairs                      | 723 0 0                 | 659 0 0                    |  |
| 49         | Do         | Molakalmuru | Jatangi      | Ramesvara Hill                     | Pay of watchman              | 72 0 0                  | 72 0 0                     |  |
| 50         | Do         | Harihara    | Harihara     | Hariharsvara Temple                | Repairs                      | 182 0 0                 | 182 0 0                    |  |



## APPENDIX B.

## (1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

| Serial No. | Size  | Description                                  | Village        | District |
|------------|-------|--|----------------|----------|
| 1          | 12×10 | Lakshminarayana Temple, Figure of Narayana   | Brahmasamudra  | Kadur    |
| 2          | 12×10 | Do Lintel on Sukhanasi door way.             | do ..          | do       |
| 3          | 10×8  | Do North-West view ..                        | do ..          | do       |
| 4          | 12×10 | Someswara Temple, Surya figure               | Kabali         | do       |
| 5          | 10×8  | Do North-east view ..                        | do ..          | do       |
| 6          | 8½×6½ | Do South view ..                             | do ..          | do       |
| 7          | 10×8  | Siddesvara Temple, South-west view ..        | Devanur        | do       |
| 8          | 8½×6½ | Do South-east view ..                        | do ..          | do       |
| 9          | 6½×4½ | Somesvara Temple, Linga in the Garbhagriha   | Sompura        | do       |
| 10         | 6½×4½ | Do South view ..                             | do ..          | do       |
| 11         | 12×10 | Kesava Temple, Ceiling in Navaranga          | Honnavaara     | Hassan   |
| 12         | 12×10 | Do do ..                                     | do ..          | do       |
| 13         | 10×8  | Do Figure of Kesava ..                       | do ..          | do       |
| 14         | 10×8  | Do Doorway of Garbhagriha ..                 | do ..          | do       |
| 15         | 8½×6½ | Do South view ..                             | do ..          | do       |
| 16         | 12×10 | Allalanatha Temple, Figure of Allalanatha    | Koudajji       | do       |
| 17         | 10×8  | Channakesava Temple, Figure of Channakesava. | Hirekadalur .. | do       |
| 18         | 10×8  | Do East view ..                              | do ..          | do       |
| 19         | 6½×4½ | Do South West view ..                        | do ..          | do       |
| 20         | 6½×4½ | Do North-West view ..                        | do ..          | do       |
| 21         | 6½×4½ | Do Figure of Kesava ..                       | Anibuga        | do       |
| 22         | 6½×4½ | Do South-West view ..                        | do ..          | do       |
| 23         | 8½×6½ | Do Figure of Kesava ..                       | Kausika        | do       |
| 24         | 6½×4½ | Do North-West view ..                        | do ..          | do       |
| 25         | 6½×4½ | Do Figure of Kesava ..                       | Mosale         | do       |
| 26         | 6½×4½ | Kalleswara Temple, South-West view ..        | Kannagala      | do       |
| 27         | 6½×4½ | Darbar Hall of Sivappa Naik: Front view      | Nagar          | Shimog   |
| 28         | 6½×4½ | View of the pond .. ..                       | Ananthapur ..  | do       |
| 29         | 6½×4½ | Do .. ..                                     | do ..          | do       |

N.B.—Stereoscopic Views of these were also taken during the year.

## (2) LIST OF DRAWINGS PREPARED DURING 1925-26.

1. Archaeological map . Still under completion.
2. Key Map of Govindanahalli Village.
3. Plan of Sadasiva Temple at Nuggihalli.
4. Someswara Temple at Kabali.
5. Kesava Temple at Hirikadalur.
6. Plan and elevation of Temple at Periyapatna.
7. Design for the Gopuram at Devaragudipalli, Bagepalli Taluk.

MYSORE,  
September 1926.

R. SHAMASASTRI,  
Director of Archl. Researches in Mysore.



**APPENDIX C.**  
**INSCRIPTIONS IN KANNADA CHARACTERS.**

ಬೆಂಗಳೂರು ದಿಷ್ಟಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಆನೆಕಲ್ ತಾಲ್ಲೂಕು.

1

ಆನೆಕಲ್ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಾಡುಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ  
ಕೋಟೆ ಹೊಂದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ--4'-0"×3'-6"

|                              |                             |
|------------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಚಿಕರಾಯತಂ            | 5 ನೆತ್ತರುಕೊಡಿಗೆ ಆಕಸಿಕೊಟ್ಟರು |
| 2 ಮೇಗೌಡರವರು ಗ್ರಾಮ . . . .    | 6 ಯಿದಕೆತಪಿದರೆ ಬಲಗೈ          |
| 3 ಕಾದಿಸತ್ತ ಅಯ್ಯಪ್ಪಗೆ ಅಡವಿಯಬೇ | 7 ಯೆಡಗೈಯವನ ಯಂಜಲಿ            |
| 4 ಜಜಕ್ಕನಹಳ್ಳಿಯನು ತಿಮ್ಮಗೌಡಗೆ  | 8 ಗೆ ಆಸೆಪಾಡಿದಹಾಗೆ           |

2

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಇಂಡಲವಾಡಿ ಗ್ರಾಮದ ಮರಿಯಮ್ಮನ ದೇವಾಲಯದ ಜಗಲಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ--3'-0"×2'-0"

|                            |  |
|----------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಕವ   | 5 . . . ಮಾಡಿದ ಇದಕೆ ಕೊಟ್ಟ               |
| 2 ರುಷ . . . ಕೀಲಕಸಂವತ್ಸರದ ಆ | 6 . . . ಗದ್ದೆ    ಮೂಲಸ್ಥಾನದೇವರು         |
| 3 ಪಾಠ ಬ ಹ ಲು ರಾಮನಭೋಯಿ ಇಂ   | 7 ಸಾಕ್ಷಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 4 ಡಲವಾಡಿಗುಡಿಯಕೆಲಸ . . . .  |  |

3

ಅದೇ ಇಂಡಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತೋಟೆಯ ಇನಾಮತೀ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ--3'-0"×1'-0"

|             |                   |              |          |
|-------------|-------------------|--------------|----------|
| 1 ವಿಳಂಬಿ ಸಂ | 3 ಜ್ಯೇಷ್ಠ ಶು ೨ ಲು | 5 ತಮ್ಮಗೌಡ    | 7 ಕೊಟ್ಟು |
| 2 ವತ್ಸರದ    | 4 ಯೆಂಡ್ಲಾಡಿ       | 6 ನು ಗಂಗನಿಗೆ | 8 ದ್ದೆ   |

## ಹಾಸನದ ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು.

4

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯದಲ್ಲಿ ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ  
ನವರಂಗದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧೦ ಬು ಆಶ್ವೀಯಗೋತ್ರ
- 2 ದಹೆಗ್ಗಪ್ಪಗಳವಿತ್ತಾಯಗಳ ಮಕ್ಕಳು ಮಲ್ಲರಸರು ಪಾಳೆಯದ
- 3 ಶ್ರೀಜನಾರ್ದನ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಚಿಂತದ ತೊಡಹದಧರ್ಮಶಂ
- 4 ಬಿಕ್ಕ ಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ಸಮ
- 5 ದಾದಾತ್ರೇಯಗೋತ್ರೋದ್ಭವಸ್ಥಿತೇ ಪಾರ್ಥಿವಸಂವತ್ಸರೇಗುಣನಿಧಿಮೃಗ
- 6 ಪುಮುತ್ರೇಶ್ವರಃ ಶುದ್ಧೇಕಾರ್ತಿಕಪಕ್ಷ (ಗೇ) ಹರಿದಿನೇಹಗ್ಗಪ್ಪವಿತ್ತಾ
- 7 ಯಜೋಧವ್ಯನೋತ್ಪಾಟಿತದೈತ್ಯಜನ್ಯಧರ್ಮಶ್ರೀಪಂಚಜನ್ಯಂ
- 8 ಜಯಾ || ಶ್ರೀ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅರ್ಕಲ್‌ಗೂಡು ತಾಲ್ಲೂಕು.

5

ಅರ್ಕಲ್‌ಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ್ ಶ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪುಟ್ಟಶಾಮಯ್ಯನವರ  
ಬಳಿ ಇದ್ದ ತಾಮ್ರಶಾಸನ.

೨' ಹಲಗೆ 7½" × 11"

ಕೇಶವ (ಕನ್ನಡದಲ್ಲಿ)

(ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

(Iನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಶುಭಮಸ್ತು | ನಮಃಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದೌಷ್ಟ್ಯದಂಡಃ
- 3 ಸಪಾತುನಃ | ಹೇಮಾದ್ರಿಶಿಖರಾಯಸ್ಯಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಂ ದಧೌ | ಶ್ರೀಮತ್ಪುರಾ
- 4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ವಯಂ | ಸ್ಯನಾಭಿಕಮಲೋತ್ಪನ್ನವಿಧಾತಾರಂಹ
- 5 ರಂಭಜೇ | ಸೋಮವಂಶಸಮುದ್ಭೂತೋ ರಾಜಾಗೋಪಾಲಭೂಪತಿಃ | ಅತ್ರಿಗೋ
- 6 ತ್ರೀಯಜಾಶ್ಚಾಖೀ ಆಪಸ್ತಂಜೋಕ್ತಕರ್ಮವಾನ್ | ತತ್ತನೋಜಸ್ತುಧರ್ಮ
- 7 ಜ್ಞೋರಾಜಾಶ್ರೀರಂಗಭೂಪತಿಃ | ಸದಾವೇಲಾಪುರೇವಾಸಂ ಚಕಾರಹ
- 8 ರಿಸನ್ನಿಧೌ | ವೇದಾಪ್ಯ ಬಾಣೇಂದುಮಿತೇಶಕಾಬ್ಧೇ ಪ್ರವರ್ತಮಾನೇ
- 9 ಪ್ಲವನಾಮವರ್ವೇ | ವೇಲಾಪುರೀಕೇಶವಸಂನಿಧಾನೇಚಂದ್ರೋಪರಾ
- 10 ಗೇಮಧುಪೂರ್ಣಮಾಯಾಂ | ಶ್ರೀರಂಗರಾಯೋವಿಪ್ರಾಯ.ರುಗ್ಯೇದಕ್ಷಾಯ
- 11 ಧರ್ಮಿಣಿ | ಆಶ್ವಲಾಯನಸೂತ್ರೋಕ್ತಕರ್ಮಿಣೀಲೋಕಬಂಧವೇ | ಶಂ

- 12 ಕರಾಖ್ಯಸ್ಥಭಟ್ಟಸ್ಥಪುತ್ರಯಸಕುಟುಂಬಿನೇ | ನಾಮ್ನಾ ಶಂಕ  
 13 ರಸಂಜ್ಞಾಯಕಾಶ್ಯಪಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಥರಾಷ್ಟ್ರೀ  
 14 ಸ್ತಿದೇಶೇಕರ್ನಾಟಕಂಜ್ಞತೇ | ಕೂತೂರಾಹ್ವಯಗ್ರಾಮಸಂನಿಧೌ  
 15 ದತ್ತವಾನ್ಮದಾ | ನಾಮ್ನಾ ಭರತವಳ್ಳೀತಿಪಲ್ಲಿಂ ಸರ್ವಸಮೃದ್ಧಿ  
 16 ದಾಂ | ಅಗ್ರಹಾರಂ ಸರ್ವಮಾಸ್ಥಂತಾಮ್ರಶಾಸನಪೂರ್ವಕಂ |  
 17 ಶ್ರೀರಂಗರಾಜತೇಲಬ್ಧಿಗ್ರಾಮಂ ಶಂಕರನಾಮಕಃ  
 18 ಸ್ವಕೀಯಪಿತೃಮಾತ್ರಾದಿಸ್ವರ್ಗಾವಾಪ್ತೃರ್ಥಮಾತ್ಮನಃ  
 19 ಸರ್ವಶ್ರೇಯೋಭಿವೃದ್ಧ್ಯರ್ಥಂಬ್ರಾಹ್ಮಣೇಭ್ಯೋಮುದಾದದೌ | ಕೃತಾ  
 20 ಧ್ಯಯನಕೀಲೇಭ್ಯೋಯಾಯುಜಾಕೇಭ್ಯಃಪುನಃ | ತ್ರಯೋದಶಾಭೀ  
 21 ಸ್ವಚಿಕಿತೇಭ್ಯಃ ಕೇಶವಪ್ರಿಯತೇಸ್ವಯಂ |

(Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 22 ಏತೇಪಾಂನಾಮಗೋತ್ರಾಣಿವಕ್ಷ್ಯತೇಹ್ಯನುಪೂ  
 23 ರ್ವ್ಯತಃ | ಸುಬ್ರಹ್ಮಣ್ಯಾದೇವರಿಗೆ ವೊಂದುವೃತ್ತಿಂ |  
 24 ಆಶ್ವಲಾಯನಸೂತ್ರದಕಾಶ್ಯಪಗೋತ್ರದ  
 25 ಶಂಕರಭಟ್ಟರಕುಮಾರ ಶಂಕರಭಟ್ಟರಿಗೆವೃತ್ತಿವೊಂ  
 26 ದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಠಗೋತ್ರದ ಕ್ರಿಸಿವಾಸ  
 27 ಭಟ್ಟರಕುಮಾರದೇವಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿವಂದುಂ | ಆಶ್ವಲಾಯನ  
 28 ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಚಾರ್ಯರಮಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ  
 29 ವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರ ಭಾರದ್ವಾಜಗೋತ್ರದ ಹರಿಭಟ್ಟರ  
 30 ರಕುಮಾರ ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿಂ | ಆಪಸ್ತಂಬಸೂತ್ರದ ಲೋ  
 31 ಹಿತಕಾಶಿಕಗೋತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಕುಮಾರ ವೆಂಕಟಾ  
 32 ದ್ರಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರಕಾಶಿಕಗೋ  
 33 ತ್ರದ ಚೆಂನಿಗರಾಯ ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂ  
 34 ದುಂ | ಆಪಸ್ತಂಬಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ  
 35 ರಕುಮಾರಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದುಂ | ಬೋಧಾಯನಸೂತ್ರ  
 36 ದಜಾವದಜ್ಞಾನತ್ನಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ  
 37 ದಾವಿಶ್ವೇಶ್ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನ  
 38 ಸೂತ್ರದಭಾರದ್ವಾಜಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಮಗ ಸು  
 39 ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ |

(IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 40 ಆಶ್ವಲಾಯನಸೂತ್ರದ ಹರಿತಗೋತ್ರದ ಶಂಕ  
 41 ರಭಟ್ಟರಮಗ ಸೂರ್ಯನಾರಾಯಣಭಟ್ಟರಿಗೆ ವೃ  
 42 ತ್ತಿವೊಂದುಂ | ಆಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ  
 43 ಸುಬ್ರಾಭಟ್ಟರ ಕುಮಾರ ಕುಕೇ ನಿಂಗಭಟ್ಟರಿಗೆ ಅ  
 44 ರ್ಧವೃತ್ತಿ || ಆಶ್ವಲಾಯನಸೂತ್ರದ ಭರದ್ವಾಜಗೋತ್ರದ  
 45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಧ |  
 46 || ಈ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಸೀಮೆವಿವರ | ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕು  
 47 ಪ್ಪವಲ್ಲಿ | ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ನೆಲಿಕೆರೆ | ಪಶ್ಚಿಮದಿಕ್ಕಿನ  
 48 ಲ್ಲಿ ಹಂತನಮನೆ | ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿ ಮಾವನೂರ | ಇವರ  
 49 ಮಧ್ಯರಾಷ್ಟ್ರದಲ್ಲಿ ಭರತವಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಸಾಕ್ಷಾಣ  
 50 ನಿಧಿನಿಕ್ಷೇಪ | ಅಕ್ಷೇಣ | ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅ  
 51 ಪ್ಪಭೋಗತೇಜಸ್ವ್ಯಂಗಳನು ಅನುಭವಿಸಿಪುತ್ರಪಾತ್ರಪಾರಂ  
 52 ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರಯಯೋಗ್ಯವಹಂತೇ ಆ  
 53 ಚಂದ್ರಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹರಿಯಂದು  
 54 ಸಹರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವೇಲಾಪುರೀ  
 55 ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಅಗ್ರಹಾರ ||—||  
 56 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಶ್ರೀಯಾನುಪಾಲನಂ | ದಾ  
 57 ನಾತ್ಸರ್ವಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವ  
 58 ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ

(IIನೆಯ ಹಲಗೆಯ ಹಂಭಾಗ)

- <sup>69</sup> ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇ  
<sup>70</sup> ತ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತ್ ವಸುಂಧ  
<sup>71</sup> ರಾಂ | ಪಪ್ಪಿವರ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂಜಾಯತೇ ಶ್ರೀ  
<sup>72</sup> ಮೀ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ ||  
<sup>73</sup> ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ಸ್ವದತ್ತಾ  
<sup>74</sup> ಪುತ್ರೀಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅನ್ಯೈರ್ದತ್ತಾಮಹೀ  
<sup>75</sup> ಮಾತಾಢತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ | ಮದ್ವ್ಯಾಶಜಾಪರಮಹೀ  
<sup>76</sup> ಪತಿವಂಶಜಾವಾ ಏಭೂಮಿಪಾಸತತಮುಜ್ವರಧರ್ಮ  
<sup>77</sup> ಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮಮೇವ ಪರಿಪಾಲಿತಮಾಚರಂತಿತತ್ವಾ  
<sup>78</sup> ದಪದ್ವಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ | ಶ್ರೀಸಂಕಟೇಶ || = ||  
<sup>79</sup> ಅಶ್ವಲಾಯನಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ಶಂಕರಭಟ್ಟರ ಮ  
<sup>80</sup> ಗನುಶಂಕರೈರ್ಯುನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುಮಾ  
<sup>81</sup> ನ್ಯವಾಗಿ ಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯೋಪದೇಶನ ಖಂಡುಗದಲ್ಲಿ ಮೂರುವರೆ  
<sup>82</sup> ಖಂಡುಗಿದ್ದೆ ಇದಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ  
<sup>83</sup> ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ಸೀಮೆಗೆ ಹೆಬಾರಿ  
<sup>84</sup> ಕೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವದು ಯು  
<sup>85</sup> ದುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯದಸ್ವಾಸ್ಥ್ಯ || ಶುಭಮಸ್ತು |  
 ಶ್ರೀರಾಮ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)

## ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದೊಳಗೆ ಸೋಮನಾಯಕಮ್ಮನವರ  
ಗುಡಿಯ ಉತ್ತರಗೋಡೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ತಾಪಣಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸೋ ದಂದು ಸಂಭಾಗ್ಯ
- 2 ಪುರದಪ್ರಸನ್ನಕೇಶವದೇವರವೃತ್ತಿ ೧೫ ದಂಸಿದ್ಧಾ ಯನಷ್ಟಿಯಾಗಿ
- 3 ಅವೃತಪಡಿಯಹೊಂನೋಳಗೊಡ್ಡಾ ಯವತುತಿರ್ದ್ಧಾ ತೆಪಿಲಾ
- 4 ರದೆ ಶ್ರೀಕಾರ್ಯನಡೆಯದೆಕೆಟ್ಟ ಕಾರಣದಿಂದನೂಮಾದೇವಿಯ
- 5 ರು ಆಮಹಾಜನಂಗಳೂ ಆ ನಂಬಿಯರು ಹದಿನೆಂಟುನಾಡವೈಷ್ಣವರ ಮುಂದಿಟ್ಟು
- 6 ಕಾಹದಿನಯ್ಯು ವಿತ್ತಿಯೊಳಗೆದೇವರಿಗಿತ್ತಿ ೨ ಮಾನ್ಯಮಾಡಿ ವಿತ್ತಿ ೧೩ ವಂ
- 7 ಬ್ರಾಹ್ಮರಿಗೆ ನಾರಸಂಗದೇವನರಾಜ್ಯದಲ್ಲಿ ಆಪೂರವಿತ್ತಿಯೊಪಾದಿಯ
- 8 ಸಿದ್ಧಾಯವ ತತ್ತು ಅಧಿ ಕ್ರಯ ದಾನಕೆ ಸಲವಂತಾಗಿ ಧಾರೆಯನೆಬಿಡು
- 9 ಕೊಟ್ಟರು | ಅಂತಪುದಕ್ಕೆ ತಮ ಸುಹಸ್ತದೊಪ  
(ನಾಗರಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗೋಪಿನಾಥಾ
- 10 (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಪ್ರಸನ್ನ ಕೇಶವ

7

ಬೇಲೂರು ಹೋಬಳಿ ರನ್ನ ಗಟ್ಟಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ—3'—6" × 2'—0"

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 2 ಸಂಭವೇ || ಸವಾಯ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧರಾಧಿಪಮಸ್ತ ಕವಿನ್ಯಸ್ತ ಹಸ್ತ ನುದಿತಜಯಶ್ರೀವಿಸ್ತಾರಿಸ್ತ ನಹಾರಂಪ್ರಸ್ತ
- 4 ತ್ಯಂಪುಣ್ಯವೂರ್ತಿವಿನಯಾದಿತ್ಯ ಮುಳಿಸಂದೇಶದಧೀಶಕಂಟಕರಬೇರಂ ಕಿತ್ತರ್ಗತ್ತಿಕ್ಕಿ
- 5 ದೋಬ್ಬಳದಿಂದೆಯ್ದೆ ನಿಮಿಚ್ಚಿ ಭೂತಳ ಮನೇಕಚ್ಚ ತ್ರಿದಿಗಂಗಮಣ್ಣು ಲಮಂಪಾಳಿಸಿದಪ್ರಜಾಮುದಮ
- 6 ನತ್ಯುತ್ಸಾಹದಿಂದನಾಡಿಪೊಯ್ಯಳದೇವಂ . . . . . ಗಾನಾಡುಜೇಯಯ್ಯೆ ನಲು ವಾಸವನ
- 7 ಗುಣಾಸ್ಕರತನೂಭವನ್ಯಂತಿವಾರ್ಧಿರಾಜಮೇಘಸಮೂಹಪ್ರಭೇಧಧನಾಧಿಪವಿರಾಜಿತ
- 8 ಗೋವಿನೀಶ್ವರಂಬೀಸಮುದಾದಿಗೀಶ್ವರರನೇಕಗುಣಾಗ್ರಣಿಭಾಸಂಗಮಾಳ್ಕ ಸಸಿಯರ್ಕರು
- 9 ಕ್ಷನಗಮುಚ್ಚಿನೆಗಂಕಮಳಾಸನಾಯುವ ನೆಟ್ಟನೆಹಗರ್ಗೇಶಲ(ದಿಂ)
- 10 ದಿಂದೊಟ್ಟಯ್ಯುವವೈರಿಭೂಪರಂನೋಡಮೊದಲ್ಗಟ್ಟ ದಭಾಸಂಪರಿಯಿಂದೊಟ್ಟ
- 11 ಜೆಯಿಂಗಲ ಮುಗ್ರಸಮರಾಂಗಣದೊಳ || ಚಲದಿನಿಹಗಂಗೆಮಲದಿಹರಿ ಹಗದರಿಪು
- 12 ಬಿಚ್ಚೆ ಕಾಣಿಸ್ಪಂತಂನಂನೇಬಿಪೊಪತಿಗಿಸಂನಣಮೆಹಿಯಂಗನಹ
- 13 ಸ್ತನಲ್ಲೆ ಮೊನೆಯೊಳಿಭಾಸ ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಲಾತೀತಸಂವತ್ಸರಸಹಸ್ರಂ
- 14 ತೀವಿಚಾಳಕ್ಕವಿಕ್ರಮಕಾಲ ೧೯ನೆಯ ಧಾತುಸಂವತ್ಸರದಮೊಕ್ಕನುಧ್ಧ ೩ ಬ್ರಿಹವಾರ ಶ್ರೀಮ
- 15 ನ್ನಹಾಮಣ್ಣ ಕೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲಿನಯಾದಿತ್ಯ ಪೊಯ್ಯೊಡೇವರುಗಂಗಮಣ್ಣ
- 16 ಣಮುಮನಲೆಯೇಱುಕೊಂಗುವನೇಕಚ್ಚ ತ ದಿಂದಾಳುತ್ತ ಮಿರಲುಶ್ರೀಮತುಬಿಟ್ಟಿವಿ
- 17 ನಾಸನಾಳಗುವಂ ತಮೊದಲ್ಗಟ್ಟ ದಬಿಜ್ಜ ಗಾವುಂಡಗವೋಜಬೆಗಾವುಣ್ಣಿ ಗಂಪು
- 18 ಟ್ಟದಮಗಂಸುಪುತ್ರಕುಲದೀಪಕನನಿಸಿಗೊ ಛಾಸಗಾವುಣ್ಣಿ ಅನ್ತಾತಂ
- 19 ನಾಳಗುವುಣ್ಣಿ ತನಗೆಯ್ಯುತ್ತ ಮಿಣ್ಣಿ ರಣಕಿಯಕಟ್ಟ ದಲೂರಂಮಾಡಿಸಿಬ
- 20 ಟ್ಟಿಗೊಪಿಯಂ ಕಟ್ಟಿಸಿ ಎತುಕಾಕವನೆಂಬಗೊಪಿಯಂಮಾಡಿ ಬಾಚೇಸ್ವರಯೆಂಬದೇವಾ
- 21 ಲ್ಯಮನೆತ್ತಿ ಸಿದೇವಸ್ವ ಕೆಂದುಕೊಪಿಯಂಗಳಿಗೆಯುಂದೇವಾಲ್ಯದಮುಂದೆಯು ಮಾಗಿ
- 22 ಮೂನೂಬುಧತ್ತ ದಭೂಮಿಯಬಿಟ್ಟು ಮತ್ತಂಬಳ್ಳಿಗೊಪಿಗಳಿಗೊಪುಬಿಟ್ಟ
- 23 ದಭೂಮಿಯಹನ್ನ ಸಂಪಿಟ್ಟು ಅನ್ತಬಿಟ್ಟದತ್ತಿ ಗಾವನಾನಂತಪ್ಪದನಪ್ಪಡವಾ
- 24 ಣರಾಸಿಯಲುಕವಿಲೆಯೊಂದನಗತಿಗಿಸಂದ || ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಯೋಹರೇತ
- 25 ವಸುಂಧರಾ | ಪಷ್ಚಿಮ್ವರ್ತಸಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಚೆಗವಕ್ಕೆ ಹಸ
- 26 ಸವುಕಲಿಯಾಚಾರಿಗಂಚಂದಿಯಬೆಗಂಪುಟ್ಟದಮಗಂಬಮ್ಮಾ ಚಾರಿಪುಟ್ಟದ
- 27 ತುಣುವಳದೊಪಿಯಂನಡದಭೂಮಿ|| |

## 8

ಅದೇ ರನ್ನ ಗಟ್ಟಿ ಗ್ರಾಮದ ತಿರುಮಲದೇವದ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

- |                                       |  |
|---------------------------------------|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ    | 5 ರವರು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾ           |
| 2 ಕವರುಷ ೧೫೧೦ಡನೆಯ ಶಾರ್ವರಿಸಂವತ್ಸರದಪುಷ್ಯ | 6 ಗಿಕ್ಕೊಟ್ಟಿ ರಣಗಟ್ಟಿ ಗ್ರಾಮದಚತುಸ್ಸೀಮೆಯನುಅನು |
| 3 ಬಂ ೧೫ ಶ್ರೀಮತುಮುಳುವಾಗಲಕ್ಕಪ್ಪಾ ನಂ     | 7 ಭವಿಸಿಕೊಂಡುಬಹುದೆಂದುಕೊಟ್ಟಿ ಶಿಲಾಶಾಸನ        |
| 4 ದಸ್ತಾಮಿಗಳವರಿಗೆ ಶ್ರೀರಂಗರಾಯದೇವರಾಯ     | 8 ಕ್ಕೆ ಭೂದಾನದಧರ್ಮಶ್ರೀ                      |

## 9

ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಆಲೂರು ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—0"

- |                      |                       |
|----------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿ ತಗರನಾಡ ಆಲೂ | 5 ಕಾಳಗದಲಿಖಿದು         |
| 2 ರಮಾಚಿಗಾಮುಂಡಂ       | 6 ಸತ್ತಂ ಹೆಣ್ಣಿ ತಿ ಮಾಡ |
| 3 ಬಿಲ್ಲಮಂಕಡಿಯಾ ಡಿ    | 7 ಬೈನಿಖಿಸಿದಳು         |
| 4 ಕಡಿವಸ್ತು ಕವಿಯ      |                       |

## 10

ಅದೇ ಹೋಬಳಿ ಕಂದಾವಾರದ ಕಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- |   |                                    |
|---|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರನ | 5 ಬೈರಗಾಮುಂಡನಮಗಮಾಚಿಗಾಮುಂಡ . . . . . |
| 2 ತ್ರಿ ನಾರಸಿಂಹದೇವರಸರುರಾಜ್ಯಂಗೆಯೆ ಬರೆ               | 6 ತಗರನಾಡಪ್ರಜೆಗಾವುಂಡುಗಳು . . . . .  |
| 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸುಂಟ .                | 7 . . . . . , ಕಾದಿ ಬಿ              |

(2ನೆಯ ಪಟ್ಟಿ)

- |  |                                       |
|--|---------------------------------------|
| 4 ಶ್ರೀಸ್ವಸ್ತಿ ಕಂದವರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ | 8 ಅಸ್ತು ಸತ್ತೆ ಡೆಮಗಂಮಾದೆಯನಿಖಿಸಿದಬೀರಗಲು |
|--|---------------------------------------|

## 11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- |   |  |
|---|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮುಂಡಾಳೇಶ್ವರ . . . . . |  |
| 2 . . . . . ಶ್ರೀವೀರನಾರಸಿಂಗ                |  |
| 3 ದೇವಪ್ರಥೀ . . . . .                      |  |
| 4—6 . . . . .                             |  |

(2ನೆಯ ಪಟ್ಟಿ)

- |   |  |
|---|--|
| 7 . . . . .   |  |
| 8 ಕನ್ನೆಯನಾಯಕನರಸನ . . . . . ಹುರದ . . . . . ಘಟ್ಟದೊ          |  |
| 9 ಳಗೇಪಲಂಬುರುಕಳ್ಳರುತಾಗಿದಡೆ . . . . . ಕೊನ್ನು ತಾನುಸುರಲೋಕಪ್ರಾ |  |
| 10 ಪ್ರನಾಡಕನ್ನೆಯನಾಯಕನಮಗ . . . . . ಬಿ                       |  |
| 11 ಅನಾತನತಂಮ ದೇಕಣಂ ಪರೋಕ್ಷವಿನೆಯಮಂಮಾಡಿ ವೀರಗಲ್ಲನಿಲಿಸಿದ        |  |
| 12 . . . . . ಸಾಸಿರ . . . . .                              |  |
| 13 . . . . .  |  |

## 12

ಅದೇ ಹೋಬಳಿ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಜಿನವಿಗ್ರಹಧಿರುವ

ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—6"

- |                                    |  |
|------------------------------------|--|
| 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾಧಾ        | 8 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ               |
| 2 ಮೋಘಲಾಂಚನಂ ಚೀಯಾತ್ಮೈಗಳೋಕ್ಯನಾ       | 9 ಯಿಸಿದರುಮನೆಯಮಾಡಿನಹುಮ್ಮರನುಮಂನಟ                     |
| 3 ಭಸ್ವಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ವಸ್ತಿಯಮನಿ   | 10 ರು ಇನಿಸಕ್ಕಂಯಿಕ್ಕಿ ಪೂಜೆಸಿದಗದ್ಯಾಣವೆಪ್ಪ            |
| 4 ಯಮಸ್ವಾಧ್ಯಾಯಗುಣಸಂಪನ್ನರಪ್ಪ ಅಭಯಶಾಂ  | 11 ತ್ತು ಇನ್ನ ಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುದ್ದೆ ಗವುಣ್ಣುನು ಭಾಸ |
| 5 ದ್ರದೇವರಸರ್ಗಗಾಮಿಗಳಾದ ಪರೋಕ್ಷ . . . | 12 ಗವುಣ್ಣುನುತಮ್ಮಡಿಯ . . . ರರು   ಬಿಟ್ಟುಯಣನುಂನೇ      |
| 6 ಯಮಮಾಗಳ್ಳದ್ಯಾವತಿಯಕ್ಕವಾಡಿಸಿದಸಾಸ    | 13 ಮಣನುಂ ಇಸ್ತಾನಕೊಡೆಯರು                             |
| 7 ನಂ  ಆರೆವೆಸನಾಗಿದ್ದ ಒಬಸದಿಯಮಾಡಿ     |  |



## 13

ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

(ಕಲ್ಲಿನ ಮೇಲಿರುವ ಒಡೆದುಹೋಗಿದೆ).

- 1 . . . . . ನಮಗಬಾದಿಯ ತುಳುವಬೆಂಬಳಿವೋ
- 2 . . . . . ದಗೊಣ್ಣ ಕಾದಿಸತ್ತ ಮಾಚಮ ಸದಿ೦ದಳ . ವಿ ಗು
- 3 ರುವಾರದನ್ನ ಅಪ್ಪರಗಣಿಕೆಯರು ಕೊಣ್ಣಯೆ ಮಾರಗಣ್ಣಗೆ
- 4 ಮಗ ಈಳಿಗಪರೋಕ್ಷವಿನಯಗೆದು ಕಲ್ಲನಿಖಿಸಿದ | ಸಿದ್ಧ ಗಾ
- 5 ಉಣ್ಣ ನಗಾವುಣ್ಣ ಎ ಅಣ್ಣ ಚಾರಿಗದ ಬದುಗೂರ ಶ್ರೀಧರಯ್ಯಬರದ

## 14

ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ.

- |                  |                  |                   |
|------------------|------------------|-------------------|
| 1 ಚಿತ್ರಭಾನುಸಂ    | 3 ಹುಳ ೧೦ ಭಾ ತುಳಲ | 5 ಮಗ ಚಿಕಂಣ ಗಲು    |
| 2 ವತ್ಸರದಫಾಲ್ಗುಣಬ | 4 ದಮುತ್ತನಗೊಡನ    | 6 ಣ್ಣನಿಲಿಸಿದಕಲ್ಲು |

## 15

ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯ ಸಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲವೀರಸೋಮೇಶ್ವರದೇವ
- 3 . . . . . ರಾಜ್ಯದಲುಪ್ತಿದ್ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ಶ್ರೀವಿಸ್ವಾಮಸುವತ್ಸರ
- 4 ದಜೈವೃ ಸುದ್ಧ ೧೫ ಆ ಸೋಯಿದೇವದಂಣ್ಣಾ ಯಕರು ತಗರನಾಡತಗ
- 5 ರೆಯಕೋಟೆಯಹತ್ತಿಕಾದೆ ಮಳೆಗಿರಿಯ ಬೆಂಕೆಗೊಡನಮಗ ರಾಮಯ್ಯನು
- 6 ಹಲವರೊಳುಕಾದಿ ತಗರೆಯರಾಮಯ್ಯನುಸ್ವರ್ಗಲೋಕಪ್ರಾಪ್ತನಾದನು
- 7 ಆತನತಮಹಂದಿನಾಳಚಾವಯನುಪರೋಕ್ಷವಿನೆಯಮಂಮಾಡಿ ಬೀರಗಲ್ಲ ನಿಖಿಸಿ
- 8 ದನು ಬುಮಯಹಳ್ಳಿಯಬಯಲೊಳು ಬೆದ್ದಲೆಕೊಳಗ ೯ ಮಣ್ಣು ಕೊಟ್ಟನು

## 16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯಸವೃವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತಳಕಾಡುಗಂಗವಾಡಿ ನೋಣಂ
- 3 ಬವಾಡಿಬನವಸೆಹಾನುಂಗಲುಗೊಣ್ಣ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯ
- 4 ಶೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರ
- 5 ತಾಪಪೊಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರು ಪ್ಲವಸಂವತ್ಸರದಜೈತ್ರಸು
- 6 ತದಿಗೆಸೋಮವಾರದಂದುಬೆಟ್ಟದ ಬಾಚೆಮನಾಯಕನಮೇ
- 7 ಲೆದಂಡೆತ್ತಿ ಬಂದಲಿ ತಗರನಾಡತಗರಯವಾದಿಗಾಲುಂಡನಲ್ಲಿಹ
- 8 . . . . . ತೊತ್ತಳದುಳಿದುಕೊಂ
- 9 ದು ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದೊಡಾತನ ವೀರತನಮಂ
- 10 ಮೆಚ್ಚಿ ಬಲ್ಲಾಳದೇವರುತಗರೆಯಲೊಂದುಹಣ್ಣಿನಮಣ್ಣಂ
- 11 ಬಿಟ್ಟರೀಮಂಣ್ಣ ನಾರಾನುಂಕಿಡಿಸಿದಡೆವಾರಾಣಸಿಯ
- 12 ಲುಬ್ರಾಹ್ಮಣರುಮಂ ಕವಿಲೆಯಮುಂಕೊಂದ ಪಣ್ಣ ಮಹಾಪಾತಕ
- 13 ದೊಳುಹೋಹನುಬಯಗಾವುಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಮಾಡಿವೀರಗ
- 14 ಲ್ಲನಿಖಿಸಿದನು

## 17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
  - 2 ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭು
  - 3 ವನಮಲ್ಲಚಲದಂಕರಾಮ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳುಗಣ್ಣ ಸನಿವಾರ
  - 4 ಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀವೀರಬಲ್ಲಾಳದೇವ
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

## 18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- <sup>1</sup> ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- <sup>2</sup> ಸ್ತಂಭಾಯಸಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರವೀರನಾರಸಿಂ
- <sup>3</sup> ಗದೇವಪ್ರತಿರಾಜ್ಯಂಗೈಯುತ್ಪಿದ್ಧಂಸಕವರುಽದಂರ್ಫನೆಯ ಇಸ್ವರಸಂ

(2ನೆಯ ಪಟ್ಟಿ)

- <sup>4</sup> ವತ್ಸರದಚೈಷ್ಯಸಂಧಗಂಸೋದಂದುಅತ್ಥಳೆಗೆಸಾಕರಭಾವಿಯಮಲ್ಲಿಗೆನಾಡು
- <sup>5</sup> ನೆಮನಾಡಮಲ್ಲಿಗಾಳೆಗೆಕುಬಿಂದಂಅಜಿತುನಾಡುಮುಖವೆಳೆಗೆಬಂದೆಡೆ ತ
- <sup>6</sup> ಗರೆಯದಂಡಿಚವುಡಗಾವುಂಡನಮಗ ನಾರಣದೇವಜಿತುನಾಡಮುಖವೆಳೆಗೆ
- <sup>7</sup> . . . . . ತಿಖಿಮ
- <sup>8</sup> ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡೆಬಿಂಣಿಯುಲ್ಲಪವೀರಗಲ್ಲ
- <sup>9</sup> ನಿಖಿಸಿದರು

## 19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

- <sup>1</sup> ಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುತಗರೆಯಮಸಣಯನಸೋವಣ |
- <sup>2</sup> ನುಬಂಕಹುರದಕವಿಯಕಾಳೆಗದಲು ಬಿದ್ದನು

## 20

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- <sup>1</sup> ಶ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮ
  - <sup>2</sup> ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
  - <sup>3</sup> ಲಸ್ತಂಭಾಯ ಸಂಭವೇ | ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರ
  - <sup>4</sup> ವರ್ತಿಹೂಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಸ್ವಿಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯ
  - <sup>5</sup> ತ್ತಮಿದ್ಧಂದು . . . . . ಕಲ್ಲಿಯೋಜನಮಗ . . . . .
  - <sup>6</sup> ತಗರೆನಾಡ . . . . .
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

## 21

ಅದೇ ಹೋಬಳಿ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವನಗುಡಿಯ ಬಳಿಯಲ್ಲಿ  
ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6" × 2'—0"

- <sup>1</sup> ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- <sup>2</sup> ಗರಂಭಂ ಮುಲತ್ಸಂಭಯಸಂಭವೇ | ಸೋತ್ತಿ
- <sup>3</sup> ಸಮತ್ಸಂಭವನಧಿಪಾಯದವಕುಳತಿಳಕ
- <sup>4</sup> ಮುಲರಜರಜಮಲೆಪರೋಳುಗಂಡಮಗರಜ್ಯನಿಮ್ಮುಲಚೋ
- <sup>5</sup> ಳಪ್ರತಿಪಳಕ || ವೀರನರಸಿಗದೇವಸುಕದಿಂ ಜ್ಯೋಯು
- <sup>6</sup> ತ್ತಿರೆ || ಮಹಸನಡಅನಪಲೆಯಗೊರವಬಳ್ಳನಡ
- <sup>7</sup> ಒಡನಕಲದಗೋಳುಕಲಿನೆಯದಿತ್ತಗರೆನಡವಪತು
- <sup>8</sup> ಮುಖಿಬಕರು | ಮುಖಿಯುಬಕ್ಕರಂಕಳುತಗರೆನಡವಪ್ಪತ್ತು
- <sup>9</sup> ಒಳಗಿನಡಬಡನೆಕದುನಗಜಯಸವಾಚರಪ
- <sup>10</sup> ಪ್ಯಕುಧಪಚ್ಚಸನಿವರದಂದು ಮುಕುರಿಗೌಡನಮಗಹರದನಣ
- <sup>11</sup> ತಳಿತ್ತಿಖಿದುಸ್ವರ್ಗಲೋಕಪ್ರಾಪ್ತನಾದಶ್ರೀವೀರಗಲಿಪೆರ್ಗಡಣಸ್ವೀರ
- <sup>12</sup> . . . . . ಮಣ್ಣುನುಬಿಟ್ಟ

## 22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6" × 1'—"

- <sup>1</sup> ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- <sup>2</sup> ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ |
- <sup>3</sup> ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಚಕ್ರವರ್ತಿಶ್ರೀವೀರ

- <sup>4</sup> ಲ್ಲಾಳದೇವ್ವಿಘ್ರತುಮೀರಾಜ್ಯದೊಳು ಅಕ್ಷಯಸಂವ
- <sup>5</sup> ತ್ಸರದ ಆಸ್ಯಜ್ಞಬಹುಳಸಪ್ತಮಿಸೋಮ
- <sup>6</sup> ವಾರದಂದು ತಗರೆ ಕೂಸವಾರದ ಅಸಿ
- <sup>7</sup> ಯಮಾನಿಯ ವ್ಯಾಜ್ಯದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- <sup>8</sup> ಹೊನ್ನಗಾವುಂಜನಮಗಕವುರಣ ಹಲಬರು ವೀ
- <sup>9</sup> ರರಂತಳುತ್ತಿಹಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

## 23

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕೃಷ್ಣಾ ಪುರದಲ್ಲಿ ತಿರುಮಲೆದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವೆದುಹೋಗಿದೆ).

ಪ್ರಮಾಣ—4'—0"×3'—6"

- 1 ಶಾರ್ವಾಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಠು . . . . . ನರಸಪನಾಯಕ
- 2 . . . . . ನಾಯಕನವರಬೋಗನಾಯಕನಪುತ್ರ . . . . .
- 3 ಪನಾಯಕಸುಪುತ್ರಹರಿಯಪನಾಯಕನು . . . . .
- 4 ವನಕೆಂದುಬೋಗಪದೇವರ್ಗಕೊಟ್ಟ . . . ಕೃಷ್ಣಾ . . ಗ್ರಾಮಭೂಮಿಯೊಳು
- 5 ಗೃಹಭೂಮಿಯಲುಗಿಡುಮರ . . . . .
- 6 . . . . . ಯೀಹಳೆಯನುಆರುಅಪಲಾಪಿಸಿಚಂದ್ರಸೂರ್ಯಂಗಳೆಯಿರುವಪರಿಯಂತ
- 7 ತಡೆಯಲಾಗದು ಎಂದುಕೊಟ್ಟಕೊಡಗಿಗ್ರಾಮ || ಗೋರಣ .

## 24

ಮೊದಿಹಳ್ಳಿ ಹೋಬಳಿ ಮೂಳೇನಹಳ್ಳಿಯಲ್ಲಿ ಉರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.6'—0"×1'—6"

- |   |                                       |
|---|---------------------------------------|
| 1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾ             | 21 ಂತೆಂದರೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿ         |
| 2 ರವೇತ್ರಯಿಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ            | 22 ಗೆಸಲುನಮಾದಿಹಳೆಯಸ್ತಳದಮೂಳೆನ           |
| 3 ಶಂಭವೇ   ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ | 23 ಹಳೆಯನುಮಂನ . . . . . ಪೇಟೆಯಾಗಿಕೊ     |
| 4 ವೊರುಶಂಕಿ-೪ನೇಗೇಸಂದಕಲಿನಕ್ರಮ                 | 24 ಟ್ಟಿವಾಗಿಈಗ್ರಾಮಕೆಪ್ರತಿನಾಮಚೆನ್ನಿಗರಾ  |
| 5 ವೆಂತೆಂದರೆಕಲಿನಕೆಸಲುಮಾ . . . . .            | 25 ಯಪೇಟೆಸರ್ವಸ್ವಾಪ್ಪನಿನಪುತ್ರಪ          |
| 6 . . . . . ದುಂದುಭಿಸಂವತ್ಸ                   | 26 ಉತ್ರ ಶ. ಮು ಉತ್ತಿಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ    |
| 7 ರದಭಾದ್ರಪದಬಂಕಿಲಾ                           | 27 ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡು ವರು        |
| 8 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಾ                      | 28 ಶಂಕ್ತೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿಗೆ        |
| 9 ರಾಮರಾಜಯದೇವ ಮಹಾಅರಸು                        | 29 ಕಡುಗುತ್ತಿಗೆಗೊಂಅಕ್ಷರದಲ್ಲುಮುವ        |
| 10 ಗಳಮುದ್ರೆಯಗೊರಲೂರಹೆ                        | 30 ತ್ತುವರಹಮಂತೆತ್ತು ಬಹೆಯಿಪ್ಪಕ್ಕೆಆವ     |
| 11 ಬಾರುವರುಮಾದಿಹಳೆಸಮ                         | 31 ವತಪ್ಪಿದರೆಹತತಾಯಮೈತನವಮಾ              |
| 12 ಯಪ್ರಭುಗಳಮಾದಿಹಳೆಯವಿ                       | 32 ಡಿದವನು...ಉಅನ್ಯಾಯವಾಗಿಕೊಂ            |
| 13 ರಪ್ಪಗಉಡಮೂಲಕಾರ್ತಿವೀರ್ಯ                    | 33 ಡರೆಕಾ . . . . . ಲಿಂಗವಂತತಪ್ಪಿದ ವಿ   |
| 14 ಶಿಲುನಿಪುರದಭದ್ರಪ ಹಗಣವೀ                    | 34 ಭೂತ್ತಿರುದ್ರಾಕ್ಷೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ |
| 15 ರಭದ್ರಸುಂಡಹಳೆಗೋವಿಂದಸಟ್ಟ                   | 35 ಮಧಾರಿಯಾದ ವೈಕುಂಠತಿರ್ತಕ್ಕೆ ತ         |
| 16 ಚಿಕ್ಕಗದುಬಳೆಮುಖಿಯಗೊಂಡ ದ                   | 36 ಪ್ಪಿದವನು ಯಿಗ್ರಾಮಕ್ಕೆ ಸಂಕಮಗ್ಗ ದ     |
| 17 ಸಊರಗಿಡಯಬೊಂಮೆನಹಳೆಸಂಗಾರಿ                   | 37 ಷಿಮನೆಸಿಥಾಯಸರ್ವಮಾನ್ಯಸ್ತಾನ           |
| 18 ಆತ್ತಿಕಾರಿಕಲ್ಲನಾಯ್ಕಕಮುಂತಾದಗ               | 38 ಮಾನ್ಯ ಪೂರ್ವಮರಿಯಾದಿ ಲಕ್ಷ್ಮಿಮಿ       |
| 19 ಉಡುಗಳು ಜೋಗಣಸಟ್ಟಯವುಗ ಚೆನ್ನ                | 39 ಪತಿಯ ಬರಹ                           |
| 20 ಪ್ಪಸಟ್ಟಗೆಕೊಟ್ಟಪೇಟೆಯಶಾಸನದಕ್ರಮವೆ           |                                       |

## ಹಾಸನ ತಾಲ್ಲೂಕು.

25

ಹಾಸನದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದಮೇಲೆ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—3"×8'—9"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರನೃಪದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೇಯಾತ್ಮೈಶೋಕ್ಯೇನಾಥಸ್ಥಶಾಸನಂ ಜಿನಶಾಸನಂ ಜಯತಿಸ  
ಕಳವಿದ್ಯಾದೇವತಾ
- 2 ರತ್ನಹೀನಂ ದೃಢಯಮನುಪ ಲೇಪಂ ಯಸ್ಸದೀರ್ಘಂ ಸದೇವಃ ಜಯತಿ ತದನುಶಾಸ್ತ್ರಂ ತಸ್ಯಯತ್ಸರ್ವಮಿಥ್ಯಾ  
ಸಮಯತಿಮಿರಘಾತಿಜೈರ್ಘೋರಿರೇಕಂ ನರಾಣಾಂ ||
- 3 . . . . . ದ್ರಾಗ್ರದಂ ಸಳನೆಂಬನಾಗವೃಲಿಯಂ ಪೊಯ್ದಾಸಳಂ ಪೊಯ್ಯಳಯೋಗಂ . . . . .
- 4 ಪ್ವಲಂಬರುಂರಾಜ್ಯಂಗೆಯುತ್ತಿಪ್ಪಿನಂ | ವಿನಯಪ್ರತಾಪವೆಂಬೀಜನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗವಾಂಜನನಯ  
ನವನಿಸಿನೆಗಳ್ದೆಂವಿನಯಾ
- 5 ದಿತ್ಯಂ ಸಮಸ್ತಭುವನಸ್ತತ್ಯಂ ಆತಂಗತಿಮಹಿಮಂ ಹಿಮಸೇತು ಸಮಾ
- 6 ಬ್ಯಾತಕೀರ್ತ್ತಿಸನ್ಮತ್ತಿಮನೋಜಾತಂ ಮದ್ವಿಠರಿಪುನೃಪಜಾತಂ ತನುಜಾತನಾದನೆಜಿಯಂಗನೃಪಂ || ಬಲ್ಲಿದರವ  
ನೀಸತಿಸಂಪಾದಿತಧರ್ಮಾರ್ಥ
- 7 ಕಾಮಸಿಂಹವೊಲವನೀವಲ್ಲಭರಾತನ ತನಯಬ್ಬಲಾಳಂಬಿಟ್ಟದೇವನುದಯಾದಿತ್ಯಂ | ಮೂವರರಸ ಗಳೊಳಂತಾಂಭಾವಿಸಿ  
ಮಧ್ಯಮನದಾಗಿಯುಂ
- 8 ನೃಪಗುಣಸದ್ಭಾವದಿನುತ್ತಮನಾದಂ ಭಾವಿಭವದ್ಭೃತಜಿಷ್ಣು ವಿಷ್ಣು ನೃಪಾಳಮಲೆಯಂಸಾಧಿಸಿಮಾಣ್ಣ ನೇತಳವನಂಕಾಂ  
ಚೇಪುರಂಕೋಯತೂ
- 9 ಮ್ನಲೆನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಾಕೋಳಾಲಮಾ ಕೊಂಗುನಗಲಿಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವೆಲ್ಲಂದು  
ವ್ಯಾರದೋವ್ಯಲದಿಂ
- 10 ಲೀಲೆಯಸಾಧ್ಯಮಾದುವೆಣೆಯಾವ್ವಿಷ್ಣುಹೃದಯಾಳನೋಳ್ . . . . ಯೆನಲಾಳ್ದೆಂ . . . . ಚೂಡಾಮಣಿ . . .  
. . . ಪಾರಮೆನೆ
- 11 ಕಿನ್ನರೇಶ್ವರೇಶೋತ್ತಂಗ . . . . ಫಣಿ . . . . ಗುಣಮುಣಿಃ
- 12 ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಃ ಆ ವಿಷ್ಣು ವರ್ಧನಂಗಂ . . . . ಯೆನಿಸಿದ ಲಕ್ಷ್ಮಾದೇವಿಗಮುದ್ಭವಿಸಿದನೀ  
ಭೂವಿಶ್ವತ ನಾರಸಿಂಹನಾಹನ
- 13 ಸಿಂಹಂ || ಪಡಮಾತೇಂಬಂದುಕುಂಸಂಗವೃತಜಳಧಿತಾಂಗವ್ಯದಿಂಗಂತವಾತನುಡಿವಾತಂಗೆನನೆಂಬೈಪ್ರಳಯಸಮ  
ಯದೋಳಮೇಜಿಯಂವಿಜರಿಬಿಪ್ಪಾರ್ಕಡಲಂ
- 14 ನಂಕಾಳನನ್ನಂಮುಳಿದಕುಳಿಕನನ್ನಂಯುಗಾಂತಾಗ್ನಿಯಂನಂಸಿಡಿಲಂನಂಸಿಂಗದಂನ್ನಂಪುರಹರನುರಿಗಂಣಂನನೀನಾರ  
ಸಿಂಹಂ | ರಿಪುಸರ್ಪದ್ವರ್ಪದಃವಾನಳಬಹಳಶಿ
- 15 ಬಾಜಾಳಕಾಳಾಂಬುವಾಹಂರಿಪುಭೂಪಾಳಪ್ರದೀಪಪ್ರಕರಪಟುತರಸ್ಕಾರಧುಂಧುನಾಸಮೀರಂ ರಿಪುನಾಗಾನೀಕತಾಹ್ವರ್ಗಂ  
ರಿಪುನೃಪನಳಿನೀ
- 16 ಪಂಪವೇತಂಡರೂಪಂರಿಪುಭೂಭೃದ್ಭೂರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾತಂಗೆಸಿಂಹಂ ನೃಸಿಂಹಂ . . . . ಪೊಗಳ್ದ  
ತಿಬ್ರಪ್ರತಾಪ . . . ಗಿಡುಪೊಗಳ್ದದಂಮಾ
- 17 ಕ್ಷೌಡಂ ಶತ್ರುಗಾತ್ರಪ್ರಗದ್ವಕ್ತಪ್ರವಾಹಪುಬಳಗುಂಧವಾನಮುಂಶತ್ರುಭೂಭೃದ್ಭೂರಿಸಂದೋಹದಾಹಪ್ರಚಾರಚಿಟಿ  
ಚಿಟಿಧವಾನಮುಂ ನಿರ್ದಿಕ್
- 18 ಲ್ಪಂಪೊಗ್ಗತ್ತಿ ಕುಂವೃಸಿಂಹಪ್ರಬಳಭುಜಬಳಾಟೋಪಮಂಧಾತ್ರಿಗೆಲ್ಲಂ || ಆವಿಭುವಿನಪಟ್ಟಮಾಹಾದೇವಿಗಸದ್ಗುಣ  
ಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆ ಮಿ
- 19 ಗಿಲಾದೇಚಲದೇವಿಗಿಬಲಾಳದೇವನಃದಯಂಗೆಯ್ದಂ | ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂದೋಹದಿಂದಂ  
ಪೊಲೆಪೊದ್ದಲೆವೇಸಿಜೇಸತ್ತಳವ
- 20 ಳದಮಹಾಕಾಂತೆಯಂರಕ್ಷಿಸಲ್ಪಾ ಜಲಜಾಹ್ನಂತಾನೆಬಂದಿಂತವತರಿಸಿದವೊಲೆವೀರಬಲ್ಲಾಳದೇವಂ | ಕುಲಜಾತ್ಯಾಚಾರ  
ಸಾರಂ ನೃಪವರನುದಯಂಗೆಯ್ದ
- 21 ನಾಶ್ಚಾರ್ಯಶೌರ್ಯಂ || ವಿನಯಶ್ರೀನಿಧಿಯಂವಿವೇಕನಿಧಿಯಂಬ್ರಹ್ಮಣ್ಯನಂಪೂರ್ಣ ಪುಣ್ಯನನುದ್ಧಮಯಶೋಭಿಸ್ಥಿಯಂಜಿತ  
ಜಗತ್ಪ್ರಕೃತ್ಯೆಕೈಕಿಯಂಸರ್ವಸಜ್ಜ
- 22 ನಸಂಸ್ತತ್ಯನನುಧ್ಯನದ್ವಿತರಣಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯನಂಮನುಜೇಶಮೃಲೇರಾಜರಾಜನನದೇಂಬಲ್ಲಾಳನಂಪೋಲ್ವರೇ ?  
ಉರಿಗಣ್ಣೆಂಬೆಂದಚಂಡಾತ್ರಿಪುರ

- ೫೩ ಮುರಿದವೋ ಲೋಕಾಚ್ಚು ರಿಲಾ ರುಗಾರ್ಗ . . . ರಿದಂದದಧಿಲಧಂಧಗಧಗಚೆಟೆಚೆಳ್ಳೆ ಬೆಲಗಟ್ಟು ಭೂದಂಧರಾ  
ಕೃಗಣ್ಯದಿಕ್ಕಾಳಕಂಳವಳೆಯ  
೫೪ ಲಿವೀರಬಲ್ಲಾಳನಿಂ (ದಿ) ದುರಿದತ್ತಂಜ್ಜಂಗಿಯೊಡರಿಪುನೃಪತಿ ಪೇಳಲಂಟಿ | ರಣರಂಗಾಂಗಸೂದ್ರಕಂಸದೊಡೊ  
ತುಲಕಂಗಿನುಜ್ಜೆಗಳಿತ್ತು  
೫೫ ತಕ್ಷಣದಿನೋಡೆವಿರಾಟರಾಜಪುರವೊತ್ತುತ್ತಾಯ್ತು ಮುನ್ನಾಂತಸೇವುಣಾಪೋಶನಮಾತ್ರಕಂನೆಯೆದಲೆಂದೆಂದು  
ಳಬೋಗುಣವಂಬಣ್ಣಿ ಸಲಣ್ಣ  
೫೬ ಬಲ್ಲವರದಾರಿಲಭೂರಭೂಚಕ್ರದೊಳ | ವಿಳಯಾದ್ರಿ ? ಯೆನಿಸಸೇವುಣಬಳಸು ನಿಜದವಿಳಮಕರಾಕುಳವೀವು  
ಕುಳಪರಿತಳಗ  
೫೭ ಕವಾಯ್ತುಬಿಂದು . . . | ಕದನದೃಪ್ತ ರಿಕ್ಕಂಕೂಡೆಹಯಮಿರದಿಂದಾ . . . ನೆಲಿತ್ತಗ್ಗದಮಾ . . .  
ನಿಲಾಳಮುಂಪಣ . . . ಪೊನಟಿತ್ತಿ  
೫೮ . . . ಭೂತಾಳಿಪುಣ್ಯರಾಣೀಕೃತವಿಪುಳತಳಂ ವೀರಬಲ್ಲಾಳವೇನು ||  
೫೯ ಸ್ವಸ್ಥವನ ಸ್ತುಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ ರಕದ್ವಾ ರಾವತೀಪುರರಾಜಾ  
ಶ್ವರವಾಸನಿ ಕಾದೇವೀಲಬ್ಧ  
೬೦ ರಂಗಾಳಾದಿಪ್ರಸಂಮದ್ಧನನಿನೋದಯಾದವಕುಲಾಂಬರದ್ವಾಮಣಿ ಸಸ್ಯುಕ್ತ್ಯಚೂಡಾಮಣೀತುಕ್ತತ್ರಿಯ  
೬೧ ವನನುಜ್ಞಾನಂವೀರಪುರದರ್ಪಪರ್ವಜಂಝಾನಿಲಶ್ರೀಮದ್ವೀರ್ಯ . . . ಪರಾಕ್ರಮೈಕಪ್ರಭಾವಸಿಂಹವನಾಕ  
೬೨ ಕ್ಷೇತ್ರಾಕಾಶನಯವಿನಯಸ್ವಭಾವ | ಸಕಳಜನಸತ್ಯಾಣೀರ್ವಾದ . . . ಮುದ್ದರಸಮಂಕೇಳಿಸುಸ  
೬೩ ಕ್ಷು . . . ರಿಪುಪಿತಾಧಿತ್ಯಪ್ರತಾಪ | ಸಪ್ತಾಂಗ . . . ವಿಳಾಸಸರಸ್ವತೀ . . . ಸ್ತಂಭೀರಮಸ್ತಂ  
ಬೀರನರಮರಾಜ  
೬೪ ಕನ್ಯೇವ | ಪಾಂಠ್ಯಕುಳ . . . ದಣ್ಣ | ಪಲ್ಲವಕುಲಯಕೋವಿಪನದಾವಾಳ . . . | ಸಿಂಹಳ  
ಸಮಾಳಕುರಗಕುಳಪಳಾಯನಕಾರ  
೬೫ ಲೋಕೇರಸಿಜವಿಜಯದೋರ್ವಣ್ಣ . . . | ಸಕಳರಿಪುನೃಪಕುಳ . . . ದಿತ್ಯಾದಿನಾಮಾಡಿ  
೬೬ ಸಮಸ್ತಪ್ರಪನ್ನ ಸಹಿತಶ್ರೀಮತ್ಪನ್ನಭೂಮ ಸಂಗ್ರಾಮರಾಮಾಭಿಲ್ಲಮದಿಶಾಪಟ್ಟ . . . ಧಂತ್ರಿಪಟ್ಟಮಲೆಂಜನಾಜ  
ಮಲಪರೊಳ್ಳಂಜ  
೬೭ ತಳಕಾಡುಗಂಗವಾಡಿನೊಳಂಬವಾಡಿಬಿನವಾಸಮಾನುಂಗತ್ವಹುಲಿಗೆಯೆಹಸಿಗಿಬೆಳ್ಳಲತಲವಳೆತಣ್ಣಿಯುಗೊಂಡಭಜಿಸಿ  
ವೀರಗಂ  
೬೮ ಕಾಂಕಂಗವೀರನನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮುಜ್ಜಿಲದಂಕರಾಮನಸಹಾಯನೂರಿಸಿಕ್ಕಂಕಪ್ರತಾಪಪ್ರತಿಕ್ರೀಡೆ  
ಬಲ್ಲಾಳದೇವನಸಾಖ್ಯಾತನಿಜಚಾತುರಂಗಬಲ್ಲ  
೬೯ ಬೆರಗುಸೇವುಣಬಲಮಲ್ಲನುಂವೀರವಿಳಾಸನೆಂಬಪಟ್ಟಮಾನದಿಂತೊಳ್ಳುಳದೊಳೆಯ | ಸೇವುಣಬಳಬಳಧಿಮನಾನಳೆ  
ಕಾಂಕದಿಂಸಪ್ತಾಂಗಸಾಂ  
೭೦ ವಸುಧ್ಯಮನಳವಡಿಸಿರಪ್ಪಕಂಟಕರನಿಮ್ಮೂಲಮಂವಾಡಿ ಕಲ್ಯಾಣಪರ್ಯಂತಮಾಗಿ ಸುಕಂಕಪ ವಿನೇ  
ದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿದೆ  
೭೧ ತದ್ರೂಪ್ಯಪೂಜ್ಯಮಪ್ಪರಾಜಧಾನಿ ದೋರಸಮುದ್ರದೊಳುಶ್ರೀಮದ್ವ್ಯಾಧೀಭಸಿಂಹತರ್ಕಿಹಚಕ್ರಪತ್ನೀ ಶ್ರೀಪಾಲತ್ರೈವಿಧ್ಯ  
ದೇವಸಂಘವರಗುಡ್ಡಗಳೆವಾ  
೭೨ ರಸಟ್ಟಿಯುಂ ಕಣ್ಣಿ ಸಟ್ಟಿಯುಂ ಭರತಿಸಟ್ಟಿಯುಂಇನ್ನೀ ನಾಲ್ವರುನಾನಾದೇಸಿಯುಂನಗರಮುಂ ಕ್ರಮಪ್ಪನವಾಂಪ್ತಿ  
ಸಾಧದೇವರಭವ್ಯಜಿನಾಲಯವೆನಿ  
೭೩ ಕ ನಗಂಜಿನಾಲಯಮುಂಮಾಡಿಸಿದ ರಾಜಸಟ್ಟಿಯನ್ವಯಮುಮಾಚಾರ್ಯಕಳಿಯುಮಂತೆಂದೊಡೆ ಕ್ರೀಮದ್ರವಿರ್ಣೋ  
ಸ್ಥಿನ್ನಂಧಿಸಂಘೋಸ್ತೈ  
೭೪ ಮುಗುಳ ಅನ್ವಯೋಭಾತಿಶೈಷಶಾಸ್ತ್ರವಾಧಾಶಿಪರಗ್ನೀಶ್ರೀವರ್ಧಮಾನ ಸ್ವಾಮಿಗಳಧರ್ಮತೀರ್ಥಂಪ್ರವರ್ತಿಸು  
ವಲ್ಲಿ ಗೌತಮಸ್ವಾಮಿಗಳಂಭದ್ರಬಾ  
೭೫ ಸುಸ್ವಾಮಿಗಳಂ ಭೂತಬಳಿಪುಷ್ಪದಂತ ಸ್ವಾಮಿಗಳಂಸುಮತಿಭಟ್ಟಾರಕನಿಕಳಂಕದೇವರಿಂದಂವಕ್ರಗ್ರೀವಾಚಾರ್ಯಂ  
ವಜ್ರನನ್ನಿಗಳಂಸಿಂಹನನ್ನಿಗಳಂಪರವಾದಿವಲ್ಲರಿ  
೭೬ ಶ್ರೀಪಾಲದೇವರಿಶ್ರೀಹೇಮಸೇನರಿಂದಯಾಪಾಲ ಮುನೀಂದ್ರಿಂಶ್ರೀವಿಜಯದೇವರಿಂಶಾಸ್ತ್ರಿದೇವರಿಂಪ್ರವೃತ್ತನೇದೇವರಿಂದಂ  
ಲಕಕ್ರ  
೭೭ ವತ್ಸೀಶ್ರೀವಾದಿರಾಜದೇವರಿಂ ಶ್ರೀಶಾಂತದೇವರಿಂ ಶಬ್ದಬ್ರಹ್ಮಸ್ವಾಮಿದೇವರಿಂದ ಬಿತನೇನಪಂಡಿತದೇವರಿಂ ಮಲ್ಲಿಭೂ  
ಮುಲಧಾರಿಸ್ವಾಮಿಗಳಂ . . .  
೭೮ ಶ್ರೀಪಾಲತ್ರೈವಿಧ್ಯಗದ್ಯಪದ್ಯ ವಚೋವಿನ್ಯಾಸನಿಸರ್ಗ ವಿಜಯವಿಳಾಸಂ | ತದನಂತರಂಶ್ರೀಮತ್ತೈವಿಧ್ಯವಿಧ್ಯಾಪಿ  
ಪದಕಮ  
೭೯ ಉರಾಧನಾಲಬ್ಧ ಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತಾಭೋನಿಧಾನ . . . ಮೃತಾಸ್ವದ ದೀಕ್ಷಾಕ್ಷಾಸುರಕ್ಷಾ . . . ಕ್ರಮಾಸ್ತುತಿ  
ಧಿಪುಣ್ಯಸಂತತಭವ್ಯಸೇವ್ಯಃ ಸೋಯಂ  
೮೦ ದಾಕ್ಷಿಣ್ಯಮೂರ್ತಿಪ್ಪಗತಿವಿಜಯತೇವಾಸುಪೂಜ್ಯಬೃತಿರದ್ರಃ ತದನಂತರಂ ಸುರರಾಜೇಂದ್ರಮುನೀಶ್ವರಃ  
ಬೋಳದಿಗ್ಗಾಮಿ . . . ಮನ್ನಿರಬೋಳ ಭ

- 51 ಗ್ಗೃಹಕರಾಳವಿ . . . ಲತಮೋಹಿನಾದ್ರಿಕೂಟಂಗಳೋಳಧರಣೀಂದ್ರೋದ್ಭವಕೀಟಕೂಟತಳದೋಳವಾಗ್ಧೇವಿ .  
 . . . ಯಂದ ರಿವಳಶ್ರೀವಃನಿವಜ್ರ
- 52 ನಂದಿಯಗಭೀರೋದಾರ . . . . . ಬಳಸಿತ . . . ಜಂ
- 53 ಗಳಕೋಡಿನೋಳಪೊದೊಳೆಸದುಮಂದರಮನೆಯ್ತೆ . . . . . ಯಕೋಲತಯೆಮುನಿ  
 ವಜ್ರನನ್ನಿಯ
- 54 ಈಗ್ಗತಲನ್ನುರವಳಿ . . . . . ವಜ್ರನನ್ನಿಬ್ರತಿಯಾ | ತತ್ಸ
- 55 ಮಯದೋಳಕುಮಾರನಂದುಸಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳೆನಾಡಕಾಯು . . . . . ಪ್ರತಾಪಚಕ್ರವತ್ತಿವೀರಬಲ್ಲಾಳ
- 56 ದೇವನಂ ಕಾಣಲ್ವೇಡಿಬಂದಿದ್ದಲ್ಲಿ ಅಭಿನವ ಶ್ರೀ ಶಾಸ್ತ್ರಿನಾಥದೇವ . . . . . ಮುಮುಷ್ಠವಿಧಾರ್ಜನೆಯುಮಂಪೂಜೆ  
 ಯುಮು ಬುಷ್ಪಿಯರಾಹಾರದಾನಮುಮಂ
- 57 ಕಂಡುಹಿರಿದುಃಸಂತಸಂಮಾಡಿದೇವರ ಶ್ರೀಕಾರ್ಯರ್ಥಕ್ಕೆ . . . . . ನಾಡಗೌಂಡುಗಳ ತಮ್ಮೊಳ್ಳೆಕಮತ್ಯವಾಗಿ  
 ಪ್ರತಾಪಚಕ್ರ
- 58 ವತ್ತಿವೀರಬಲ್ಲಾಳದೇವಂಖಂದು . . . . . ಶಾಸ್ತ್ರಿದೇವರಪ್ಪವಿಧಾರ್ಜನೆಗಂಖಂಡಸ್ಥಿತಿತಜೀಣ್ಣೋದ್ಧಾ  
 ರಕ್ಕಂ ಬುಷ್ಪಿಯರಾಹಾರದಾನಕ್ಕವಾಗಿ
- 59 ಕಕವರ್ಷಂ ೧೦೦೪ನೆಯ ವಿರೋಧಿಕ್ಕತ್ಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕವಾಣದಂದು . . . . . ವಜ್ರನನ್ನಿ ಸೈದ್ಧಾಂತದೇವ  
 ರಿಗೆ ಧಾರಾಪೂರ್ವಕಂ . . . . . ನಾಡಮೈಸೆನಾಡ
- 60 ಗುಮ್ಮನವೃತ್ತಿಯೊಳು . . . . . ಮುಚ್ಚಂಡಿಯಂ ಕಡಲಹಳ್ಳಿಯಂ . . . . . ಕಡಲಹಳ್ಳಿಯ ಈಶಾನ್ಯದ  
 ತೊಡೆಯನಾ
- 61 ಡಸನ್ನಿನಾಡಾಗಣ್ಣಿನಾಡ . . . . . ನಡದುಯೆಲುವಲದಸೀಮೆಯನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಗುರವಿನಗುಂಡಿಯ . . . . . ಮರನಿ  
 ತಾಳೆಯಮೊ
- 62 ರಡಿ . . . . . ಮೊರಡಿಚಂಚರಿವಳ್ಳದತಡಿಹಡಲೆಯಹಳ್ಳಿಯ ಆಗ್ನೇಯದಲುರಿದವಾಳಿಕೆಯಲವಿವಳ್ಳಿಯ  
 ಗುಮ್ಮನವೃತ್ತಿಯನಾ
- 63 ಗವ . . . . . ಯಮೊಪಡಿಚಂಚರಿವಳ್ಳಂಮತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯನೈರಿತ್ಯದಬೆಳ್ಳರೆಯಕಣಿ
- 64 ಯಕಲು . . . . . ಬಡೆಯ . . . . . ಕೊಳಪೂರ್ವಕಂಮತ್ತಿಯಮರನ . . . . . ಗಲ್ಲುತಟ್ಟುಮತ್ತವೀಕಲ್ಲಿಯಹಳ್ಳಿಯ  
 ವಾಯವ್ಯ
- 65 ದತೊಪ್ಪಿನಾಡಹಳ್ಳಿಯಬೀಡಿನತ್ತಿನನ್ನಿಯೊಳು . . . . . ಕಗ್ಗಲ್ಲಮೊಪಡಿಅಲ್ಲಿಂಚಂಚರಿವಳ್ಳಂ ತಂ ತಟ್ಟುವಟವೃಕ್ಷ ಅ
- 66 ಳ್ಲಿಂಮತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯ ಈಶಾನ್ಯ . . . . . ಗುಮ್ಮನವೃತ್ತಿಯತ್ತಿನನ್ನಿಯನಡುಗಣೆಯಕೂಡಿತ್ತುಇನ್ನಿದು  
 ಸೀಮಾಕ್ರಮ | ಮಂಗಳಮಹಾ | ಶ್ರೀ
- 67 ಭೂಮಿದಾನಾತ್ಪರಂದಾನಂ . . . . . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
- 68 ಹರೇತವಸುಂಧರಾಂ | ಪಟ್ಟಿರ್ವರ್ಷಗಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

## 26

ಅದೇ ಹಾಸನದ ಹೋಬಳಿ ಕಂದಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೊಟ್ಟಮನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ  
 ಬರುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" x 1'-3"

1 ಶ್ರೀವಾರುವ  
 2 ಬೋಗಸಾಹ

3 ಣಿಯರಿಗೆ ಬ  
 4 ಲಾಳರಾಯ

5 ಕೊಟ್ಟ ಕೊಡಗಿ

## 27

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ  
 2 ಬೋಗಸಾಹಣಿಯ

3 ರಿಗಿಬಲಾಳರಾ  
 4 ಯ ಕೊಟ್ಟ ಕೊ

5 ದಗಿ

## 28

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ  
 2 ಬೋಗಸಾಹಣಿ

3 ಯರಿಗಿಬಲಾಳ  
 4 ರಾಯಕೊಟ್ಟ

5 ಕೊಡಗಿ

## 29

ಮುದ್ದದ ಹೋಬಳಿ ಕೋರಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕರಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-2" x 1'-10"

1 ಸ್ವದತ್ತಾಪ್ಪರದತ್ತಾ ವಾ  
 2 ಯೋಹರೇತವಸುನ್ಯ  
 3 ರಾಂ | ಪಟ್ಟಿರ್ವರ್ಷಗಹಸ್ರಾ

4 ಣಿ ಷ್ಣಯಾಂಜಾಯತೇಕ್ರಿ  
 5 ಮಿ | ನ ವಿಷಂ ವಿಷವಿ  
 6 ತ್ಯಾಹ.ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಮು

7 ಚ್ಯುತೇವಿಷಮೇಕಾಕಿ  
 8 ನಂಹನಿ ದೇವಸ್ವಂಪುತ್ರ  
 9 ಪಾತ್ರಕಂ

## 30

ಅದೇ ಹೋಬಳಿ ಮಾಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮಾಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—3" × 1'—6"

|                 |            |                   |         |
|-----------------|------------|-------------------|---------|
| 1 ಯಿವಸಂವತ್ಸರದ   | 3 ದರಯ್ಯನಮಗ | 5 ಕಾಮರೂರಕೇರಿಯ     | 7 ಮಿಯಸಾ |
| 2 ಕಾತ್ತಿ ಕಬಿಲೂಕ | 4 ಮಸಣಯಗೆ   | 6 ಬಂಡಿಗೆ ಬಿಟ್ಟುಭೂ | 8 ಸನ    |

## 31

ಅದೇ ಹೋಬಳಿ ಹೆರಗು ಗ್ರಾಮದ ಕೆರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೇರೆಹಳ್ಳಿ) ತೂಬಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವದು.

ಪ್ರಮಾಣ—6'—0" × 1'—6"

|              |                   |                    |                |
|--------------|-------------------|--------------------|----------------|
| ಕ್ರೀಮದಾತ್ರೇಯ | 2 ಗೋತ್ರದಹೆರಗಿನೂರೂ | 3 ಜಯ ಹಿಟ್ಟಮಯನಿಕ್ಕಿ | 4 ದತೂಂಬು ದೇಗುಲ |
|--------------|-------------------|--------------------|----------------|

## 32

ಅದೆ ಕಂಬದ ಬಳಭಾಗದಲ್ಲಿ.

|        |         |      |             |
|--------|---------|------|-------------|
| 1 ನಾರಣ | 2 ಮಲ್ಲಿ | 3 ಯಣ | 4 ಹಿಟ್ಟಮಯ್ಯ |
|--------|---------|------|-------------|

## 33

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂ. 60. ತಿದ್ದುಪಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿಶ್ವಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ || . . . . .
- 3 ಶ್ರೀ ಕಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಷಾಃ
- 4 ಪ್ರಯಾಂತುನಾಶಂಸರ್ವ್ಯತ್ರಜನಸ್ಸುಖೀಭವತುಲೋಕಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗ
- 5 ತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂದ್ರಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾ
- 6 ದವಕುಳಾಂಬರವ್ಯಮಣಿವುಲಪುರೋಳುಗಂಷಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿ
- 7 ನೋಣಂಬವಾಡಿಬನವಸಹಾನುಂಗಲುಹಲಸಿಗೆಗೋಷಭುಜಬಳವೀರ
- 8 ಜಗದೇಕವಲ್ಲಪ್ರತಾಪಹೋಯ್ಯಳಶ್ರೀನಾರಸಿಂಹದೇವರುಕ್ರೀಮ
- 9 ದ್ರಾಭಧಾನಿದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಕಿಷ್ಕಪು
- 10 ತಿಪಾಳನವನಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪುಶ್ರೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ
- 11 ಸಕವಷ್ಟ ಸಾಸಿರದೊತ್ತ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪೌಷ್ಯ
- 12 ಶುದ್ಧತ್ರಯೋದಸಿಸೋಮವಾರದುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿಯಂ
- 13 ದುಪ್ರತಾಪಹೋಯ್ಯಳಶ್ರೀನಾರಸಿಂಹದೇವರವತ್ತಿಯಾಗಿವೆರ
- 14 ಗೋಡೆಯಸೋವನಾಧಿವು

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

## 34

ಇದೇ ಶಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು (ಹೊಸಶಾಸನ).

|                         |                          |
|-------------------------|--------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ        | 9 ಬ್ರಹ್ಮವಾರದನ್ನ ಶ್ರೀಮತು  |
| 2 ಪಂಚಮಹಾಸ [ಬ್ದ]         | 10 . . . ಬಾಳದಕ್ಕೇಸ್ವರದೇ  |
| 3 ಮಹಾಮಣ್ಣಿ [ಳೇ]         | 11 ವರನನ್ನಾ ದೀವಿಗೆಗೆಬಿಟ್ಟ |
| 4 ಸ್ವರಂ ವೀರಬ [ಲ್ಲಾ]     | 12 ಎತ್ತು ಗಾಣವೊನ್ನು ಇನ್ನೀ |
| 5 ಳದೇವರರಾಜ್ಯ [ವಾ]       | 13 ಧವ್ಯಮಾವಂಪ್ರತಿ         |
| 6 ಚಂದ್ರಾರ್ಕಸ್ಥಿರ        | 14 ಪಾಳಿಸದಕಿಡಿಸಿದವಂಗೆಪಂ   |
| 7 ಹೆರಗಿನಸುಂಕದಹೆಗ್ಗ [ಡೆ] | 15 ಚಮಹಾಪಾತಕಮುಕ್ಕುಂ       |
| 8 ಬಾಚರಸಂಸ್ರವಣಸುಬ್ಬದಸಮಿ  |                          |

## 35

ಅದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಮಾರನತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—4" × 1'—6"

- 1 ಶ್ರೀ ಓಂ ನಮಃಕಿವಾಯ | . . . . . ಚಾರವೇ |
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ

- 3 ಮತಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳವೀರ . . . . .  
 4 ಯ್ಸಳಚ . . . . . ಯುಷುಗೆ . . . . .  
 5 ನೆಂಬಭೂಭುಜಂ| . . . . . ಯ  
 6 ಯಾಯ್ಕನಂದನಂ . . . . . ನ  
 7 ಪ್ವೆಱಿಯಂಗಳೂಭುಜಂ|| ಸಮರ . . . . . ಯಂ ನ  
 8 ಸುರನತುಳವಿಜಯಂವಿ . . . . . ರಾತಿಯಂ ನರಸಿಂಹಸು  
 9 ತನಾಗಿದ್ದಂ|ವಿಪ್ಲವತನಯ . . . . .  
 10 . . . . . ಕೊಂಡೆರ . . . . . ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ  
 11 . . . . . ರಾಗಿದ್ದರ್ . . . . . ನಾರ  
 12 ಸಿಂಹನಾಹವಸಿಂಹಂ| . . . . . ತಳಕಾಡುಗಂಗವಾ  
 13 ಡಿನೊಣಂಬವಾಡಿಹಾನುಗಲ್ಲುಗೊಂಡಭುಜಬಳವೀರ  
 14 ಗಂಗನಸಹಾಯಕೂರಸನಿವಾಸಿಧಿಗಿರಿದುಗ್ಗಮ್ಲಚಲದಂಕರಾಮ  
 15 . . . . . ಪ್ರತಾಪಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ  
 16 ನಿದೋರಸಮುದ್ರವೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ  
 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ . . . . .  
 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ . . . . .  
 19 ಲದೇವಿಗವಾತ್ಯಜರಸ್ರ . . . . . ಜಗಳು . . . . .  
 20 ಗೇದೇವರಾಜ . . . . . ಲ . . . . . ಸುವಾ . . . . .  
 21 ತನಯ . ಹರಗಿ . . . . . ಮೃಮಾರನುವೆನಿಸ  
 22 ರು . . . . . ಭೋಧಿ . . . . . ಧರಯೋಳ್|  
 23 ಕ್ರಿತ್ಪುಣ್ಯಮಾಚಿಸೆಟ್ಟ . . . . . ಧರ್ಮದಿಂ  
 24 ಕ್ಷಿತಿಬಿನಯಸು  
 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸೆಟ್ಟಯುಂಸ್ವಸ್ತಿ ಸಕವ್ರಿಪ ೧೦೦೫  
 26 ಕೋಭಕ್ತತ್ವಂವತ್ಸರದಾಪಾಧಕುಡ್ಲ ಪಾಡಿಮಿಸೋ  
 27 ಮವಾರದಂದು . . . . . ಹೆರಗುರು . . . . .  
 28 ಣಣೆಗ್ಗೆಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು  
 29 ಪ್ರಜೆಗಳುದಿದ್ದ . . . . . ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು  
 30 ವಣಮೆಯ್ಯಗದ್ದೆಸಲಗೆಹತ್ತು ಬೆದ್ದಲಿಮತ್ತರೊಂದು||ಇನ್ನಿತು  
 31 ವಂವಾರೆಯಭಟ್ಟ . ಮಾದೆಯಗೆಕಾಲಾಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾ  
 32 ಡಿಬಿಟ್ಟರು||ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು  
 33 ಸಾಯಿರಕವಿಲಿಯುಂಗಂಗಿಯತಡಿಯಲಿಕೋಡುಂಕೋ  
 34 ಳಗವಂಹೊನ್ನಂಚಿಳ್ಳಿಯಿಂಕಟ್ಟಿಸಿಹತುವೈದದಾಪಾರಗಬ್ರಾ  
 35 ಹ್ತುಣ್ಣಿಗೆ ಕೊಟ್ಟಿಫಲಮೆಯ್ದವರು ಕಿಡಿಸಿದವರು ಸಹ  
 36 ಸ್ರಕವಿಲಿಯಂಬ್ರಾಹ್ಮಣರುಂಂಗಂಗಿಯ ತಡಿಯ  
 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದವರು||ಓನಮುಕಿವಾಯ  
 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸಂಧರಾ . . . . .  
 39 ಹಸ್ರಾಣಿಮಿಷ್ವಯಾಇಶ್ವಯತೇಕ್ರಿಮಿಃ||ಇಧರ್ಮಪ . . . . .  
 40 ಂ ಚಾಮಯಣ . ಮಾಚಿಸೆಟ್ಟ|| ಇಧರ್ಮವಹರ್ಯಪಗವುಂಡ  
 41 ಸೆಟ್ಟಗೇದೇವರಹಂದಣಗದ್ದೆ ಹತ್ತು ಕೋ||ಗಳಸಲ್ಪದು

## 36

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವಳಗೇಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

|            |           |           |
|------------|-----------|-----------|
| 1 ಶ್ರಿಮಹಾ  | 8 ಬಿಟ್ಟಕೆ | 5 ಡಿಯಬೆ   |
| 2 ದೇವರ್ಗ್ಗ | 4 ಟಿಯಕೋ   | 6 ಪ್ಲಲಿಮು |

## 37

ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

1 ಶ್ರಿ ಓನಮುಕಿವಾಯ||ನಮಸ್ತುಂಗಳಿರಚುಂಚಿ ಚಂ

2 ದ್ರಚಾಮರಚಾರವೇ|ತ್ರೈಲೋಕ್ಯನಗರಾರಂ



- 3 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮತುಹೋಸಳಬೇ
- 5 ವದೋ ರಸಮುದ್ರದ ನೆಲೆವೀಡಿನ ಕುಖಸಂಬಧಾವಿನೋ
- 6 ದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿದ್ಧರಗಿನ ಬೂಚಿಮೆ
- 7 ಯಮಾರಗವಡ ಸಮಸ್ತ ಪ್ರಜೆಗವುಡುಗಳು ಶ್ರೀ
- 8 ಮುಖವೆಂಬ ಸಂಭರದಂದುಸೋಮವಾರಮಕರಸಂಕ್ರಮಣ
- 9 ಚಿತಿಪಾತದಂದು ನಾಗಗೌಡಚಿಕ್ಕಣ್ಣ ನಮಾದೆಗೌಡ
- 10 ಕಾಳಸೆಟ್ಟ ಈನ್ರಿನಿಬರಪುತ್ರಗವುಡಯ . . . . . ಸಮಸ್ತ
- 11 ಪ್ರಜೆಗಳುಮಿದ್ಧರವಾಮದೇವರಸೋಮೆಯನಕಾಲಂಕಚ್ಚಿ ಧಾರಾ
- 12 ಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟ ಗದ್ದೆ ದೇವರಸಾರಭೂಮಿಕೆಯ
- 13 ಕೋಡಗೇಹಳ್ಳದಲಿಸಾಹಣಿ . ಯಹಳಲಿಂಕೆಯಿಗೋ
- 14 ಳಿಯಹಳಲಿಂಕೆಯ ಈನಿಸುನಾಗಣದೇವಾಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 15 ಧವ್ಯು||ಮರಗೌಡನಮಗಮಚಯಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
- 16 ಯೋಹರೇ: ವಸುಂಧರಾ||ಸಪ್ಪಿ ಸ್ವರಿಸಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
- 17 ಜಾಯತಕ್ರಿವಿ||ಪ್ರಯದಿಂದಿತ್ತಿನೆಯ ಕಾವಪುರುಷಂಗಾ
- 18 ಯುಂಜಯಶ್ರಿಯುಮಕ್ಕೆ ಯಿದಂ [ಕಾಯದೆ] ಕಾಯ್ ಪೂಗಿಕುರುಕ್ಷೇತ್ರ
- 19 ದೋಳೆಕ್ಕೊಟಿಮುನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸಂ
- 20 ಸಾದ್ಧುಪುದೆಂದುಸಾಜಿದಪುನೀಸ್ಯಳಾಕ್ಷರಂಧಾತ್ರಿಯೋ

## 38

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ  
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2'

(Iನೆಯ ಪಟ್ಟ)

- 1 ಸ್ವಸ್ತಿ . . . . . ತ್ರಿಭುವನನಲ್ಲ ಮಲಸರೋ
- 2 ಳುಗಣ್ಣ . . . . . ವಿಷ್ಣುವದ್ಯನಬಿಟ್ಟದೇವ

(IIನೆಯ ಪಟ್ಟ)

- 3 ಪೊಯ್ಯಳಂಗಂಗವಾಡಿತೊಂಭತ್ತಋಸಾಸಿ . ಮನಾಳುತ್ತ
- 4 ಮಿ . . . . . ಋಗೋ
- 5 ಳಲುಬಂದುಕಾದಿಬಿಟ್ಟ ಸೋಮಣ ಸಿವಲೋಕ

(ಬಲಗಡೆ ಅಡ್ಡ ಪಟ್ಟ)

- 6 ಪ್ರಪಿತನದಶ್ರೀ

## 39

ಅದೇ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಶನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 2'—3"

- 1 ಶ್ರೀಮತು
- 2 ಶ್ರೀರಾಮಸಸ
- 3 ವರಿಸಂವತ್ಸರದಲು

- 4 ರಾಯಣನಯ್ಯ
- 5 ಕರುಕಿತ್ತನಕೆಯ [ತೂಂಬ] ನಿಕ್ಕಿಸಿದ
- 6 ಕಳಚಿಗಿಮಾಡುವಹೋಲ

## 40

ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಚಾವಣಿಗೆ ಸೇರಿಸಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 2'—11"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವ
- 2 ರ ಪರಮಭಟ್ಟಾ ರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಲಾಂಬರದ್ವಯಮ
- 3 ಣಿಸಮೃಕ್ತ್ಯ ಜೋಡಾಮಣಿಮಲೆರಾಜರಾಮಮಲೆಪರೋಳುಗಂಡತಳಕಾಡುಗಂಗವಾಡಿನೋ
- 4 ಣಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲ್ಲುಯಲಿಗೇಣಿಹಲಸಿಗೇಬೆಳ್ಳೊಲತಟ್ಟ ವಾಡಿತಣಿ ಕಾಡುನಾಡು
- 5 ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗನೇಕಾಂಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮನಸಹಾ
- 6 ಯಶೂರನಿಶ್ಯಂಕಪ್ರತಾಪಚಕ್ರತ್ತಿ ಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣಪರ್ಯಂತಮಾ
- 7 ಗಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೇ ಕಚ್ಚ ತ್ರಾಕ್ಷಣ ಯೆಯಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ
- 8 ಮಿರೆ||
- 9 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕನರ್ಪಣಂ ಶನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಂಭಿಹವಾ

- 10 ರದಂ ದೂಚಟ್ಟುಗೌಂಡರವಾಳಯ್ಯನಮಗಸೋಮೆಯನುಹಾರುವನಹಳ್ಳಿಯದಾರಿಯಲು  
 11 ಹೆಮ್ಮಕ್ಕಳುಡೆಲುಚ್ಚುಲೀಯದತಾನುಂತನಸಂಗಡಬೆಚ್ಚೆ ಯವನವನುಂವೀರಗಾಳೆಗಂಕಾದಿಹೆ  
 12 ಮೃಕ್ಕಳಕಾದುಕಳೆಚ್ಚುಕಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿರ್ದೇವಕನ್ನೆಯರುಯ್ದರು ಆ  
 13 ತನಿಲ್ಲದವೆಚ್ಚಿಆತನಿಂಹಿಯನ್ನೊಕ್ಕಲೆ ಯನುಂ ಆತನತಂಮನೆಚ್ಚೆಯನುಂಅವರಕೆಚ್ಚಿ  
 14 ಯಯ್ಯಕ್ಕಟ್ಟದಹಳ್ಳಿಯವಾದಿಗೌಡನುಂ ಇನ್ನೀಮೂವರುಂಆತನವೀರವಸ್ತುವಂ ನಿಲಿಸಿದ ಸಿಲಾಟೇಚ್ಚಿ  
 15 ಚಟ್ಟುಗೌಡರಕೆಚ್ಚಿಯುಂಕಳೆಗತಂಮನೆಚ್ಚೆಯನುಂಅವ್ವೆಯನುಂಸೋಮಜೇಯನಕಾಲಂಕ  
 16 ಚ್ಚಿವೀರಗಲ್ಲಿಂಗಿನಿವೇದ್ಯಕ್ಕಂಹೂಪತ್ರೇಗಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಗದೇಕೊಳೆಯಿಧಮ್ಮ  
 17 ಯಿಧಮ್ಮ ವಂಪೂಜಿಸದೆ  
 18 ಉದಾಸೀನಮಾಡಿದಡೆ ಕವಿಲೆ  
 19 ಯಂ ಬ್ರಾಹ್ಮಣರಕೊಂಡಪಾಪ

## 41

ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ಶ್ರೀ ನಮಃಸ್ತುಂಗ ಸಿರಸ್ತುಂ ಬಿಜಂದ್ರಚಾಮರಚಾಂವೇತ್ರೈಲೋಕ್ಕನಗರಾರಂ  
 2 ಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ||ಲಿಂಗಮೆನೆಜನನೀಜನಕಂ ಲಿಂಗಮೆನೆನ  
 3 ಗಾಳ್ಯನಾಪ್ತ ಬಾಂಧವಭ್ರಾತು||ಲಿಂಗಮೆನೆಸರ್ವಮನಿಸುವನಗಂದೊರಕೊ  
 4 ಳ್ಳ ಜಮ್ಮ ಜಮ್ಮಾಂತದೊಳ್||ಉಂಸಮಸಿವಾಯುಗಣಪತ್ಯಾಯನಮಃ || ಶ್ರೀ ಶ್ರೀ  
 5 ಶ್ರೀಗುತ್ವತ್ತಿನಿಮಿತ್ತ ವಾದಯದುವಂಶಾಂಭೋಧಿಗಿಂದೂದ್ಭವದ್ರಾಗಂಶ್ರೀಸಳನೆಂ  
 6 ಬನಾಗಿಪುಲಿಯಂಪೊಯ್ದಾ ಸಳಂಪೊಯ್ಸಳಂ||ಯೋಗೀಂದ್ರೋಕ್ತಿಯಿನಾದನಾಪಸರೆ  
 7 ತದ್ವಂಶದವಗ್ಗ ಫಿಪ್ಪನಭೋಗೈಶ್ವರ್ಯಗುಣಾಸ್ಥಿತಪ್ಪಳಬರಂರಾಜ್ಯೇಗಿಯುತಿಪ್ಪಿನಂ ವಿನಯಪ್ರತೀ  
 8 ಪರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸಮಸ್ತ ಭುಂನಸ್ತು ತ್ತೇಂ ಜನಕ್ಕೆ ತಾಣ್ವೆ ಕಣ್ಣಿನೆನಿಪ್ಪಂಸನ್ಯಾಗ್ಗ ಫಿವಿ  
 9 ತ್ತಿನಿತ್ಯಾಭ್ಯುದಯಂ||ಆವಿನಯಾದಿತ್ಯಸುತನಪ್ಪ ಎಚ್ಚಿಯಂಗದೇವಂಗೆಮೇಚ್ಚಲದೇವಿಗಂಪುಟ್ಟಪು  
 10 ರುಪಾತ್ಮಾತ್ರಯಕ್ಕೆಂತ್ರೈಪುರುಷಗ್ಗ ಫಂಡೋರೆಯನಿಸಿಜಸಂಜೆತ್ತಬ್ಬಳುಳುದೇವನುಂಬಿಟ್ಟದೇವನುಂಮುದಯಾ  
 11 ದಿತ್ಯನುಮೆಂದುಮೂವರರಸುಗಳವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಹ್ವತ್ರಿಯಧಮ್ಮದೊಳುತ್ತಮನೆನಿಸಿ ಮ  
 12 ಲೆ ಮೊದಲಾಗಿಮೂಡಣಸಮುದ್ರವೆಸೀಮೆಯನಲಾಳ್||ಆವಿಷ್ಣು ವದ್ಧೆ ನಂಗೆಂಭಾವೋದ್ಭವರಾಜ್ಯಲಕ್ಷ್ಮಿಯೆನಿಸಿದ  
 13 ಲಕ್ಷ್ಮಾದೇವಿಗಮುದುಭವಿಸಿದನೀಭೂವಿಶ್ವತನೂರಸಿಂಹನಾಹವಸಿಂಹಂ||ಆವಿಭುವಿನಪಟ್ಟಮಹಾದೇವಿಗನದ್ಗ  
 14 ಣಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗಿವಿಗಿಲಾದೇಚ್ಚಲದೇವಿಗಿಬಲ್ಲಾ ಳುದೇವನುದಯಂಗೆಯ್ದಂ||ಆತನವಿಕ್ರಮಮುಪಮಾತೀತಂ  
 ಭೂತ  
 15 ಳದೊಳುಳ್ಳಭೂತಳಪತಿಗಳುಭೀತಿನತವಿಕಟಮಾವುದೋ||ತನ್ನಿ ಜಧರೆಯನಾದಸ್ಸ . . ನಾಡಾಳ್ವರಿ||ರಣರಂಗಾಂಗಣ  
 ಸೂದ್ರಕಂ  
 16 ನಡೆದೊಡಂತುಚ್ಚಂಗಿನುಚ್ಚ ತತ್ಪಕ್ಷಣದಿಂದೋಡೆವಿರಾಟರಾಜಪುರಮೊತ್ತು ತ್ತಾಯ್ತು ಮುಂತಾಂನನ್ನೇವುಣರಾಪೋಸನ  
 17 ಮಾತ್ರಕಂನೇಜಿದಿರಲ್ಲಿಂದೆಂದುಬಲ್ಲಾಳದೋಗ್ಗುಣಮಂಬ ಷ್ಣಸಲಣ್ಣ ಬಿಲ್ಲವರದಾರೀಭೂರಿಭೂಚಕ್ರದೊಳ್ |  
 ಆನತೋಗ್ರೀವರೆ  
 18 ನಿಪ್ಪಪಾಂತ್ಯಕುಳಮಂನಿಮ್ಯೂಳನಂಗೈಯ್ದ ಜೇಯನನುದಾತ್ತ ಮುರಾರಿಕೇಸವನಸರ್ವಸ್ವಂಗಳಂಗೆಯ್ದಿರನನಾ  
 ಟೋಪದಿನಾಂತನೇ  
 19 ವುಣರನೊಂದಾನೆಯೊಳುಗೆಲ್ಲ ವೀರನನಾರಾಂವನಿಪಾಳಕಕ್ಕ ಫದನದೊಳುಬಲ್ಲಾಳಭೂಪಾಳನ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತಂ  
 20 ಭುವನಾಪ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಸ್ವರಸರಮುಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾ  
 ಭೀಸ್ವರಂ  
 21 ಯಾದವಕುಳಾಂಬರದ್ಭುಮಣಿಸಮ್ಯಕ್ತ್ವಚೋಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಸರೊಳುಗಂಡತಲಕಾಡುಗಂ  
 22 ಗವಾಡಿನೋಂಬವಾಡಿಬನವಸೆಹಾನುಂಗೆಲ್ಲುಪುಲಿಗೆಚ್ಚಿಹಲಸಿಗೆಬೆಳುವಲತಟ್ಟ ವಾಡಿಹಳೆಕಾಡುನಾಡು  
 23 ಕೊಂಡಭುಜಬಳವೀರಗಂಗೆನೇಕಾಂಗೆವೀರಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುಗ್ಗ ಫಮಲ್ಲಚಲದಂಕರಾಮನಸಹಾಯಸೂರನಿಸ್ಸಂಕ  
 24 ಪ್ರತಾಪಚಕ್ರವರ್ತಿಪೂಯಿಸಳವೀರಬಳ್ಳಾಳದೇವರಸರುಕಲ್ಯಾಣಪರಿಯಂ ತಮಾಗಿಸಕಳಜನಕಲ್ಯಾಣವೂಡೋ  
 25 ತ್ತವದಿನೇಕಚ್ಚತ್ರಚ್ಚಯೆಯೆಯಿಸುಖಸಂಕತಾವಿನೋದದಿಂಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯತಮಿರೆ || ತತ್ಸಾಮ್ರಾಜ್ಯಪೂ  
 26 ಜ್ಯಮಪ್ಪುಳದ್ದಿಂಗಪಾಳರಾನ್ವಯಮೇತೆದೆಡೆ || ಶ್ರೀಉದ್ದಿಂಗಪಾಳದೇವರುತಮ್ ಎತ್ತಿಸಿದದೇವಾಲ್ಯದಧಮ್ಮಪ್ರ  
 27 ವರ್ತಿ ಸುವಲ್ಲಿಅವರಮಗನಪ್ಪ ಈಸರಜೇಯಂಗೆಕಿತ್ತ ನೆಕೆಚ್ಚಿಯುಪ್ರಥಿರಾವಸೆಟ್ಟಯಮಕ್ಕಳುಚಾಮಗಾಂಡಮಾ  
 28 ದಿಗವುಡಸೋಮಗವುಡಾಸ್ತೀಮೂವರಾಳಗಣಾಮಗವುಡನಮಕ್ಕಳುರಾಮಗವುಡಪಾರಿಸಗೌಡ  
 29 ದಂಡಿಗವುಡಮಹಾದೇವಸೆಟ್ಟಯಮಕ್ಕಳುರಾಮೆಯನಾಯಕಚಾಕೆಯನಾಯಕಹಚಯಸಾಹಣಿಸೋ  
 30 ಮಗವುಡನಮಕ್ಕಳುಪಾರಿಸಗವುಡಜನ್ನಿಗವುಡನುಂಇನ್ನೀಮೂವರುಗವುಡುಗಳುಂಬಿಟ್ಟಣಕ್ಕೆಗಡೆಚ್ಚಿದೇವಗ  
 31 ಣಪಯ್ಯಸಿಂಗೆಣ್ಣ ಬೋಕಣ್ಣ || ಬದ್ಧಗವುಡರಮಾಳಯಂಕೆಯಿಮಾಳಗವುಡರಕಲ್ಲಿ ಯಮಸಣಗವುಡನಮ

- 32 ಗಕೇತಯ್ಯ ಏಚಗವುಡಯನಾಚಯನೋನ್ನೇಲೆಯಮೂಗವುಡದೋಡವುರದಮಾಕಿಸೆಟ್ಟ ಕಟ್ಟದಹಳ್ಳಿಯ ಮಾದಿ  
 33 ಗವುಡಮುತ್ತತ್ತಿಯಕಾಳಿಸೆಟ್ಟಸೆಟ್ಟಗಹಳ್ಳಿಯಕಾಚೆಯತಿಬ್ಬಗೌಡರಬೋವೈಯಕಾಮೆಯಕೋಣನಗಿರಿಯಣವ  
 34 ಕಜ್ಜನಾದರಕೇತಯದೇಮಿಸೆಟ್ಟಯದೇವಣಇನ್ನಿಬಿರುಂಪುಮುಖ್ಯವಾಗಿ ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರಿಣಂಗಳನೆಯ  
 35 ವಿಜಯಸಂವರ್ಧದವೈಶಾಖಸುಂಭ್ರಹವಾರದಂದೆ. ಸಿದ್ಧೇಶ್ವರದೇವರಪ್ಪವಿಧಾರ್ಚನೆಗಂನಿಯಿವೇದ್ಯಕಂಬಂಡಸ್ಪುಟಿತ  
 ಜೇಣೋ  
 36 ಧಾರಕವಾಗಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರದ್ವಾರಂಗಲಕ್ಷ್ಮಿ ಉಮಾದೇವಿಯರಹಿರಿಯಮನೆವೆಗ್ಗಡೆಕೇಸಿಮಯ್ಯನುಂಬೆಟ್ಟಿಯಣ  
 37 ಹೆಗ್ಗಡೆಯುಮೂವರುಗವುಡುಗಳುಂಸಮಸ್ತಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿಆಲೂರಹಿರಿಯಕೇಟಿಯುಕೆಳಗೆ || ಎಚ್ಗೇ  
 38 ಣಂಬಾಚಿವಿಡಿಯಕೋಲಲುಕಡವದಗೋಂದಿಯಲ್ಲಿಕಬರಾತಕಂಸಗಕೋಂಮುಗುಳಿಯಕಟ್ಟದಹಂ  
 39 ದೆಹಿರಿಯತೂಂಬಿನಿತ್ತುಹರಿವಲ್ಲಿಸಂಕೋಂಡಾಳಮೇಲೆಬೆದ್ದಲೆಕಂಬಿರಾ||ಕಯಿಗಾಣಬನ್ನ ದೇವ  
 40 ಗೊಳಗದಮಾಡ್ಲೊಳಗಇನ್ನಿನಿತ್ತುಮಂಛದ್ದಿಂಗಪಾಳದೇವರಮಗನಪ್ಪಇಸ್ವರಜೇಯನಪಾದಪ್ರಜ್ಞಾಳನಪ್ಪ  
 41 ರಸ್ಸರಧಾರಾಪೂರ್ವಕಮಾಡಿಸವ್ವಬಾಧಾಪರಿಹಾರಮಾಗಿಆಚಂದ್ರಾಕ್ಷ್ಯಕಂಬರನಡವಂತಾಗಿಬಿಟ್ಟದ  
 42 ತ್ತಿ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸಂವನಂಧರಾಂ | ಪಷ್ಪಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರಿ  
 43 ಮೀ||ಬ್ರಯದಿಂದಿಂದಿನೆಯ್ದ ಕಾವಪುರುಷಂ ಗಾಯುಂಜಯಶ್ರೀಯುಮಕ್ಕೆ ಇದಂಕಾಯದೇಕಾಯ್ವ  
 44 ಪಾಪಿಗಕುರುಕ್ಷೇತ್ರದೊಳಗಾಸ್ವರಣಾಸಿಯೋಳೆಕ್ಕೋಟಿಸುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೋಂದ  
 45 ದೊಂದಯಶಂಪೊದ್ದ ಗುಮೆಂದುಸಾರಿದಪುವೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು||

## 42

ಅದೇ ಕಲ್ಲಿನ ದಕ್ಷಿಣಕ್ಕೆ ಹೂಳಿದ್ದ ಕಲ್ಲು (ವೀರಗಲ್ಲು)

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾ | ಹ್ವಣವಿಧ್ವಂಸಿನೀಕಾ  
 2 ಯಾ ಕಾ ಚಂತಾಮರಣೇರಣೆ||ಓಂನಮಃಕೃನಾಯಃ

## 43

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಹುಲ್ಲೆನಹಳ್ಳಿಯಲ್ಲಿ ಕರುಗಲ್ಲಿನ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- |                          |                            |
|--------------------------|----------------------------|
| 1 . . . . .              | 6 ರಾಮಪಮಾಕಿಗೇಕೊಟ್ಟ ಗಡೆಕೋ    |
| 2 , . . . . ವಿಜಯಾಭ್ಯುದ   | 7 . . ಬೆದಲೆಸಲಗಿಂಬಿಲೆಗೌನಬರಹ |
| 3 ಯಸಾಲಿವಾಹನಶಕವರಿಷಂ       | 8 ಇದಕೆತಪದೋನುತಂಮತಾಯಿಗೆ      |
| 4 ಗಳುಂವನೆಯಪರಾಭವನಾಮ       | 9 ತಪಿದೋನು                  |
| 5 . . . . . ಸೀಮೆಯಪೆರ್ಗಡೆ |                            |

## 44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಶ್ವರ ದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಜಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ  
 2 ಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಗಣಪತ್ಯಯನಮಃ  
 3 ಪೆಸಗೊಂ.ತಾವಾವದೇಸಂಗಳನೆಣಿಸುವೊಪ್ಪವಾವದುಗ್ಗಳಂ  
 4 ಬಣ್ಣಿಸುತಿರ್ಪದಾವಾವನಿಪತಿಗಳಲೆಕ್ಕಿಸುತ್ತಿಪ್ಪುದಂಬೋ  
 5 ಧಿನಾಕಂಕಯ್ಯಣ್ಣನಾಲ್ಕುಂಕಡಲತಡಿವರಂದಿಗುಜಯಶ್ರೀಡ  
 6 ಯೋಳಸಾಧಿಸಿದಂಭೂಲೋಕಮಂಜ್ವತ್ರಿಯಕುಳತಿಳಕಂವಿಷ್ಣು  
 7 ಜಿಮ್ಮಪ್ರತಾಪ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ  
 8 ಮಂಡಳೇಸ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವವಂಶಾ  
 9 ಂಬರದ್ವ್ಯಮಣಿಸವ್ಯಕ್ತಚೂಡಾಮಣಿಮಲಪರೂಳಂಢತಳಕಾ  
 10 ಡುಕೋಂಗುನಂಗಲಿಗಂಗವಾಡಿನೋಣಂಬವಾಡಿ ಬನವಸೆಹಾನುಂಗಲು  
 11 ಗೋಡಭುಜಬಳನಸಹಾಯಸೂರನಿಸ್ಸಂಕಹೋಯ್ಯಳನಾರಘಂಘದೇ  
 12 ದೇವದೋರಸಮುದ್ರದನೆಲೆವಿಡಿನೋಳಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಧಿ  
 13 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ || ಸಕವರ್ಣಸಂಸಿರವನೂಬಿರಡನೆಯವಿಕ್ರಮ  
 14 ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣಸುಧ್ಯಂಶಿನೋಮವಾರಲುತ್ತುರಾಯಣಸಂ  
 15 ಕ್ರಮಾಣದಂದು ಹುಲ್ಲೆಯಹಳ್ಳಿಯವಡ್ಡ ಸೆಟ್ಟಸಿವನಾಡಸಾಕಣಿ  
 16 ಯೂಮಾಡಿದಂತಪ್ಪಧರ್ಮಕ್ಕೆ ಹೊನ್ನ ವಾರದಹೊಂನಗೊಂಡನಮಗೆ

- 17 ಬೋಕಗೌಂಡನುಂಹನೆಯಗೌಂಡನುಂಹಳ್ಳಿಯಚಟ್ಟುಗೌಂಡನುಂಹನೆಯಗೌಂಡ  
 18 ಡನುಂಹವಸ್ತು ಪ್ರಜೆಗೆಮಿದ್ದು ತ್ರಿಭುವನಸಕ್ತಿ ಪಂಡಿತರಪುತ್ರ  
 19 ಭೈರವಜೀಯನ ಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂವಾಡಿಮಲ್ಲಿಕಾ  
 20 ಜ್ಞಾನದೇವರುಪಾಕಾರಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿಮೊದಲಗದ್ದೆ ಸಲಗಿವರಾಜ  
 21 ಕಡೆಯತಕ್ಕ ಲಗದ್ದೆ ಸಲಗಿವರಾಜತುಂಬಿನಮೊದಲಕೊಳಗಂ  
 22 ನಾಲ್ಕು ಅನ್ನು ಸಲಗಿವರಾಜನಾಲ್ಕು ಬಿದ್ದ ಲುಮತ್ತರು ಎರಡಾದೇ  
 23 ವರನಂದಾದೀವಿಗೆಗೆಯ್ಯಾಣವೊಂದು ಇಂತಿನಿಸುಮಂದೇವಸ್ವ  
 24 ಇಧರ್ಮ ಮನುವನಾಗಿ ಪ್ರತಿಪಾಳಿಸಿದವಂಗೆ ವಾರಣಾಸಿಯ  
 25 ತಡಿಯಲು ಸಂಸಾರಕವಿಲೆಯ ಕೊಡುಂಕೊಳಗಮಂಪೊನ್ನ ಲುಕಟ್ಟಿಸಿದಾ  
 26 ನಮಾಡಿದ ಫಲವು ಕ್ಕು ಇಧರ್ಮ ವನಳೆ ದವಂಗೆ ಸಂಸಾರಕವಿಲೆಯ ಸಂಸಿ  
 27 ರಬ್ರಾಹ್ಮಣರ ಕೊಂಡ ಪಾತಕಮುಕ್ತ ಇಧರ್ಮ ವಗೆಯಿದಂ ಭೈರವಜೀಯ  
 28 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ನಾಯೋಹರೇತಿವಸುಂಧರಾ ಸಪ್ತ ಬ್ರಹ್ಮ  
 29 ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇ ಶ್ರೀಮಿಃ

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಭೈರಾಪುರದಲ್ಲಿ ಬಸವಣ್ಣ ನಗುಡಿಯ ಪೂರ್ವ ಗೋಡೆಗೆ ಬರಗಿಸಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—9"

- |                           |                          |
|---------------------------|--------------------------|
| 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದಶ್ರಾವ | 5 ಕನಕಮಾರ ಭೈರನಾಯಕ         |
| 2 ಉಶುಂದಲುಶ್ರೀಮತುಪುಪ್ಪ     | 6 ನುಕೊಟ್ಟ ಭೈರಾಪುರಕ್ಕೆ ಜೋ |
| 3 ಗಿರಿಯ ಬಿಟ್ಟದದೇವಂಗೆ      | 7 ಡಿಬೇಡಿಗ ತಳವಾರಿಕೆ ವಿ    |
| 4 ಹಾರನಹಳ್ಳಿಯ ಭೈರನಾಯ       | 8 ರಹಿತ                   |

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ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಸಾಲಗಾಮೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 1'—2"

- 1 [ಶುಕ್ಲಾಂ] ಬರಧರಂವಿಷ್ಣುಂ ಶಕಿವರ್ಣಂ ಚ ತುಭ್ಯುಜಂ ಪ್ರಸನ್ನವದನಂ  
 2 [ಧ್ಯಾಯೇತ್] ಸರ್ವವಿಘ್ನೋಪಶಾಂತಯೇ || ಸ್ವಸ್ತಿ || ಯಮನಿಯಮಸ್ತಾ  
 3 [ಧ್ಯಾಯೇತ್] ಸರ್ವವಿಘ್ನೋಪಶಾಂತಯೇ || ಸ್ವಸ್ತಿ || ಯಮನಿಯಮಸ್ತಾ  
 4 ಲಸಂಪನ್ನರುಂ ಯವುಪಾಸನಾಗಿ ಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾ  
 5 [ತ]ತ್ಪರಮಾತ್ಮಂ ಡೋಜ್ಜಳಕೀರ್ತಿ ಯತರುಮಪ್ಪಶ್ರೀ  
 6 [ಮದನಾದಿ]ಯಗ್ರಹಾರಸರಸ್ವತೀಪುರವಾದಸಾಲಿಗಾವೆಛೋಗ  
 7 ಯ್ಯ[ನು] ಪಟಳದಿಂದೆಕಟ್ಟಿ ದುಕೆಜಿಯೊಡದುಕೇಶವದೇವರು  
 8 ದೇವಾಲ್ಯವುಪುತ್ಸನ್ನವಾಗಿ ಅಪಾರಕಾಲಅರುಮಮಾಡುವಲ್ಲದಿ  
 9 ರುದುದನುಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಣಭುಜಬ  
 10 ಳಶ್ರೀವೀರನೋಮೇಶ್ವರದೇವರಸರು ಕಣ್ಣು ನೂರನೆಲಿವೀಡಿನಲುಟ್ಟಿ  
 11 ಧಿವೀರಾಜ್ಯಂಗಯ್ಯುತ್ತಿದ್ದ ಕೀಲಕ ಸಂವತ್ಸರದಚೈತ್ರವಾಸದಲು  
 12 ಮಾಚಕವುಡನಮಗೆ ಅಂಕಗವುಡನಮಗ ಮಾಯಣ್ಣ  
 13 ನಾಯಕನು ಊರಕರುಕಂಬವಿಕ್ಕಿಸಿ ಶ್ರೀಚನ್ನ ಕೇಶವ  
 14 ದೇವರಮಾಡ್ವಪ್ರತಿವೈಯ ಮಾಡಿಸಿದನುಮಂ  
 15 ಗಳಮಹಾಶ್ರೀಶ್ರೀಯಿಸ್ತಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು  
 16 ಶಂಖತೇಜವೂ ಕಡಗಸೀಗೆಯ ಯಿ . . ರ .  
 17 ಮಣ್ಣು ಬರದ ಮಲಿತಮು ಶ್ರೀಪಾಂಚಜನ್ಯ ಪುರ  
 18 ಶ್ರೀಚನ್ನ ಕೇಶವ ಶ್ರೀಚನ್ನ ಕೇಶವ

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ಅದೇ ಗ್ರಾಮದ ಅರ್ಕೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಬಾಗಿಲ ಬಲಪಾರ್ಶ್ವದ ಗೋಡೆಯಲ್ಲಿರುವ 1ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—6"

- |                                    |                                  |
|------------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ ಆಶ್ಚರ್ಯಸಂ | 5 ಪೂರಗಡಿಯಬಡಗಣದಿಸೆಲು ಬಿಟ್ಟದ       |
| 2 ವಜ್ರರದಸಾಲಗಾವೆಯ ಅಕೇಷ              | 6 ತ್ರಿ ಕಂಡುಗಬಿದ್ದಲೆ ತಂಕಣಕಡೆಯ . ಅ |
| 3 ಮಹಾಜನಂಗಳು ಆಪೂರಗಡಿಯ ಕಾಳಗದಲು       | 7 ಸವಳಿಯಲಿ ಕಂಭನೂಪುವ ಆಗದೆಬೆ        |
| 4 . ನೋಜನಗುಮಂ ಬಿಡಲಿತಂಗೆ             | 8 ದಲೆಯ                           |

[ಮುಂದೆ ಕಲ್ಲು ಸವೆದುಕೋಗಿದೆ]

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I ನೆಯ ಪಟ್ಟಿ.

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವಿವರಗಳು.

- 1 ನಮಸ್ತಂಗಳಿರಕ್ಕಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾಂಭವಾಃ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವೀವೃಕ್ಷಮಮಾ
- 3 ರಾಜಪರಮೇಸ್ವರ . . . . . ಯಾದವ
- 4 ಕುಳಂಬರದ್ಯಮೇನಿಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮಲರಾಜರಾಜ
- 5 . . . . . ಮಗರರಾಜ್ಯನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಪಕಃ
- 6 . . . . . ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರು ದುವಾರಸಮುದ್ರದನಲೆ

II ನೆಯ ಪಟ್ಟಿ—

(ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ಸಾಲಗಾವೆ ಹೋಬಳಿ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

(ಮೇಲ್ಭಾಗ ಪೂರ್ತಿಯಾಗಿ ಸವೆದುಹೋಗಿದೆ)

(ಮಧ್ಯದಿಂದ)

- 1 ಕಡಗಹಳೆಯ ಸಮಸ್ತ ಪ್ರಜೆಗಳಕಯ್ಯಲನಾದಿರಾಜಯ
- 2 ದೇವದತ್ತಿಯಾಗಿಯಾಚಂದ್ರಾರ್ಕತಾರಂಸುವಂತಾಗಿಧಾರಾಪೂರ್ವ
- 3 ಕಂಪಾಡಿ ಕೊಟ್ಟ ಗದ್ದೆ ಹಿರಿಯಕೆಜಿಯಕೆಳಗೆಯಿಖಂಡುಗ . .
- 4 ಕೆಜಿಯಕೆಳಗೆಖಂಡುಗದ್ದೆ ಹಾರುವಗುಪ್ಪೆಯಲು ಖಂ
- 5 ಡುಗದ್ದೆ ಲಯಿನಿಸುವಂಬ್ರಹ್ಮಭಟ್ಟರಿಗೆಧಾರಾಪೂರ್ವ
- 6 ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 7 ಬ್ರಿಯಾದಿಂದಿನೆಯ ಕಾವಮನುಜಂಗಾಯುಜಯಶ್ರೀಯಮಕ್ಕೆಯಿದುಕಾಯದೆ
- 8 ಕಾಯಪಾಟಗಕುರುಕ್ಷೇತ್ರಂಗಳೊಳೆನಾರಣಾಸಿಯೊಳೆಕ್ಕೊಟ ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂ
- 9 ವಿದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸಂಪೊದ್ದು ಗುವೆಂದುಸಾರಿದಪ್ರವೀಶಿಲಾಕ್ಷರಂ ಧಾ
- 10 ತ್ರಿಯಾಳ | ಸ್ವದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವಸುಂಧರಾ ಸುಪ್ತಿವರ್ಷಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಂಜಾಯತೇಶ್ರಿಮಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಾಲಿಗಾಮಿಯ ಪಾಡಿ
- 12 ತನಾದಿರಾಜರು ಬರದಶಾಸನ || ಕಲುಕುಟಗದೇವೋಜಮಾಡಿದರೂವಾ
- 13 ರಿನಂಜಯ

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ಅದೇ ಹೋಬಳಿ ಇಬ್ಬಾಣದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಲೆ.

1 ಯೆಬ್ಬಾಣ ಯೆಶ್ವರ ದೇಗುಲ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೆಳಮನೆ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲು

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವ
- 2 ರಗೆ ಇಬ್ಬಾಣದ

- 3 ದೇವಪ್ಪ ಬಡೆಯರು
- 3 ಕೊಟ್ಟ ಕೊಡಗಿಯಗದ್ದೆ ಖ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವರಜವಿಾನಿನ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- 1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ

2 ಇಬ್ಬಾಣದದೇವಪ್ಪಬಡೆಯರು

- 3 ಕೊಟ್ಟ ಕೊಡಗಿ ಗದ್ದೆ

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ಅದೇ ಸಾಲಿಗಾಮೆ ಹೋಬಳಿ ಉಗನಿಯಲ್ಲಿ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವಿವರಗಳು.

ಪ್ರಮಾಣ—4'—0" × 2'—3"

I ನೆಯ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೫೧೧ನೆಯ ಪ್ರಮಾಧಿಸಂವ
- 2 ತ್ವರದ . . . . .
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವೀವೃಕ್ಷಂ ಯಾದವಕುಳಾಂ
- 4 ಬರದ್ಯಮೇನಿಸರ್ವಜ್ಞ ಕಡನಪ್ರಚಂಡ ನಿತ್ಯಂಕಪ್ರತಾಪ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಚಕ್ರವರ್ತಿ . . . . . ಹೊಯಿಸಲನಾರಸಿಂಹದೇವರು ಪಿ  
6 ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರಬಸಗುಡವಾರಗವುಡಮಸಣಗವು  
7 ಡವೂದಗಾಮುಂಡಬಯಳಹಳ್ಳಿಯಗಡಿಯಲಿ ತು . ವಬಿಡಿ ಬ  
8 ಯಲಹಳ್ಳಿಯವರತಳ್ಳು ಐರಿಪುದು ಲೇಸುಮಾಡಿಸಗ್ಗೆ ಕೈಸಲಿದ ||

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ಅದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'-0" × 2'-3"

Iನೆಯ ಪಟ್ಟಿ.

- 1 . . . . .  
2 . . . . .  
3 . . . . . ಚೋಳರಾಜ್ಯಪ್ರತಿ

IIನೆಯ ಪಟ್ಟಿ.

- 4 ಪ್ಪಹೊಯ್ಯಳಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವಪ್ರಧಿವೀ  
5 ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ . . . . . ಬಯಲಹಳ್ಳಿಯಗಡಿ  
6 ಯಲೆ ಮಾದಗೂಡ . . . . . ತಳ್ಳಿ  
7 ಐರಿದುಪೀರವಂಗೈಯ್ಯ . . . . . ಮಂಗಳಮಸ್ತು  
(ಮೇಗಣಪಟ್ಟಿ ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕು 15ನೆಯ ಶಾಸನ. ತಿದ್ದುಪಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಟಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾ  
2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮುಂಡ  
3 ಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಗು ಸಂಗಲಿ  
4 ಬನವಸನೋಂಬವಾಡಿಹಾನುಂಗಲುಗೊಂಡಭುಜಬಳವೀರ  
5 ಗಂಗ ಪ್ರತಾಪಹೊಯ್ಯನಾರಸಿಂಹದೇವರಂದೋರಸಮುದ್ರ  
6 ದನೇಲವೀಡಿನಲಸ. ಖಸಂಕಥಾವಿನೋದದಲುರಂಚ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ಕುಮಾರ[ರಬ] ಲಾಞಳು  
7 ದೇವನವಿಡ್ವರದಲು ವಿಜಯ ಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಶುಕ್ಲಾಶಿವಾರ ಗಲುಡು  
8 ಗೇರಿಯ ತುಲುಗಳಹರಿವಿನಲು ಬರೆತುತುಮಮಗುಳ್ಳಿ ತುತುಮ ಮಗುಳ್ಳಿ  
9 ಮಾಣದೆಬಲುಗೆಯ್ದ ದೆನಿಂದಬಲವನಾಟಂದಾಯಿಟ್ಟ ಕಾದಿಕೊಂದಂ ಕಲಿ  
10 ವೀರನೋಡನೀಗಳೆಕಲಿಬಂಕ || || ಊರಳಿನತುತುಗೋಳಲುಮಾಣದೆಸರಿ  
11 ದಯ್ವಿ ಕಾದಿಬಿದ್ದಂಭೋರೆನೆವಿಮಾನ ಅಚ್ಚ ರಸಿಯರುಯ್ಯ ರಣ್ಯಕಲಿಬಂಕ್ಯಣನಂ  
12 ಮಾರಗವುಡನುಂ ಆತನಮಗಮುದ್ವಯನುಂ ಕಲ್ಲಿನಿಲಿಸಿದ ಮಂಗಳಮ  
13 ಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಗೌಡಗೆರೆ ಮಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'-6" × 2'-6"

Iನೆಯ ಪಟ್ಟಿ

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಟಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ  
2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮುಂಡಳೇಶ್ವರಂ ಯಾ  
3 ದವಕುಳುಂಬರದ್ವಿಮಣಿಸಂಮೃಕ್ತ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲ  
4 ಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸೂರ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮ ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯ್ಯಳಶ್ರೀ  
6 ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಪ್ರಧಿವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರಶಕವರಿಶ  
7 ದ ೧೧೨೯ನೆಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದಮಾಗ್ಗೆ ೯ಕಿರಬಹುಪಂಚಮಿ ಬುಧವಾ  
8 ರದಂದಗವುಡಗೇರಿಯ ಮುದ್ದಗಾವುಂಡನಮಗಬೊನುಗೊಡಗದುಬಳ್ಳಿಯಿಂ  
9 ಬರುತಿಪ್ಪಾಗಸಂಗ್ರಾಮದಲ್ಲಿಗುರಮ . ಚ್ಚಲಕಾದಿಪರಬಳವನಿಪುದು

IIIನೆಯ ಪಟ್ಟಿ (ನಲದಲ್ಲಿ ಹೂಳಿದೆ)

57

ಅದೇ ಹೋಬಳಿ ಕಾಳತಮ್ಮನಹಳ್ಳಿ ಪಿರಬ ಕಲ್ಲಹಳ್ಳಿಯ ನೀರು ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'-6" × 3'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಬದಿಹಿಯ ದಿಟ್ಟಮ  
2 ಗಾಮುಣ್ಣನಮಗರಮಯ ರವಲಿ  
3 ಯರಂಕಿಯಣ್ಣ ತುರುಗೊಳಲು  
4 ಸತ್ತನಾಡಣ್ಣನಮಗಳು ಬದಿಯಕ  
5 ನಿಜಿಸಿದಳು

## ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

### ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

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ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಬೇತಮಂಗಲದ ವೆಳಗೆರೆಯಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ಕಾಲುವೆಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರದ
- 2 ಶ್ರಾವಣಸಂಕ್ರಮಿಸ್ತ
- 8 ಸ್ವಹಾಸಾಮಂತಾಧಿಪತಿ
- 4 ರಾಮರಾಜಪಗಳು
- 5 ಮುಳುವಾಯಿಸೀಮೆಯ
- 6 ನಾಳುವಲ್ಲಿಬಯರ ನಾಯ

- 7 ಕರು ಶ್ರೀರಾಮರಾಜಪಗ
- 8 ಇಅನುಮತಿಯಿಂದಬೆಟ್ಟ
- 9 ದತಿರುಮಲದೇವರಿಗೆಕೊ
- 10 ಟ್ಟಹೊಲಖಂ||ಇದನು
- 11 ಕೆಡಿಸಿದವತಂದೆತಾಯಿಗೆ
- 12 ತಪ್ಪಿಭವರುಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಬೆಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'-3" x 2'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರ್ಷಂಗಳಪ್ರಮಾ
- 2 ದೀಪಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಯಲ್ಲಿ
- 3 ಶ್ರೀಮದಬಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡ
- 4 ನಾಯಕನಾದಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾ

- 5 ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿಸಂಕದತಿಪ್ಪ
- 6 ಪ್ಪುನುಮಾಡಿಸಿದನೋಪಾನನೇವಮಂ
- 7 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

60

ಅದೇ ಹೋಬಳಿ ಬೆಟ್ಟಕೂರಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6" x 2'-0"

- 1 ಶ್ರೀಮತುಮುಳುವಾಯಿಸೀಮೆ
- 2 ಯಕಾರ್ಯಕರ್ತರಾದಪುಟ್ಟಯ್ಯ
- 3 ನವರೂಪವರತಂದೆತಾಯಿಗಳಿಗೆ
- 4 ಪುಣ್ಯವಾಗಬೇಕೆಂದುಶ್ರೀಮತುಬೆಟ್ಟ

- 5 ದತಿರುಮಲದೇವರಿಗೆದೀಪಾರಾಧ
- 6 ನ . . . . ಕೊಟ್ಟಹೊಲಖಂ||
- 7 ತಿರುಮಲದೇವರಪಾದವೇಗತಿಶ್ರೀ

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ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ
- 2 ಶಾಲಿವಾಹನಶಕವರ್ಷಂಬುಲು
- 3 ಂಗಳಿಗುನೇಟಿಭಾವಸಂವತ್ಸ
- 1 ರಂಪಾಡಕ್ಕಂಚಿಸ್ತರವಾರಂಕು
- 5 ಭಯೋಗಮಂದೆಶ್ರೀಮನ್ಮಹಾರಾ
- 6 ಜಾಧರಾಜರಾಜಪರಮೇಶ್ವರಅರಿ
- 7 ರಾಯಮಸ್ತಕ . . . . .
- 8 ವಜ್ರಪಂಜರ . . . . . ಶ್ರೀರಂಗರಾಯ

- 9 ಲಯ್ಯವಾರುಪೃಥ್ವೀಸಾಮ್ರಾಜಮೇಲುಚುಂ
- 10 ಡಗಾನುತತ್ಪಾರಾಧುಕುಟ್ಟಿನಸಂಕಂ
- 11 ಸಂಕರಪ್ಪಗಾರುಶ್ರೀರಾಮನಾಥಪ್ರತಿಷ್ಠೆ
- 12 . . . . . ಮಾನ್ಯಂಗಾ . . . . .
- 13 ಪಂದುಮುಮಡಿರಾಮಾರ್ಚಕಂಗಾ . . . . .
- 14 . . . . . ಇಂದುಕು ತಪ್ಪಿನವಾರು
- 15 . . . . . ಶ್ರೀಶ್ರೀಶ್ರೀ

## ಚಿಂತಾಮಣಿ ತಾಲ್ಲೂಕು.

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ಕಸಬಾ ಹೋಬಳಿ ಚೀಮನಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ  
ಹೊಂಗೇಕಾನಿನ ಬಳಿ ವೆಡ್ಡರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 3'-0"

- |                                   |                                    |
|-----------------------------------|------------------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ                | 4 ಸಿದ್ಧಪಸಟ್ಟುಕಿವಿಪ್ರೀತಿಗಾನು        |
| 2 ಶ್ರೀಮತುನಳವರುಷುಕಾರ್ತಿಕನು . .     | 5 ಯಿಚ್ಛೆ ನಮಾನ್ಯಂ ಚೇನುಂ    ಂಕುಸೂರ್ಯ |
| 3 ಮಂದುತಾಟಗೊಳ್ಳಕ್ಕಪ್ಪ ಪ್ಪನಾಯನಿಗಾರು | 6 ಚಂದ್ರಾದುಲುಸಾಕ್ಷುಲುಶ್ರೀಶ್ರೀಶ್ರೀ   |

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ಅದೇ ಚೀಮನಹಳ್ಳಿಗೆ ಸುಮಾರು 1 ಮೈಲು ದೂರದಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" x 4'-1"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಯಿನೈವರಸಪ್ರಾಣವೀರಾಜ್ಯಜೈಯಮಾರ
- 2 ಉರಮರಿನಾಡವೇಗವನ್ನೊಡಕಿಬಿರವಿಯ
- 3 ಮೃಗಬ್ರಹ್ಮರನಾನ್ತುಬರೆನಿಧಿಮಲ್ಲಂಪರಿವೋ
- 4 ಗಿಕಾಡೊಡೆತನತಮ್ಮಂಜನವಯಸಗ್ಗಿಯಾದಮ
- 5 ಪುಣ್ಯಪವಿತ್ರಜ್ಞ ಕಲ್ಲಾನಿಕ್ಕಿದೊನಮಾರಯ್ಯಮ

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ಧಮಠದ ಗ್ರಾಮದ ರಚ್ಚಿ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.

- |                                  |                               |
|----------------------------------|-------------------------------|
| 1 ಕ್ರೋಧನವತ್ಸರದ ಶ್ರಾವಣ . . ಮಂ     | 5 . . . . ಕೊಟ್ಟ ಗದ್ದೆ         |
| 2 ಗಳವಾರದಲುಕ್ರೀಮತುಗರುಡಾರೂಢ . . .  | 6 ಲಿಯಚೀಲಾರದ . . . . .         |
| 3 ಧಿವೀರಶ್ರೀಕೊಂಗತಿಮ್ಮ . . .       | 7 . . . . ಬಯಲುಗದ್ದೆ . . . . . |
| 4 . . . . ಪಾದಾರಾಧನಕ್ಕೆ . . . . . |                               |

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಬೊಮ್ಮನಹಳ್ಳಿ ಸರ್ವೆ ಸಂ. 10ನೇ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

- 1 ಶ್ರೀಕ್ರೋಧನವತ್ಸರದಪುಷ್ಯಬುಳಿಶ್ರೀಮತುಬೊಮ್ಮ
- 2 ನಹಳ್ಳಿಯಬಯಸಗವುಡರಾಜನಮಗಚೆನ್ನಪಗವುಡಗೆ
- 3 ನೆತ್ತರುಗೊಡಗೆಕೊಟ್ಟದ್ದುಗ್ರಾಮಕಾಗಿ ಕಾದಿಹೋಗಲಾಗಿವನಿಗೆಯಿಕಿದ
- 4 ಮಾನ್ಯದಹೊಲಬಿಂಂಗದಬಿಂಂಗಪ್ಪಾರದಲೂಅಯಿಗಳಹೊ
- 5 ಲಅಯಿದುಕೊಳಗದ್ದೆಯನುನೆತ್ತರುಕೊಡಗೆಮಾನ್ಯವಾಗಿಕೊ
- 6 ಟರುಡದಕೆಲರೊಬರುಅಳಿಯಲಾಗದುಗಂಗಿಯತ
- 7 ಡಿಯಕುಲಿಯಕೊಂದಪಾಪದಲಿಹೋಹರು

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ಅದೇ ಗ್ರಾಮದ ಅಲದಮಠದ ರಚ್ಚಿ ಯಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

- |                          |                                     |
|--------------------------|-------------------------------------|
| 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿ | 10 ಸಪಬಡೆಯರಕಾಲದಲುಕ್ರೀ                |
| 2 ಜಯಾಭ್ಯುದಯಶಾಲಿವಾ        | 11 ಮಚೆನ್ನೇದೇವರತಳಿಯನಿ                |
| 3 ಹನಕವರುಷಂಗ              | 12 ಮಿತ್ತ . . . ಗೌಡರು ಪಾಲಿಸ್ತ        |
| 4 ಉಂಕಿಗನೆಯದುಮ್ಮು         | 13 . . . . .                        |
| 5 ಬಿಸಂವತ್ಸರದಚೈತ್ರಕೃಷ್ಣಪ  | 14 . . . . .                        |
| 6 ಜ್ವಕರಗದಅಮಾವಾಸ . . .    | 15 ಗ್ರಾಮದಗೌಡಪ್ರಜಗಳುನಡಸಿ             |
| 7 ಶ್ರೀಮನುಮಹಾರಾಜಾ         | 16 ಕೊಂಡು . . . . ಇದಕೆ . . . . .     |
| 8 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರರಾ     | 17 . . . . ಬಂದರೆಯು ಪಾಲಿಸಿ . . . . . |
| 9 ಜಮಾತಾಂಡಶ್ರೀವೀರನ(ರ)     | 18 . . . . .                        |



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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" x 1'-6"

- 1 ಶ್ರೀಮತುಪ್ಪ ವಂಗಸಂವತ್ಸರದ
- 2 ಚೈತ್ರಕುಡ್ಡದ್ದಾದ
- 3 ಸಿಯಲುತಳವಾರನು
- 4 ಚೆನ್ನಯದೇವರಿಗೆ

- 5 ಟ್ಟ ಹೊಲಖಂಕಾಧ
- 6 ಮರ್ವತರೊಬರೊ
- 7 ಇಯಲಾ . . . . .

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಗೌರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0" x 3'-0"

- 1 ಗಣಾಧಿಪತಿಯೇನಮಃ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಕಾಕಬಿಳುಶ್ರೀಮತು
- 3 ಚನ್ನ ಪನಾಯಕರನಿರೂಪದಲಾಶೀಕಲ್ಲು
- 4 ಗವುಸುಗಳುಗೋವುಪಸುಗಳಪಾಲಿಪಧರ್ಮಕ್ಕೆ

- 5 ಈಬಯಲನುಬಿಟ್ಟುಕೊಟ್ಟಿರುವುದಕ್ಕೆ
- 6 ಅರೊಬರುತಪಿದವರುತಮ್ಮತಾಯಿಗೆತಪಿ
- 7 ದವರುಎಂದುಜನ . . . . .

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬೇಚರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮಾಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" x 6'-0"

- 1 ಶ್ರೀಮತು ಕಾಳಯುಕ್ತಿಸಂ . . .
- 2 ಕಾರ್ತಿಕಬಿಳಿಂಲುಶ್ರೀಮ
- 3 ಹಾರಾಜಾಧಿರಾಜರಾಜಪ
- 4 ರಮೇಶ್ವರದೇವರಾಯಮಹಾ
- 5 ರಾಯರರಾಜ್ಯದಲಾಶೀಮ
- 6 ನೃಹಾಮಂಡಲೇಶ್ವರವಿರಾಪಯ್ಯವೊ
- 7 ಡೆಯರನಿರೂಪದಲಾಶೀಮ
- 8 ತುಕಾಮಪನಾಯಕನುಶ್ರೀಮ
- 9 ದಬಿಳಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡನಾಯ
- 10 ಕಾಲಂಬವಾಡಿತಿರುವೆಂಗಳನಾ
- 11 ಧದೇವರಿಗೆಕೋಟೂರಕೇರೆಯ

- 12 ಕೆಳಗೆಗದ್ದಬಂಡುಗಂ
- (6 ಪಟ್ಟಿಗಳು ಸವೆದುಹೋಗಿವೆ)
- 19 ಆಗುಮಾಡಿಹೊಂಡು ಸುಖದಲಿ
- 20 ತಮ್ಮಮಕ್ಕಳು[ಳು]ಮಮ್ಮಕ್ಕಳು . . .
- 21 ಅನುಭವಿಸಿದೇವತಾರಾಧನೆಯ
- 22 ನಡಿ . . . . . ದೆಂದು ನಾವು
- 23 ನಮ್ಮಸರ್ವರಅನುಮತದಿಂದ
- 24 ಬರದುಕೊಟ್ಟಿಲಾಸಾಸಾನ
- 25 ಸದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತ
- 26 ವಸುಂಧರಾಪತ್ನಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿ
- 27 ಇ . . . ಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ ಎಡಗಡೆ ತಳಪಾದಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 5'-0" x 5'-0"

- 1 ಹೇಮಚಂಭಸಂವತ್ಸರದಶ್ರಾವಣಬಿಳು
- 2 ಶ್ರೀಮತುಚಿಂನಣನಾಯಕರು
- 3 ಮುಟುವಳಿಯಧರ್ಮಕೋಟೇಡಾಎಂದು
- 4 ಹಾಕಿದಶಾಸನದವಿವರ
- 5 ಈ ಕಾಯಿವರದಗಡಿಯಮಾಳಹಾಳ
- 6 ಸೀಮೆಆಲಂಬಿಗಿರಿದೇವಸ್ಥಾ

- 7 ನಕ್ಕ ಸಹಾಮನೆಮನೆಯಸುಂಕವ
- 8 ಸೇರುವುದೆಂದುಹಾಕಿಸಿದಧರ್ಮಶಾಸನ
- 9 ಈಧರ್ಮಕಾರ್ಯಕೆತ್ತಿದರೆಹಿತ್ತು
- 10 ತಾಮಹಾದಿಗಳವಧಿಸಿದ
- 11 ಪಂಪದಲಿಹೋಹರುಕುಲಿಕೊಂದಪಾ
- 12 ಪದಲಿಹೋಹರು

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ಅದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರಮಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ನಂಬರ್ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೮೮೫ ನೆಯವಿಷುಸಂವತ್ಸರದಮೌಗೌರಿಕುಡ್ಡ ೧೫ ನಾರ . . . . . ಪುಣ್ಯ ಕಾಲದಲಾಗಿ
- 2 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಅರಿಯವಿಭಾಡಭಾವೈಗತಪ್ಪು ವರಾಯರಗಂಡಶ್ರೀವೀತಪ್ರತಾಪಶ್ರೀಕೃಷ್ಣ ದೇವಮಹಾರಾಯ

- 1 . . . . . ಲ್ಲಿಜನ್ನ ಪನಾಯಕರುತಿಮ್ಮ ಪನಾಯಕರಿಗೆಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಶ್ರೀಮದಖಿಳಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡ  
ನಾಯಕಶ್ರೀಶಿವೇಂದ್ರಗಳ
- 2 . . . . . ನೈವೇದ್ಯಕೆಂದು ಕೊಟ್ಟಭೂಮಿಯವಿವರಕಯೆ:ವರದ . . . . . ಗೆಸಲುಪಕೋಟೂರಬಯಲಲು . . . . .
- 3 ಹೊಲಬಿಂಡುಗಳಜಂಗ . . . . . ಕೆರೆಯ ಕೆಳಗೆ ಗದ್ದೆಬಿಂಡುಗದಿನಬಂದಕ್ಕೆ . . . . . ಯಲು . . . . .
- 4 ದೊಡ್ಡ ಜನ್ನ ಪನಾಯಕರುಕಾಶಿಕವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದಚವಸ್ತಂಜಸೂತ್ರದಯಜಾಶಾಖೆಯದೇವಗುರುಪಾದಕ್ಕೆ
- 5 . . . . . ಧರ್ಮವಾಗಬೇಕೆಂದು ಮುಖಿಸಿದ
- 6 . . . . . ಬಳಗಣನಿಧಿನಿಜ್ಜೇಪಜಲಪಾಪಾಪಾಕ್ಷೀಣಿಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳಂಬಅಷ್ಟಭೋಗತೇಜಸ್ವಿ
- (3 ಪಟ್ಟಿಗಳ, ಕಾಣುವುದಿಲ್ಲ)
- 7 ಪಾಲನಂಪರದತ್ತಾ ಪದಾರೇಣ್ಯದತ್ತಂನಿಷ್ಠ ಲಂಭನೇತೆ

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ಅದೇ ಹೋಬಳಿ ಗಂಜಾರು ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ತೋಟ ಇನಾಮತಿ ಗದ್ದೆಯ ಮೇಲುಭಾಗದಲ್ಲಿರುವ  
ಸರ್ಕಾರಿ ಜಮೀನಿನಲ್ಲಿ.

ಮಂಭಾಗ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಶಕಾಬ್ದಂಗಳುಂಞಂಽಸಂಧುನಡೆವಕ್ರೋ
- 2 ಧನಸಂವತ್ಸರಚಪಾಢನುಂಽ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಃ
- 3 ರಿರಾಯವಿಭಾಢಭಾಜೆಗತಪ್ಪುವರಾಯರಗಂಡಚತುಸ್ಸಮು
- 4 ದ್ರಾಧಿಪತಿಶ್ರೀವೀರಹರಿಹರರಾಯನಕುಮಾರಬುಕ್ಕಣ್ಣವೊ
- 5 ಡೆಯನುತನಪ್ರಧಾನಸೋವರೈವೊಡೆಯರುಮುಳುವಾಗಲಿ
- 6 ಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಗಂಜಿಯೂರಹಿರಿಯಕೆ
- 7 ಷಿವೊಡದಬೈರಗೆಗೋಪಾದಿಹಂದಣಮಾಡುಗಳಹೂಳಿಸಿ
- 8 ಯೇರಿಗೆವೊತ್ತಾಗಿರಬೇಕೆಂದುಹೂಣ್ಣಿದಬಳಿಭೂಮಿ

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ಅದೇ ಗಂಜಾರು ಕೆರೆಯ ಕೆಳಗೆ ಕಟ್ಟಿಗೆ ಸೇರಿರುವ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮೇಲಿನ ತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 11'—0" × 1'—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಶಕಾಬ್ದಂಗಳುಂಞಂಽಸಂಧುನಡೆವಕ್ರೋಧನಸಂವತ್ಸರದಮಾಘಸುಸೋಮವಾರಪೂರ್ಣಿಮದಲಿಚೋಳರಾಯನ  
ಕಾಲದಲಿಚೋಳೇಶ್ವರದೇವರಪ್ರದಿಷ್ಟನಿಂದುದೇವಾಳ್ಳ
- 2 ವುಮಾಡವುಳಿದಿದ್ದದೇವಾಳ್ಳದಕೆಲಸವುಳಿಯಬಾರದೆಂದುಕುಧರ್ಮವನುಪ್ರತಿಪಾಲಿಸಿಬದ್ಧ ರಿಸಬೇಕೆಂದ. ಈಶ್ವರಭಕ್ತಿ  
ಯಿಂದಲುಚೋಳೇಶ್ವರ ದೇವರಕ್ಕಪೆಯಿಂದಲುಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿಶ್ರೀ
- 3 ವೀರಹರಿಹರರಾಯಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಮುರುಗಮಲೆಯನಾಡಪ್ರಭುಗಂಜಿಯೂರನಾಚಗವುಡನುಚೋ  
ಳೇಶ್ವರದೇವರದೇವಾಳ್ಳಮಾಡಿಸಿಕರೆಯಕಟ್ಟಿಸಿದೇವರಿಗೆ
- 4 ಕ್ಷೇತ್ರವನುಕೊಟ್ಟ ಚೋಳೇಶ್ವರದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಕೊಟ್ಟಗದ್ದೆ ಆಯಿದುಬಿಂಡುಗಹೊಲನುಇಕ್ಕುಂಡುಗಳಕುಧರ್ಮಕ್ಕೆ  
ತಪ್ಪಿದವರಿಗೆ ಹೇಳಿದವ . . . . . ತಿಲಾಅದ್ಧಂಽಅದ್ಧಂಽಅದ್ಧಂಽಅದ್ಧಂಽಪಕ್ಷಂತಿಯೇನರಪ
- 5 ಪ್ಪುವರುಪಸಹಸ್ರಾಣಿವಿಷ್ಣುವಾಂಜಾಯತೇಶ್ರೀಮಿಃಇದಕೆಆಡ್ಡ ಹೇಳಿದಲಿಗಾಣ್ಣಿ . . . . .
- 6 ಇಷ್ಟ ಧರ್ಮಕ್ಕೆ ಆವನೊಬ್ಬನುಪರಪಕ್ಷವಾಗಿತಪ್ಪಿನಡೆದಮನಡೆದಮನುಪ್ಯನುಆರೊಬ್ಬ  
(ಮುಂದೆ ಕೆರೆಯಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ರೈಲುರಸ್ತೆಯ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0" × 3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು
- 2 ಶಕಾಬ್ದಂಽಮೇಗೆಸಲುಪನಂದಸಂವ
- 3 ತ್ಸರದಪುಷ್ಯಬಂಧುಗುಶ್ರೀಮನ್ಮಹಾ
- 4 (ಮಹಾ) ಮಂಡಳೇಶ್ವರಅರಿಯವಿಭಾಢಭಾಜೆಗೆ
- 5 ತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀಮತುಮುಕ್ಕಣ್ಣ ಬಡೆ
- 6 ಯರಕುಮಾರಶ್ರೀವೀರಕಂಪಣ್ಣ ಬಡೆಯರು
- 7 ಪೃಥ್ವೀರಾಜ್ಯಂಗಳೈಯಿವುತಿ ದಲಿಶ್ರೀಮತುಕಂಪಂ
- 8 ವೊಡೆಯರಿಗೆಧರ್ಮವಾಗಬೇಕೆಂದುವೀರಪ್ಪವೊಡೆಯರ ಮೂ
- 9 ಲಸಾ ನಡದೇವರಿಗೆ . . . . . ಹಿರಿಯಗಂಜಾರ
- 10 ಮನೆಯಸುಕವನುಬಿಟ್ಟರಾಗಿಆವೂರಗವುಡರು
- 11 ನಾಡಪ್ರಭು . . . . . (ಮುಂದೆ ಎರಡು ಪಂಕ್ತಿಗಳು ಸವೆದುಹೋಗಿವೆ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗದ್ದೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 3'—6"

- |                             |                                 |
|-----------------------------|---------------------------------|
| 1 ಜಯಸಂವತ್ಸರದಚಸ್ವಿ           | 8 ತುಖಂಭೂಮಿಯನುಕೊಟ್ಟು             |
| 2 ಯುಜಬಂಶ್ರೀವತುಪೋಚಯ          | 9 ಭೂಮಿಯಲ್ಲಿಕಲುನಟ್ಟುಕೊಟ್ಟರು      |
| 3 ಗಳಮಕ್ಕಳುದೊಡ್ಡಂಣಗಳು        | 10 ಇದನುಆಲೂರನಾಯಕಬಯಿರಣನಾಯ್ಕ       |
| 4 ಮೇಲಣಗಂಜಾರಹಪದಯ             | 11 ರ . . . . ಯಿಂದಅನುಭವಿಸಿ . . . |
| 5 ಲ್ಲಪಗಳಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿ    | 12 ಬರುವುದುಆಗಾಳಯ                 |
| 6 ಕೊಟ್ಟಹೊಲಖಂ  ಂರಿಯ          | 13 ಕೆರೆಯನಾಡಗವುಡಗಳವುಡ            |
| 7 ಕೆಳಿಯಕ್ಕಳಿಗೆಗದ್ದೆ ಖಂ  ಂರಿ | 14 ಮಂಗಳಂಶ್ರೀಶ್ರೀಶ್ರೀ            |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಂದಿಗೇರಗ್ರಾಮದ ಕೆರೆಯ ಕೆಳಗೆ ತೊಬಿನ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 3'—6"

- 1 ಕಿವನಕರುಣಾಕಟಾಕ್ಷವೇಗತಿ . . . . .
- 2 . . . . . ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 3 ಯಸಯಂಭುವೇಸ್ವಸ್ತಿ . . . . . ಮಹಾರಾಜಾಧಿರಾ
- 4 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಸದಾಶಿವ
- 5 . . . . . ರಾಜ್ಯವಮಾಡುವಲ್ಲಿಕೈವರನಾಡ . . . . .
- 6 . . . . . ತಿಮ್ಮಪನಾಯಕರು . . . . .
- 7 . . . . . ರೆಯವೀರಪನಾಯಕರಿಗೆ . . . . .
- 8 . . . . . ದೇವರ . . . . . ನಡವಂತಾಗಿಬಂಮಸಮು
- 9 ದ್ರದಕೆರೆಯಕೆಳಗೆನಮ್ಮಸ್ವಾ . . . . . ಮರಿಯಾದೆಯ
- 10 . . . . . ಪುಕ್ಕನಮಗೆ . . . . . ಗೊಡಗಿಯಾಗಿಬಂದ
- 11 . . . . . ತ್ತರಾಯಣಂ . . . . .
- 12 . . . . . ಪುಕ್ಕನಮಗೆ ಅನಂತ
- 13 . . . . . ಪುಣ್ಯವಾಗಬೇಕೆಂದು
- 14 . . . . . ಹಂದಿಗೇರೆಯಸಮಸ್ತ
- 15 . . . . . ನಡಿಸಿಕೊಂಡುಆಚಂದ್ರಾರ್ಕ . . . . .
- 16 . . . . . ಅಚ್ಚು ಕಟ್ಟು . . . . .
- 17 . . . . . ಯೋಳಗಣಭೂಮಿನಿಮಗೆ
- 18 . . . . . ಸಮುದ್ರದಕೆರೆಯ . . . . . ನಿಮಗೆ ದಾನವಾ
- 19 . . . . . ನಿಂದುಪುತ್ರಪಾತ್ರಪಾರಂಪ
- 20 . . . . . ಸುಖದಿಂದಅನುಭವಿಸೂದುವುದು
- 21 . . . . . ಸೂದ್ರಜಾತಿ . . . . .
- 22 . . . . . ಹಕ್ಕು ವವನಾಡಿದನರು . . . . .
- 23 . . . . .

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ಅದೇ ಹೋಬಳಿ ದಂಡುಸಾಳಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೇಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 1 ಮಹಾರಾಜಾದಿರಾಜ . . . . .            | 6 . . . . . ಭೋಜಗಮಾನ್ಯವಾಗಿಕೊಟ್ಟ        |
| 2 . . . . . ರಾಮದೇವಮಹಾರಾಯ . . . . .  | 7 ಹೊಲಂ  ಂಹತ್ತುಕೊಳಗಭೂಮಿ . . . . .      |
| 3 . . . . . ಮುರಗವಲ್ಲನಾಡಪ್ರಭು        | 8 . . . . . ಸುಖದಿಂದಅನುಭ . . . . .     |
| 4 . . . . . ಯೂರತಮ್ಮಣಗೊಡನು . . . . . | 9 . . . . . ಪ್ರತಿಹೇಳಿದವ . . . . .     |
| 5 . . . . . ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವಮಾಡಿದ  | 10 . . . . . ಹೋದರು . . . . . ಸ್ವರಶ್ರೀ |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾಕತಿಛತ್ರದ ಹಿಂದೆ ರಚೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟು ಕಲ್ಲು.

- |                 |           |               |              |
|-----------------|-----------|---------------|--------------|
| 1 ಈ ಧರ್ಮವನ      | 3 ಣಮುಗನಕ  | 5 ಮುಲನುಯವರು   | 7 ಶಿಶೋಗೋಹತ್ಯ |
| 2 ಮುಕ್ಕಾಳುರಾರ್ಪ | 4 ಯಿವನನೃಪ | 6 ಚೆಡಪಿನಾನುಕಾ | 8 ಚೆಡಪಿನವರು  |

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ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ರಸಿದ್ಧ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1'-6"

|                          |                                 |
|--------------------------|---------------------------------|
| 1 ಶ್ರೀಪ್ರಭವಸಂವ           | 10 ನಾರಸಗವುಡರುತಮ್ಮತಂ             |
| 2 ತ್ವರದಪ್ರಾಣನುಂ          | 11 ದೆ . . . . . ಗವುಡರಿಗೆ . . .  |
| 3 ಶ್ರೀಮತುಚತುಸ್ಸಮುದ್ರ     | 12 ಲೋಕವಾಗಬೇಕೆಂದು . . .          |
| 4 ಭಿಪತಿದೇವನಾಯಕ . . . . . | 13 ವಡೆಯರುಪಾಲಿಸ್ತ . . .          |
| 5 ಹಾರಾಯರುರಾಜ್ಯವನಾ        | 14 . . . . . ಯೋಳಗಣಕಾಕತಿ         |
| 6 . . . . .              | 15 . . . . . ಹೊಲ ಬಿ  ಂಕಾಕ . . . |
| 7 . . . . .              | 16 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ . . .     |
| 8 ದೇವರಾಜನೇವೊದಲಾದ         | 17 . . . . . ಸಲಿಸುವರು           |
| 9 ಶ್ರೀಕಾರ್ಣಿಕೇಶವತಿಯ      | 18 . . . . . ಶುಭಮಸ್ತು           |

80

ಅದೇ ಹೋಬಳಿ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೊಬಿನಕಲ್ಲಿನಲ್ಲಿ.

|                    |                     |                      |                   |
|--------------------|---------------------|----------------------|-------------------|
| (ಮುಂಭಾಗ) . . . . . | 6 ರುಪ್ಪಳ್ಳಿರಾಜ್ಯವನಾ | 11 ತೊಬಿನಯಿಕ್ಕೆ . . . | 17 ಮಿತ್ತಿಕಾಹರು    |
| 1 ಶ್ರೀಮತುಕಾಳಯ      | 7 ಉವಲಿಕಾಕತಿಯ        | 12 ಸಿದರುಕಾಗತಿ . . .  | 18 ಇದರತೊಬಿನಾ      |
| 2 ದ್ವಸಂವತ್ಸರದ      | 8 ಬೈರನಾಯಕನ          | 13 ಯಾವತಿಚೊರ          | 19 ದಿದವರುಇವರಿಗೆ   |
| 3 ವೈಕಾಖಬಿಂಗಳಮಾ     | (ಹಿಂಭಾಗ)            | 14 ಮೋಜನಮಗನಾ          | 20 ಹೀಕೊಳಗಗದ್ದೆ ಮಾ |
| 4 ಗಳವಾರಹರಿ         | 9 ನಾಯಂನು            | 15 ರೋಜನಮರಕ           | 21 ನೈಸಲುವುದು      |
| 5 ಯಸ್ಸವಡೆಯ         | 10 ರಾಮಸಮುದ್ರಕ್ಕೆ    | 16 ಬುನಕೆಲಸಕೆ . . .   |                   |

81

ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳಿ ಬೋಡನಮರಿ ಪಾಳಂದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಚಾರ್ಯದಯಶಾಲಿವಾಹನಕ | 6 . . . . . ಅಪ್ಪಣೆಯಿನತುಳಮಾನ . . . |
| 2 ವರುಷಂಗಳಿಶಿನೆಯ . . . . .         | 7 . . . . . ಗವುಡಪುರಪು . . .       |
| 3 ಜಯಸಂವತ್ಸರದಮಾಳಬಿಳಿ               | 8 . . . . . ಸೋಮನಾಥನಾಲಯವನತ್ತಿ ಸಿ   |
| 4 ಶ್ರೀಮತುಮಾದಯನಾಯಕ . . .           | 9 . . . . . ಶ್ರೀಶ್ರೀಶ್ರೀ . . .    |
| 5 . . . . . ನಾರಸಿಂಹದೇವನ . . . . . |                                   |

82

ಅದೇ ಹೋಬಳಿ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

|                         |                            |
|-------------------------|----------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಾಧಾರಣಸಂತ್ಸರದ | 5 ರಂಗಪಗಲುಡರುಮಾ . . .       |
| 2 ಚಯಿತ್ರಶುಕ್ಲಪಕ್ಷದ      | 6 ನೈವಾಗಿಬಿಟ್ಟುಹೊಲಂ . . .   |
| 3 ಪಂಚಮಿಯಲುಬಿಟ್ಟದ        | 7 ಇದಕ್ಕೆ ತಡೆಮಾಡಿದವರು . . . |
| 4 ಸೋಮದೇವರಸೇವಿಗೆ         | 8 ಜಾತಿಗೆಹೊರಗು . . . . .    |

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

83

ಕೋಲಾರ ಹೋಬಳಿ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳಿ ಬೆಟ್ಟದಮೇಲಿನ ಹುಣಸೇಮರದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—5'-6" x 3'-6"

|                                  |                                     |
|----------------------------------|-------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಜಯಾಚಾರ್ಯದಯಸಾರ್ವಸಂವತ್ಸರ | 6 ಮನೆಬಂದಕೆ ಹೊನ್ನು ಕೊಟ್ಟು ಶ್ರೀ . . . |
| 2 ದಲುಶ್ರೀಮತುರಾಮಪ್ಪಯಗಳಮುಳು        | 7 ಸಾಲೇಶ್ವರದೇವರನಂದಾದೀಪವ              |
| 3 ವಾಯನಾಡಪಾಮಪತ್ಯವಮಾಡವಲ್ಲಿ         | 8 ನಡಸುವರುಈಧರ್ಮಕೇಶರೊಬರು              |
| 4 ಮದುರಗ್ರಾಮದಮಹಾಜನಗಳ . . .        | 9 ತಪ್ಪಲಾರದುದಯಂದಬರಸಿದಸಾ              |
| 5 ಘೋಳಗಾಡ ಸಮಸ್ತ ಪೂರ ಪೊಕ್ಕಲಿಗರು    | 10 ಸನಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ         |

84

ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಉರಬಾಗಿಲಬಳಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—6"×2'—0".

|                             |                         |
|-----------------------------|-------------------------|
| 1 ಶ್ರೀರುಧಿರೋದ್ಗಾ ರಿಸಂವತ್ಸ   | 8 . . . . .             |
| 2 ರಜಕಾರ್ತಿಕಶುದ್ಧಿಮುಖ್ಯ      | 9 . . . . . ಗ್ರಾಮದಸೇಷ   |
| 3 ವಾರದಲಸಿರಗ್ರಾಮದಸೇಷ         | 10 ಜನರುನಡಸುವರುಡುಕೆತಪಿದ  |
| 4 . . . . . ನಾಯಕತನದಕೋಣ      | 11 ವರುತಾಯಿಗೆತಪಿದವರುಮಂಗಳ |
| 5 ಲದೇಶದ . . . ಅರಾಬಿ . . . . | 12 ಶಿವನೇಗತಿನಾರಾಯಣನೇಗತಿ  |
| 6 ಳುಪಾದಗ್ರಾಮವನು ಗದಾಧರ       | 13 . . . . .            |
| 7 ದಾಮೋದರದೇವರಪ್ರೀತ್ಯರ್ಥ      | 14 . . . . .            |

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

85

ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರವರ ವಶದಲ್ಲಿತ್ತು ತಾಮ್ರಾಸನ.

(ಸ್ಥಳದವರ ಪ್ರತಿ.)

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣ ಲಿಖಿತದ್ರಾಚಾರವಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗೆ
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ || ಹರೇಲೀಲಾವರಾಹಸ್ವ
- 3 ದಂಪ್ಪದಂಡಸ್ವಪಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
- 4 ಭತ್ತಶ್ರಿಯಂದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ
- 5 ವಾಹನಶಕವರುಷ ೧೨೫೧ಸಂದ ವರ್ತಮಾನವಿಕ್ರಮಿನಾಮು
- 6 ಸಂವತ್ಸರದ ಶ್ರಾವಣಬ ೫ ಸೋಮವಾರದಲುಆತ್ರೇಯಸಗೋ
- 7 ತ್ರಯಶ್ಯಲಾಯನಸೂತ್ರಯುಕ್ತಾಶಾನುವರ್ತಿಗಳಾದಯಿಂ
- 8 ಮಡಿಕ್ಕಪ್ಪ ರಾಜವೊಡೆಯರವರಪೌತ್ರರಾದಚಾಮರಾಜ
- 9 ವೊಡೆಯರವರಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
- 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶವತಂಸಕರ್ಣಾಟಕ
- 11 ಜನಪದಸಂಪದಧಿಪ್ತಾ ನಭೂತಶ್ರೀಮನ್ಮಹೀಶೂರಮು
- 12 ಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇವೀಪ್ಪಮಾನಅವಿಕಲಕಲಾನಿಧಿ
- 13 ಕುಲಕ್ರಮಾಗತರಾಜಕ್ಷೇತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾ
- 14 ಜಾಧಿರಾಜಮಹಾರಾಜಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ
- 15 ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
- 16 ರಾಜಪರಮೇಶ್ವರಪೌತ್ರಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ
- 17 ಬಿರುದಂತೆಂಬರಗಂಡಲೋಕ್ಯಕವೀರಯದುಕುಲ
- 18 ಪಯಃಪಾರಾವಾರಕಲಾನಿಧಿಶಂಖಚಕ್ರಾಂಕುಶಕುಶಾರ
- 19 ಮುಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ಯಗಂಡಭೇರುಂಡಧರಣೀವರಾ
- 20 ಹಹನುಮದ್ಗುರುಡಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಭೂಷಿತ
- 21 ಶ್ರೀಮನ್ಮಹೀಶೂರಶ್ರೀಕೃಷ್ಣ ರಾಜವಡೆಯರವರು
- 22 ರಾಜ್ಯವನುಳುವಲ್ಲುಅವರಪ್ಪಣೆಯಿಂದಪ್ರಧಾನ
- 23 ಚಿಕ್ಕತಿಮ್ಮಯ್ಯ ಚಿಕ್ಕಲಿಂಗಯ್ಯನವರುರಾಜರ
- 24 ಪ್ರೀತಿಗೆಪಾತ್ರರಾದನಿತ್ಯಾನ್ನದಾನವಿಶುದ್ಧರಾದ
- 25 ಶ್ರೀಸೀತಾರಾಮಭಟ್ಟರಪುತ್ರರಾದಅಹೋಬಲ
- 26 ಭಟ್ಟರಿಗೆ ಈವಿಕ್ರಮವತ್ಸರದಾರಭ್ಯಈಜಂಗಾ
- 27 ಲಿಪ್ಪಲ್ಲಿಯೆಂಬ ಗ್ರಾಮವನ್ನುನಿರುಪಾಧಿಕಸರ್ವ
- 28 ಮಾನ್ಯವಾಗಿಕೊಡಿಸಿದೇನೆಯಾದಕಾರಣ ಈಗಾ
- 29 ಮವನ್ನುನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ನಡ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆಸರ್ವಾಧಿಕಾರಿಲಿಂ

- 31 ಗಂಣಾಪಮಾಲರಿಗೆ ಅಪ್ಪಣೆಕೆ ಓಡಿಸಿಧೇವೆಯಾದ  
 32 ಕಾರಣನೀವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರಪೌತ್ರಪಾರಂ  
 33 ಪರೈವಾಗಿ ನಿಶ್ಚಾನ್ನ ದಾನಮಾಡಿಕೊಂಡುರಾಜ  
 34 ಶ್ರೀಯಃಪ್ರಾರ್ಥನೆಯಿಂದ ಅನುಭವಿಸಿಕೊಂಡುಬ  
 35 ರುವುದು ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದೌರ್ಭೂ  
 36 ಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ | ಅಶಶ್ಚ ರಾತ್ರಿಶ್ಚ  
 37 ಉಭೇಚಸಂಧ್ಯೆಭರೈಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ಸ್ವ  
 38 ದತ್ತಾ ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ ನುಮಾಲನಂ  
 39 ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಠ ಲಂಭವೇತ್ ||  
 40 ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತ್ಯದತ್ತಾ ಸಹೋದರೀ ||  
 41 ಅನ್ಯದತ್ತಾ ಸ್ವಯಂಮಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್  
 42 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಕ್ರೀಕೃಷ್ಣ
- (ಇದರ ಮೂಲಪ್ರತಿ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

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ಅದೇ ತೇಕಲ್ಲಿನ ಬಳಿ ಕೆರೆಯಅಂಗಳದಲ್ಲಿ ಹುಣಸೇತೋಪಿನ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" × 4'—0"

- |   |   |
|---|---|
| 1 ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಜಲೂ              | 7 . . . ತ್ರಿಕಾಲದಪೂಜೆ . . . ಸೋಲಗೆತುಪ್ಪ       |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ    | 8 ದಂತೆನಡೆಸಿಕೊಂಡು . . . . . ನಿಮಿತ್ತಬಯಲ       |
| 3 ರಂಗರಾಯರುರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ        | 9 ಕೆರೆಯಕೆಳಗೆಹತ್ತು ಕೊಳಗಭೂಮಿಯನ್ನು             |
| 4 ತುಸಿಂಗಪದೇವದಣ್ಣಾಯಕರುಶ್ರೀಮದಖಿಲಾಂ        | 10 ಚೀಯರಲ್ಲಿಧಾರಾದತ್ತ ವಾಗಿಅರ್ಪಿಸಿದರು          |
| 5 ಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ          | 11 ದಮ್ಮವತಪ್ಪದೇನಡೆಸಿದವರುಪುಣ್ಯ ಕೆಳಾಜನರುಕೆಡಿಸಿ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ . . . . . ದೀಪಾರಾಧನೆ | 12 ದವರುನರಕಕೆಳವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ             |

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ಅದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕೆರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

3'—0" × 4'—0"

- |   |                                       |
|---|---------------------------------------|
| 1 ಶ್ರೀರಸ್ತು ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಜಲೂ    | 7 ಬಯಲಕೆರೆಯಕೆಳಗೆ ಹತ್ತು ಕೊಳಗಗದ್ದೆ . .   |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ    | 8 ತಮ್ಮಮಾತಾಪಿತ್ಯಗಳಿಗೆಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯಾ |
| 3 ರಂಗರಾಯರುಪೃಥ್ವಿರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀ   | 9 ಗಬೇಕೇದುರಾಯರಅಪ್ಪಣೆಯಿಂದಧಾರಾದತ್ತ ವಾಗಿ  |
| 4 ಮತುಸಿಂಗ . . . ದೇವದಣ್ಣಾಯಕರುಶ್ರೀಮದಖಿಲಾಂ | 10 ಬಿಟ್ಟರುಈಧರ್ಮಕೆತಟನಡೆದವರುಗೋವಕೆ ಂದ    |
| 5 ಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ          | 11 ಪಾಪದಲಿಹೋದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ         |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆಂದು . . . . .        |                                       |

## 88

ಅದೇ ತೇಕಲ್ಲಿ ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಬೇಚರಾನ್ ಉತ್ತರ ಬಂಡೆಯಮೇಲೆ.

- |                   |                       |
|-------------------|-----------------------|
| 1 ಶ್ರೀಮತುವಿರೋಧಿಸಂ | 4 ಸೆಟ್ಟಕಟ್ಟಿಸಿದ್ದದೇವರ |
| 2 ವತ್ಸರದಲುಅನಂತ    | 5 ಸೇವಾರ್ಥ             |
| 3 ಸೆಟ್ಟಯರಮಗಜಯಿತ   |                       |

## 89

ಅದೇ ಹೋಬಳಿ ಯಾನಮೆಟ್ಟಲಹಳ್ಳಿಯಿಂದ ದೊಡ್ಡ ನಾಯಕನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0" × 3'—6"

- |                               |                               |
|-------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶಿವಪಾದವೆಗೆತಿಮನುಮತ   | 4 ಗಳಅನುಮತಿಯಿಂದಸ್ವಹಸ್ತ ಪರಹಸ್ತ  |
| 2 ಸಂವತ್ಸರದಲುದೇವಾಲ್ಯವುಬಿದ್ದುಕೆ | 5 ದಿಂದಹೊನ್ನ ನುಗಳಿಸಿದೇವಾಲಯವನು  |
| 3 ಟ್ಟುಹೋಗಿರಲಾಗಿಅವೂರಮಹಾಜನ      | 6 ಜೀರ್ಣೋದ್ಧಾರವಮಾಡಿದಚೆನ್ನಪನಾಯಕ |
- (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

90

ಅದೇ ಹೋಬಳಿ ಹುಳದೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲುಜಂಚಿಗೆ ನಟ್ಟಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀನೊಂಬವಾ ದಿವರಸರ್
- 2 ಗೆಜ್ಜೆಹುಸುಸಿರಮುಮಲೆನೋ ?
- 3 ರೊಪ್ಪೂರಾಗವುಣ್ಣು ಅಪಕಣಿ

- 4 ಹುಯಿ[ಲೋ]ಳುಸತ್ತಾಳರಪುರ
- 5 ತಮ್ಮತ್ತಿವರ್

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 2'—6"

(ಮೇಲುಭಾಗದಲ್ಲಿ ಪಾರ್ಶ್ವದಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

- 1 ಪರಮೇಶ್ವರಪ್ಪ ಭವಿರಾಯ್ . . . . .
- 2 ರಸಾರಪುರವೂರವಳ್ಳಿಯ . . . . .
- 3 ಯೊಳ್ಳ ಟ್ಟ ಕಿಲಗಣಕಣಿ . . . . .
- 4 ನನ್ನಿಯಡಿಗಳ್ಳೆಡೆರಾತಾದ . . . . .

- 5 ರುಸಾಕ್ಷಿಸಿಡಿಲವಡುತೊಣಿ . . . . .
- 6 ಪಾಳುಅಪುಗೊಳಕಣಿಯ ಕೆಳಗೆ . . . . .
- 7 ನಡೆಸಿವಿಲಮನೆತಾಡದಕೆಸು . . . . .
- 8 ವತ್ತರುತೇಕಲ್ಲಾಡವಿಟ್ಟಾಪುಡ . . . . .

ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು

92

ಮುಳಬಾಗಲ ಹೋಬಳಿ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೊಟಿನ ನಿಲುವುಕಂಬದಲ್ಲೆ

ಪ್ರಮಾಣ—2'—3" × 1'—2"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಣಿಯ
- 2 ರಮಗವ್ವಾಣಗಾ
- ವುಣ್ಣುಕೆಣಿಯ
- 4 ಬವರಯವ್ವಾಣನಲ್ಲಿ
- 5 ರಾಜಂಅಪುವತ್ತೆಡದು

- 6 ಉರ್ಗವ್ವಾಣಗಾವುಣ್ಣುಂಗಾ
- 7 ಕೆಣಿಯಬವರಪರಿವಿಟ್ಟ
- 8 ಇದಂತೆಹೆಡೆಯ್ದು
- 9 . . . . . ಪಟ . . . . .

93

ಅದೇ ಹೋಬಳಿ ಯಲವುಹಳ್ಳಿಯಿಂದ ಪೂಜೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಈಚಲಮರಗಳ

ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಬ್ಬ ೧೫೩೩ . . . . .
- 2 ಪರಿವಿಧಾವಿಸಂವತ್ಸರಮಾಗಬಳಿ . . . . .
- 3 ಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮತುರಾಜಾ . . . . .
- 4 ಧಿರಾಜಶ್ರೀದೇವರಾಯಮಹಾ . . . . .
- 5 ರಾಯರರಾಜ್ಯದಲುನಾಡಪ್ರಭುಚೆನ್ನ ಪರಸರು . . . . .
- 6 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕ . . . . .
- 7 ಸಾರ್ವಭೌಮಶ್ರೀಕೋದಂಡರಾಮೇದೇವರಿಗೆ . . . . . ತ್ನವ . . . . .
- 8 ಪಕ್ಷೇತ್ನವಮಾಸೋತ್ನವಮೊದಲಾದಶುಭಕಾರ್ಯಗಳಿಗೆ . . . . .
- 9 ಈರಾಮಸಮುದ್ರದಕೆರೆಯನ್ನು ಕಟ್ಟಿಸಿಕೊಟ್ಟಿಯ . . . . .
- 10 . . . . . ಭೂಮಿಯನುಸರ್ವಮಾನ್ಯವಾಗಿಟ್ಟುಕೊಟ್ಟರು . . . . .
- 11 ಈದೇವಸ್ವವನುಅಪಹರಿಸಿದವರುಗೋವಕೊಂಡಪಾಪ . . . . .
- 12 . . . . . ಸಾಮಾನ್ಯೋಯಂ ದರ್ಮಸೇತುನ್ಮಾಪಾಣಾಂಕಾಲೇ . . . . .
- 13 . . . . . ಭವದ್ಭೀಸರ್ವಾನೇತಾಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಭೂ . . . . .
- 14 ಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ || ಶ್ರೀರಸ್ತು . . . . .

## 94

ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- |  |   |
|--|---|
| 1 ಖರಸಂವತ್ಸರದವಯೋಚಿಖಶು ೧೫ ಬುಧವಾರದಲು        | 4 ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನೆಗೆಂದುಕೊಟ್ಟು        |
| 2 ಶ್ರೀಮತುರಾಮಪ್ಪಗಳು ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟೆ      | 5 ಸರ್ವಮಾನ್ಯಹೊಲ ೦   ಹತ್ತು ಕೊಳಗಇಧನುನಡಿಸಿ    |
| 3 ಬ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಶ್ರೀಕೋದಂಡರಾ | 6 ದವರುಪುಣ್ಯಭಾಗಿಗಳಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ . . . |

## 95

ಅದೇ ಹೋಬಳಿ ಇರುಗಮುತ್ತನಸಲ್ಲಿಗೆ ಆಗ್ನೇಯ ವೆಡ್ಡೆ ರಬಂಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ಕುಭಮಸ್ತು
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ
- 3 ವರುಷ ೧೬೬೫ಭವಸಂವತ್ಸರದಚಯಿತ್ರಶುಭಿಲು
- 4 ಶ್ರೀಮತುಮಂಗಳವಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಶ್ರೀ
- 5 ಮತುಚಕರಾಯತವ್ವೇಗವೃತ್ತರಪ್ಪಣೆಯಲು
- 6 ತಿಮ್ಮನಾಯಕರಿಗೆಮಂಗಳವಾಯಸೀಮೆಯಗುಡತ
- 7 ನವನುಕೊಟ್ಟಪ್ರಾಕುಆಸೀಮೆಯಲಿರುವಸಂಕಟಗಳಂ
- 8 ಪರಿಹರಿಸೂದಂದುಕುಮ್ಮರಕುಂಟೆಯೆಂಬಗ್ರಾಮವ
- 9 ನು ಈಗವುಡಿಶಿಗಸರ್ವಮಾನ್ಯವಾಗಿನಾಡಜನರಅನು
- 10 ಮತದಿಂದಕೊಟ್ಟರುತದನುಆರೊಬ್ಬ ಕೊಪ್ಪತಿಪಾಲಿಸೂದು
- 11 ಇದಕನಾಡಜನರವಸ್ತುತಸ್ಸದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ
- 12 ಪರದತ್ತಾನುಪಾಲನ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
- 13 ಭವೇತಿ | ಸ್ವದತ್ತಂ ಪರದತ್ತಾಂವಾರೋಹರೇತವಸುಂಧರಾಂ
- 14 ಪಕ್ಷಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ | ಶ್ರೀ
- 15 ರಸ್ತುಕುಭಮಸ್ತು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 96

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಶ್ರೀರಂಗಪುರದ ಕಲಚೇರುವು ಮರವೆ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- |                                |                             |
|--------------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಬಹುಧಾನ್ಯಸಂವತ್ಸರಂ      | 6 ಪಾದಾನುಕು ಸಮರ್ಪಿಂಚಿನನಾರಿ   |
| 2 ಚಯಿತ್ರಶುಭತದಿಯಬುಧವಾರ          | 7 ಕೇಳವನಮು ೩೦ ವೃಕ್ಷಮುಲು      |
| 3 ಮಂದುಶ್ರೀಮತುರಾಜಮಾನ್ಯಲೈನ       | 8 ಈಧರ್ಮಂಚಡಪಿನವಾರುತಮ         |
| 4 ಶ್ರೀರಂಗರಾಯಲುವಾರುಮುಳು         | 9 ತಲ್ಲಿತಂಡುಲಕುದ್ರೋಹಂಚೇ      |
| 5 ವಾಗ್ವಿಲಶ್ರೀವದ್ವೀರೇಶ್ವರಸ್ವಾಮಿ | 10 ಸಿನವಾರು ರಂಗರಾವ ಶ್ರೀ ಶ್ರೀ |

## 97

ಅದೇ ಹೋಬಳಿ ಅಂಬಲಿಕ್ಕಲ್ಲುಜಿಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—3" × 2'—0"

- |                                 |                                    |
|---------------------------------|------------------------------------|
| 1 ಶ್ರೀಮತುಆರಾಧ್ಯವೀರಂಣವೊಡೆಯರ      | 5 . . . ಕೊಟ್ಟಹೊಲ ೦   ಹತ್ತು ಕೊಳಗಬೋವ |
| 2 ಮಕ್ಕಳುಮರಗಲಲಿಂಗಣವಡೆಯರಿಗೆ       | 6 ನಕೇರೆಯಕೆಳಗೆಗದ್ದೆ ೦   ಹತ್ತು ಕೊಳಗಈ |
| 3 ನಿಮ್ಮಶಿಶುಮಕ್ಕಳುಕುಮಾರಮಾದಪೊಡೆಯರ | 7 ಧರ್ಮಕೆವೂರಮಹಾಜನಗಳವೊಪ್ಪಿತಶ್ರೀ      |
| 4 ಮಕ್ಕಳುಕಂಭುಲಿಂಗದೇವರುಪೂರ . .    | 8 ಗುರುಲಿಂಗದೇವರೇಗತಿಶುಭಮಸ್ತು         |

## 98

ಅದೇ ಹೋಬಳಿ ಅನಹಳ್ಳಿ ಯೆಲ್ಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವೆದುಹೋಗಿದೆ.)

- 1 ಶ್ರೀಕುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೫೬೫ನೆಯಪರೇಧಾವಿನಂವತ್ಸರದಶ್ರಾವಣಶುಭಿ
- 3 ಗುರುವಾರಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲುಮರವೂರಶ್ರೀರಾ
- 4 ಮದೇವರಅಮ್ಮತಪದಿನೈವೇದ್ಯಕೆಶ್ರೀಮನ್ಮಹಾರಾಜಮಾನ್ಯ
- 5 ಸರ್ವಾಧಿಕಾರಿಕ್ಕಪ್ಪ ಪ್ಪವಾಯಕರುದಯಪಾಲಿಸ್ತ ರಾಪುಸಮುದ್ರಗ್ರಾಮ
- 6 ಇದಕವೊಳಗಾದನಿಧಿಜ್ಞೇಪಕಾಡಾಂಭನೀರಾರಂಭವೊಡಲಾದ



- 7 ಸರ್ವಸ್ವಾಮ್ಯವನುದೇವರಶ್ರೀಕಾರ್ಯವನಡನುವಧರ್ಮ . . . . .  
8 . . . . . ಪ್ರತಪಾತ್ರಪಾರಂಪರ್ಯವಾಗಿರುವುದಿಂದ ಅನುಭವಿಸೂದು  
9 . . . . . ದೇವರಿಗೆ . . . . . ಗವುಡಮಹಾಜನಂಗಳು . . . . .  
10 . . . . . ಭಟ್ಟರು ಮುಂತಾಗಿ . . . . . ಆರಾಮೇಶ್ವರದೇವರಿಗೆ . . . . .  
(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

ಆವನಿ ಹೋಬಳಿ ಮೊದಲನೆಯ ಜಿಲ್ಲಾಡೀಗಾರರ ಪ್ರಸ್ತುತ ಕೋಶದಲ್ಲಿಯೂ ಉಪನದ ನಕಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿನಾಹನಕೃಪಾಬ್ದಂಚುಲು  
 2 ಒಳ್ಳೆಅಗುನೆಟಿಖರನಾಮಸುವತ್ಸರಂಚಕ್ಷಿದಮಾಸಪಂಚ  
 3 ವಿಂಬಾಧವಾರಮಂದ್ರೀನುತುರಾಜಾಧಿರಾಜಚಕ್ರ ರಾಯ  
 4 ತಮ್ಮೈಗೊನಿಆಪ್ಪಣಚೇತಶ್ರೀಮತುರಾಯವೆಂಕಟ್ಟಪ್ಪಗಾರಿ  
 5 ಪಾತ್ರಲಯಿನರಾಯಮುನಿರಾಜಾಪುತ್ರಲಯಿನಸಂಕರ  
 6 ರಾಜಾಗಾರಯಜಾಶ್ಯಾಖ್ಯಾಧ್ಯಾಯಾಲ್ಪಿನವಾಧೂಳಿಗೋತ್ರಂ  
 7 ಶ್ರೀನರಸಾಭಟ್ಟಲವಾರಿಪಾತ್ರಲಯಿನಚನ್ನಂಭಟ್ಟಲವಾರಿ  
 8 ಪುತ್ರಲಯಿನಸಳ್ಳಿರಾಮಾಜೋಯಿಸಲಾಕುವ್ರಾಯಿಂಚಿ  
 9 ಇಚ್ಛೆನಧಾನಧರ್ಮಶಾಸನಕ್ರಮಮೆಟ್ಟನನು ವಾವಂಶ  
 10 ಸ್ಥಲಾಕುವ್ರಾರ್ಪಮುನುಂಚಿನಡಚೇತಿವ್ಯನಾಯನಚೆರು  
 11 ವುಕಿಂದರಾಜಕಾಲುವಕುಪೂರ್ವಭಾಗಮುಂಡೇಪಂದು  
 12 ಮುಖೂಮಿನಿನಾಪೂರ್ವಿಕಲಾಕುವ್ರದ್ತಿಪ್ರಾಪ್ತಿಗೆಗಾನು

ಅದೇ ಹೊರತು ಮೇಲಾಗಾಣೆಯ ಬಳಿ ಹನುಮೇಗೌಡನ ತೋಟದ ಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಸಿಕ್ಕಿದ ಕಲ್ಲು.

- 1 ಶ್ರೀರಣಾವಳೋಕಶ್ರೀಃ
- 2 ವೃಯ್ಯನ್ಯಂಗರಾಜ್ಯಂತೋವೃತ್ತಪುಸಾಸಿ
- 3 ರಮುಮಾಳಿಅವರಾಮಹಾಸಾಮನ್ವಿವ್ಯಿಟ್ಟ
- 4 ಪುರನಕೋವಳಾಲನಾಡುಮೂನೂಪುಮಾಳಿ
- 5 ಅವರಾಮಗೃಹಗೌಡಶ್ರೀಪುಲಿಅ
- 6 ಗಳಿಪನ್ನರಡುಮಾಳಿಮಾಳುಕೋಡಕೆಱಿಯುಂ
- 7 ಅಯ್ಯೊಂದಿ ಕಾದುಪತೊಂದಿ ಪ್ರಸಾದಂಗೆಯೊರ
- 8 ಗೊಟ್ಟಿ ಱಿಯರವೃಲಕೆಕೊಟ್ಟದುಅಯ್ದಿಮು
- 9 ಕಟನಿಜದಾನಲೆಡೊನ್ನೂ ಮಹಾಪಾತಕನಕ್ಕುಂ
- 10 ಶ್ರೀಮೊಡಿಪ್ಪಡಿ ಯಗ್ಗಯ್ಯೊ ಮ್ಪು ಕಟನಿಕೊಟ್ಟಿರ

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ಕೆರೆಯಬಳಿ ಬಂಡೆಯಮೇಲಿ.

1 ಶಾರ್ವರಿನಂವತ್ಸರದವಯಿಶಾಖಿಶುಲಿಲು . 4 'ವಂಶೀಕರುಪಾಲಿಸಿಕೊಂಡುಬಾಹ್ಯೋದಂದು  
2 ತ್ರೀಮತುತ್ಪನ್ನಗೌಡರಮಗಜೆನ್ನಪ್ಪಗೌಡರು 5 ಬರಸಿದಲಿಲ್ಲಾಶಾಸನಕ್ರಿಗೋಪಾಲಕೃಷ್ಣ  
3 ಮಾಡಿದಧನುಮಂಟಪದಸೇವೊದನುನಮ್ಮ

**ಅದೇ ಹೋಬಳಿ ಜೋಡೀ ಮರಕಫಟ್ಟದ ಊರಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.**

(စိဝဉ္စုဒ္ဓါ)

- 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯು
  - 2 ದಯಕಾಲಿವಾಹನಕಾಬ್ಧಿ . . . . .
  - 3 ನೆಯವಿರೋಧಿಕ್ಯತುಸಂವತ್ಸರ
  - 4 ಆಶ್ವೀಜಶುದಧಶಮಿಯಲಾ
  - 5 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
  - 6 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವಿಠಪು
  - 7 ತಾಪಶ್ರೀರಂಗರಾಯಮಹಾ
  - 8 ರಾಯರುಪಶೃಂಗೀರಾಜ್ಯವನಾಳುವ
  - 9 ಕಾಲದಲುಶ್ರೀಮತುಆವನಿಯ
  - 10 ಶ್ರೀರಾಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕ
  - 11 ಶ್ರೀಸಂಕರಪ್ರತಿಪ್ಪಯ್ಯಚಿನ್ನಯ
  - 12 ಗಳುತಮಗಿಹಿತಪ್ರಜ್ಞತವಾಗಿ
  - 13 ನಿರಾಬಾಧವಾಗಿಸರ್ವಮಾನ್ಯ
  - 14 ವಾಗಿನಡದುಬರುವಂ ತ
  - 15 ಮರಕಲ್ಲುಗಟ್ಟವೆಂಬ
  - 16 ಗ್ರಾಮವನನರಸವಗಳ
  - 17 ತಮ್ಮಕಾಡಪ್ಪಗಳಿಗೆಧರ್ಮವ
  - 18 ಮಾಡಬೇಕೆಂದುನಮ್ಮಲ್ಲಿನಾವು
  - 19 ಯೋಚಿಸಿಕುಗ್ರಾಮಕೇಸೇರಿದ
  - 20 ಕಾಡಾರಂಭನೀರಾರಂಭತೋ
  - 21 ಟುಡಿಕೆಸಹಜಹಿರಣ್ಮಯದ
  - 22 ಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ
  - 23 ತ್ರಿಕರಣಪ್ರವಾಚಿಕವಾಗಿ ಕೊಟ್ಟ
  - 24 ದುದಾನಪಾಲನಯೋರ್ಮಧ್ಯ
  - 25 ದಾನಾತಶ್ರೀಯೋನುಪಾಲನಂ
  - 26 ದಾನಾತಸ್ವರ್ಗ . . . . .

. . . . .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

## ಮೈಸೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ನವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೫೦
- 2 ಸಂದುವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಉ
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಕೃಷ್ಣದೇವ
- 4 ರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯಿವುತ್ತಿರಲು ಶ್ರೀ ವೀ
- 5 ರಕ್ತಪ್ಪದೇವಮಹಾರಾಯರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು ಆವೂರಮ
- 6 ಹಾಜನಗಳ ಅನುನುತಿಯಿಂದ ಆಚಂದ್ರಾರ್ಕವಾಗಿನಡಿಯಲಿಯೆಂದುರಾಯರ
- 7 ನಿರೂಪದಿಂದಬಯಸದೇವರಸರು ಆರಹಳ್ಳಿಗ್ರಾಮವನು
- 8 ಭಾರದ್ವಾಜಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದಯಜಾಶಾಖಾಧ್ಯಾಯಿ
- 9 ಗಳಾದ ರಾಮೇಚ್ಚೇಯಿಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ಲಿಂಗಣ
- 10 ಜೇಯಿಸರಿಗೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲುಧಾರಾದತ್ತವಾಗಿ ಕೊ |
- 11 ಟ್ಟರು ಇದನು ಅವನಳಿದರುಅವರತಾಯಿಗೆತಪಿದವರು
- 12 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಭೈ ಯಾನುಪಾಲನಂ ದಾ
- 13 ನಾತಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀಮಾನ್. ಎಚ್. ಶೇಷಯ್ಯಂಗಾರ್ಯರು

ಹಾಜರಾದ ಸನ್ನದು.

(ಈ ಸನ್ನದಿನ ಮೇಲುಭಾಗದಲ್ಲಿಶ್ರೀಚಾಮರಾಜ ವಡೇರ ತನುಜಕೃಷ್ಣ ರಾಜನಡೆರು ಎಂತದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿಮುದ್ರೆಯಿದೆ).

ಶ್ರೀ

ಕೃಷ್ಣ ರಾಜವಡಯರವರು

- 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರದ ಮಾಘ ಬ ೯ ಸ್ಥಿರವಾರದಲ್ಲು ಶ್ರೀಮತು || ||
- 2 ಶ್ರೀಮದ್ವೈದಮಾರ್ಗಪ್ರತಿಷ್ಠಾಪನಾಶಾಲ್ಯೋಭಯವೇದಾಂತಪ್ರವ
- 3 ತರ್ಕರಾದಅಘಲಯಂಕೋಮಾಂಡೂರುಚಿನ್ನಯ್ಯಶ್ರೀನಿವಾಸಾಶಾ
- 4 ರ್ಥರಿಗೆಬರಶಿಕಳುಹಿಸಿದನಿರೂಪಅದಾಗಿ ಈವರಿಗೆ ಸರ್ವರುಸಹ
- 5 ನಾವುಕ್ಷೇಮದಲ್ಲಿಧೇವೆ ನಿಮುಕ್ಷೇಮಕ್ಕೆ ಆಗಾಗ್ಗೆ ಬರಶಿಕಳುಹಿಸುವ
- 6 ದು ತರುವಾಯಅರಮನೆಸಮಾಪದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ಮಾಣಮಾ
- 7 ಡಿಸಿರುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೯ ದಿವಸ
- 8 ಶ್ರೀಕೃಷ್ಣದೇವರಪ್ರತಿವೈಯಾಗುವದ್ದರಿಂದಯಾ ಸಂ | ಫಾಲ್ಗುಣ ಶು ೫
- 9 ದಿವಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಶೇರುವಂತೆಮಾಡಿಸುವದು ಬ ತಾರೀ
- 10 ಖ ೧೪ನೆ ಮಾಡೆ ಪೆಬರವರಿ ಸರ್ ೧೪೦೯ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸು
- 11 ಖರಾಯಮುನಪ್ಪಿಹಜಾರು (ಇಲ್ಲಿ 'ಶ್ರೀಕೃಷ್ಣ' ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ.)

## ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು.

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ನಾಗಮಂಗಲ. ಟೌನ್‌ನಲ್ಲಿ ಮಿಡಲ್‌ಸ್ಕೂಲ್ ಮೆಟ್ಟಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು 3 ತುಂಡಾಗಿ ಬಿದ್ದಿದೆ)

ಪ್ರಮಾಣ—4'—6" × 1'—6"

- 1 ಶ್ರೀಯವರಪಾದ
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಚಾರ್ಯದಯಶಾಲಿವಾ
- 3 ಹನಕಕ ಬ ೧೭೬೭ ನ
- 4 ಎಂದರ್ತಮಾನವಿಶ್ವಾಸ
- 5 ಸುಸಂ ಕಾರ್ತಿಕ ಶು ೧೦೦೦
- 6 ಹಯವಸಗೋತ್ರ ಸೂತ್ತಿ
- 7 ರದಚಿಕಂಠೈಯ್ಯ ಜಕಂ
- 8 ಜೈಯ್ಯನವರಸಂತತಿ ಕಂ
- 9 ಮಗಾರಆದ ಚಂಠೈಯ್ಯವೆಂ
- 10 ಗಟಪತ್ಯೈಯ್ಯ ತಿಮ್ಮಪ್ಪೈಯ್ಯ

- 11 ನವರಮಕ್ಕಳು ಮೊಮ್ಮಕ್ಕಳು ಸ
- 12 ದರಿ ಅದೆಹಸರಿನವರು ಶ್ರೀಯವ
- 13 ರ್ಗ ಸಮರ್ಪಕವಾಮಾಡಿದಂತ್ರೆ
- 14 ಶೀವಾರ್ತಗೋಪುರಮುಂತಾದ ವಿ
- 15 ಮಾನಗಳು ಜೇರ್ಣೋದ್ಧಾರವಾಗಿ.
- 16 ಮುಂತಾಗಿ ವುತ್ಸವರು ಪ್ರಭಾವ
- 17 ಳಗಳುಬಾಗಿಲವಾಡಗಳುಚಿನ್ನ ಬೆ
- 18 ಳ್ಯ ಆಭರಣಗಳು ಬೇರೆ ಸಾಮಾನು
- 19 . . . . .
- 20 ಸ್ವಯಾರ್ಜಿತಸೇವಾರ್ತ

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ದೇವಲಾಪುರದ ಹೋಬಳಿ ತಿಬ್ಬನಹಳ್ಳಿಯಲ್ಲಿ ತಿಪ್ಪೆಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—೪'—೦" × ೨'—೬"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯದ ಶಾಲಿವಾಹ
- 2 ನಪಕವರುಕ ೧೪೪೬ ತಾರಣಸಂವತ್ಸ
- 3 ರದ ಮಾರ್ಗಕಿರ ಬ ೧೦ ಬ್ಬ ಶ್ರೀಮನ್ಮ
- 4 ಹಾಮಂಡಲೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದ
- 5 ಕ್ಷಿಣಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿವೀರಶ್ರೀ
- 6 ಕ್ರಿಷ್ಣರಾಯರವಿದ್ಯಾನಗರದಲು
- 7 ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೃಹಾತಿರಲು ನಂ
- 8 ಎಮಚೆನಪಟಣದ ಯಿರಪ
- 9 ದೇವರಿಗನಲು ಅಮೃತಪಡಿಗೆ ನ

- 10 ಗಮಂಗಲಕ್ಕೆ ಸಲುವದೇವಲಪುರ
- 11 ದಸ್ತನದ ತಿಬ್ಬನಹಳ್ಳಿಯನ್ನು ಪ್ರ
- 12 ತಿನಸುಧೆಯವದ ಕ್ರಿಷ್ಣರಾಯಸ
- 13 ಮುದ್ರದ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ
- 14 ಚತುಸೀಮೆಯವೊಳಗದಗೆ
- 15 ದೆಬೆದಲುತೋಟತುಡಿಕೆ ಆ
- 16 ಣೆ ಅಚುಕಟು ನಿಧಿನಿಕ್ಷೇ
- 17 ಪ ಕ್ರೀ ವಿರೂಪಾಕ್ಷ
- (ಈ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು)
- 18 ಯಲಬರಿಗೆಯ ಮಲಪ್ಪ ಅಣನಂಜನುಲುದಾರ

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ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಈಶ್ವಂದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಗಜಸಂಖಪ್ರತಾಪಹೋಯಿಸಳಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳದೇವರವಾರಿಧಿ.
- 2 ಮೇರೆಯಾಗಿ ಮೇದಿನಿಯದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖ
- 3 ಸಂಕಥಾವಿನೋದರಿಂಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಅನಂದಸಂವತ್ಸರದಯಾಶಾಫ
- 4 ಸುಧಸಪ್ತಮಿಸುಕ್ರವಾರದಂದುಬೆನುತೂರನಾರಸಿಂಗಂಸಮಗ್ರಬಲಂಬೆರಸಿ
- 5 ದಂಡೆತ್ತಿ ಬಂದುಹೆಚ್ಚಿದಿರಮಡೆಯತಿಬ್ಬನಹಳ್ಳಿಯತುರುವಂಮುತ್ತಿದಲಿ ದಡಿಗೆ
- 6 ನಕೇರೆಯಮಣಲವಾಡಿಯಬೂಪಕಾಳರಿಟಳೆಯರಕುಲತಿಲಕಹರಹಗೌಡ ಆತ
- 7 ನತಂವಗಹರಗೌಡಆತನಮಗಂಸುಪುತ್ರಗೌಡಿಯಂಕಾದಿಹಲರಕೊಂದುವೀರಮಂ
- 8 ಮೆರೆದುತುರುವವೋಗುಳ್ಳಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

## 108

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ನೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—9"

ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾದೇವತಾಶ್ವರದ್ವಾರಾವತೀಪ್ರ

<sup>2</sup> ರವಶೇಶ್ವರಹೊಸಳವಿಪ್ಪು ನೀರಬಲ್ಲಾಳದೇವರುಪ್ಪಧ್ವೀ

<sup>3</sup> ರಾಜ್ಯಂಗೈಯ್ಯಲಾಚನದಸಂವತ್ಸರದಆಶಾಢ

<sup>4</sup> ಸುಧ ೩ ಸುಕ್ರವಾರದಡಿಗನಕೆಯಮುಣವೆ

<sup>5</sup> ದಯಭೂಮಿಕುದಿಕಿಮಾಳೆಯರಕುಲತೀರ್ಥಹರಹಗೌಡ

<sup>6</sup> ಆತನಮಗಂಸಂಕರಗೌಡಆತನಮಗರಾಮೆಯಂಜೆಬ್ಬಿದಿರಮ

<sup>7</sup> ಡಿಯತಿಬನಹಳ್ಳಿಯಲಿಬಿಸುಗೂರವರುತುಂಬುವಹಿಡಿದೊಡ

<sup>8</sup> ಕಾದಿತುರುವೆನುಗುಳ್ಳಿ ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

## 109

ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆಂಪರಸನ ಹೊಲದ ಮಧ್ಯೆ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—4" × 1'—0"

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾನಾಯ

<sup>2</sup> ಕಾಚಾಯ್ಯಬಯಲಹು

<sup>3</sup> ಲಿಕದಿರ ನಾಯಕನ

<sup>4</sup> ಮಕ್ಕಳು ಕುನಿನಾ

<sup>5</sup> ಯಕರೂ ಪೂಜಾರಿ

<sup>6</sup> ಲಕುಮನಮಕ್ಕಳಿ

<sup>7</sup> ಗೆ ಕೊಟ್ಟನೆತ್ತರುಕೊ

<sup>8</sup> ಡಗೆಯಿಸಿಮಾಸಂಬಂ

<sup>9</sup> ಭಿಸಾಸನಾವು

<sup>10</sup> ಇದಕೆ ಆಕ್ಷೇಪಿಸಿ

<sup>11</sup> ದವ ಆತನಮಗನಾಗಿ

<sup>12</sup> ಹುಟ್ಟುವನು

## 110

ದೇವಲಾಪುರದ ಹೋಬಳಿ ಅಂಕನಹಳ್ಳಿಯಲ್ಲಿ ಮಾರಿಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—0"

<sup>1</sup> ಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು ಸಂದ ವ

<sup>2</sup> ತರ್ಮಾನ ೧೬೪೫

<sup>3</sup> ಶ್ರೀ ಶ್ರೀ ಸ್ವಭಾನುನಾ

<sup>4</sup> ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦

<sup>5</sup> ಬ್ಲು || ಅಳಿದಮಹಾ

<sup>6</sup> ಸ್ವಾಮಿಯವರ ಬುದಿನಿರುಪಕವಿಪ್ರ

<sup>7</sup> ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಿಮಗ ತಿಂ

<sup>8</sup> ಮನಿಗೆ ಹೊಸಕೋಟೆಜಗಳ

<sup>9</sup> ದಲಿ ಮೃತವಾದಬಗ್ಗೆ ರಕ್ತಾಕೊ

<sup>10</sup> ಡಗಿ

## 111

ಅದೇಹೋಬಳಿ ಕುಡುಗುಬಾಳು ರಾಮೇಶ್ವರಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—6'—0" × 1'—9"

<sup>1</sup> ಶ್ರೀರಾಮ

<sup>2</sup> . . . ೧೫೬೦ ವಿಕ್ರಮ ಸಂವತ್ಸರದ

<sup>3</sup> ಆಸಾಢ ಸುಧ ೫ರಲು ಶ್ರೀರಂಗರಾಯವ.ಹಾ

<sup>4</sup> ರಾಯರವರು ರಾಜ್ಯಂ . . . . .

<sup>5</sup> . ದಸುರಗಿಯದೇವಪ್ಪನಾಯಕರವರಕುಡುಬಾಳ

ರಾಮಲಿಂಗದೇವರಾಮ್ರಿತವಡಿ

<sup>6</sup> ಧಮಸಾಸನದ ಕ್ರಮವೆಂತೆಂದೆ

<sup>7</sup> ನಂಮನಾಯಕತನಕ್ಕೆ ಸಲುವದೇವಲಾಪುರಗ್ರಾ

<sup>8</sup> ಮಕ್ಕಳಿವರಸಂಮಂಧ

<sup>9</sup> ದಿ ಗ್ರಾಮಗ

<sup>10</sup> . . . . ಕಾಡಾರಂಭನೀರಂಭಅಣಿಆಚ್ಚು

<sup>11</sup> ಕಟ್ಟು ಮನೆದಬಿಡುಬಿಡು

<sup>12</sup> ಈ ಗ್ರಾಮ ದೇವರಿಗೆ ಸರ್ವಮಾನ್ಯ

<sup>13</sup> ವಾಗಿ . . ದ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ

<sup>14</sup> ನಾಯಕರುಮಾಡಿಬಿಂಬನಹಯೊಧರ್ಮವನಿ

<sup>15</sup> . . . . .

<sup>16</sup> . . . . ಧರ್ಮವ ಆವನಾನೊರ್ಬನು

<sup>17</sup> . . ಗುಗೆಯತಡಿಯಲಿಕವಿಲೆಯಕೊಂದಮಹಾಪಾಪ

<sup>18</sup> . . . . . ಕೊಂದಪಾಪಕೆ

<sup>19</sup> ಹೋದರು ತಮತಂದೆತಾಯಿಕೊಂದಪಾಪಕ್ಕೆ

<sup>20</sup> ಹೋದರು

## 112

ಅದೇ ತಾಲ್ಲೂಕು ಹೋಣಗೆರೆ ಹೋಬಳಿ ಮಡಕೆಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯದು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಕದವಿತನಸಿಯರಹೌಡಮುಲ್ಲೆ ಉಬಲಿ (?)

<sup>2</sup> ಕಾದಿಸತ್ತಂ

## 113

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀನಿರ್ಗುಣೈ ಗಾವುಣ್ಣ ತಪಸಿಯ ಪೋ

<sup>5</sup> ರಿಲಿಭದಕಾದಿಸತ್ತೊಡೆತಂಗೆಕಲ್ಲನಿಜಿ

<sup>6</sup> ಸಿದಮಾಣ್ಣಳ [ಮ] ಹಾಶ್ರೀ

## 114

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಕದವಿತಪಸಿಯಮಾದಪಕಾದಿಸತ್ತಂ

ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೋಕು.

## 115

ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಆಲಂದೂರಿನಿಂದ ಥಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ  
ಆಲದಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಬಹುಧಾನ್ಯಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು

<sup>2</sup> ದಲುಸ್ವಸ್ತಿಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡ

<sup>3</sup> ನಾಯಕದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀಮದ್ಗಂಜಾ

<sup>4</sup> ನರಸಿಂಹಸ್ವಾಮಿಯವರಪಾದಾರಾಧಕ

<sup>5</sup> ಸಿಂಗಿಯಯ್ಯನಮಗಂ ದೇವಯ್ಯಾ

<sup>6</sup> ಶ್ರೀಯವರಪಾದದ ಪಡಿತರದೀಪಾರಾ

<sup>7</sup> ಧನೇಗಂದುಕೊಟ್ಟ ಹೊಲಖಂ ||ಂ ಈ

<sup>8</sup> ಧರ್ಮವನಾರಾದರೂ ಕೆಡಿಸದೊಡವಾರಣಾ

<sup>9</sup> ಸಿಯಲಿಗೋವಕೊಂದ ಪಾಪಕ್ಕಿಳವರು

<sup>10</sup> ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## ತುಮಕೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲೂಕು.

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಜೇಬಿ ವಾಸುದೇವಾಚಾರ್ಯರಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ಸಮಸ್ತಂಗಳೆರಕ್ಕುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ |
- 2 ತೈಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- 3 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ವದಂಷ್ಟ್ರದಂಡಸ್ವಪಾತುನಃ ಹೇಮಾದ್ರಿ
- 4 ಕಲಶಾಯತ್ರಧಾತ್ರೀಭತ್ತ್ರಶ್ರಿಯಂದಧೌ
- 5 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಾಸಗ
- 6 ಛು ೧೬೬೬ ಕ್ರೋಧನನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧ ೧೫
- 7 ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಮರಮೇಶ್ವರಶ್ರೀ
- 8 ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಾಮದೇವಮಹಾರಾಯರೈಯ್ಯ
- 9 ನವರು ವಿದ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪೃಥ್ವೀ
- 10 ಸಾಮ್ರಾಜ್ಯಾಂಗೈಯ್ಯತ್ತಿರಲು ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರ
- 11 ಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪಾತ್ರರಾದ ಮು
- 12 ಮೃಡೀರಣಬೈರೇಗೌಡರವರ ಕಾಶ್ಯಪಗೋತ್ರರಾ
- 13 ದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಖಾಧ್ಯಾಯರಾದಕಿರವತ್ತೂ
- 14 ರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ
- 15 ಬರೆಸಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ಥ್ಯದವಾನಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆ
- 16 ನಮ್ಮ ಆಳುವಿಕೆಮೋಳವನಹಳ್ಳಿಸೀಮೆಗೆ ಸಲ್ಲುವನೋಂಪುರದ
- 17 ಗ್ರಾಮದಲ್ಲು ಕೆಂಪದಾಸನಹೊಲ ೪ |೦ ದೊಡ್ಡ ಗೌಡನಹೊಲ ೪|೦
- 18 ಉಭಯಹೊಲ ೪ ||೦ ಹತ್ತು ಕೊಳಗಕೆರೆಕೆಳಗೆವಡ್ತಿ ನಭೂಮಿ
- 19 ಯಲ್ಲು ೪೦||೦ ಹತ್ತು ಕೊಳಗಲುಭಯ ಹೊಲಗದ್ದೆ ನಹಬೀಜವರಿ
- 20 ೪ ೦ ||೦ ಖಂಡಗಭೂಮಿಯನ್ನು ಈ ಸೋಮೇಶರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು
- 21 ನಮ್ಮ ಪಿತೃ ಪಿತಾಮಹಪ್ರಪಿತಾಮಹರಿಗೆ ಸಾಲೋಕ್ಕ ಸಾಮೀಪ್ಯ
- 22 ಸಾಯುಜ್ಯ ಸಾರೋಪ್ಯಪದವೀಆಗಬೇಕೆಂದು ಸಹರಣ್ಯೋ
- 23 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರದುಕೊಟ್ಟವಾದಕಾರ
- 24 ಣಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
- 25 ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರಪುತ್ರರಾದರಣಬೈಚೇ
- 26 ಗೌಡರಯ್ಯನವರೂ ಕಾಶ್ಯಪಗೋತ್ರರಾದ ಆಶ್ವ
- 27 ಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದಕಿರವ
- 28 ತ್ತೂರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- (ಹಿಂಭಾಗ)
- 29 ಪುತ್ರರಾದ ಶೇಷಾಚಾರ್ಯರಿಗೆ ನಮ್ಮ ಕೊರಟಗೆರೆ ಶ್ರೀಯವ
- 30 ರಿಗೆ ಪ್ರೀತಿಯಾಗಿ ಈ ಹೊಲಗದ್ದೆಯನ್ನು ಧಾರೆಯನ್ನೆರದುಕೊಟ್ಟೆ
- 31 ವಾದ್ದರಿಂದ ಚತುರ್ಥಗೋತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯ
- 32 ನವರ ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರವರಪುತ್ರರಾದ
- 33 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಕಾಶ್ಯಪಗೋತ್ರ
- 34 ರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದರೂಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
- 35 ಕಿರವತ್ತೂರು ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- 36 ಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ ತ್ರಿವಾಚಕದಲ್ಲಿಯೂವಕಾಂತ

- 37 ಕರಣಯುಕ್ತರಾಗಿಯೂ ಹೊಲಗದ್ದೆಗೆ ನಾಮನಮುಬ್ರಿ  
38 ಶಿಲಾಸ್ಥಪನಮಾಡಿಧಾರೆಯನೆರೆದುಕೊಟ್ಟು ಇಥೇವಾಗಿ  
39 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪದ್ಯದ್ದೂ ಆಚಂದ್ರ  
40 ಕರ್ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರಬಹುದೆಂದು  
41 ಬರಸಿಕೊಟ್ಟ ಭೂಸ್ವಾಸ್ಥ್ಯದ ದಾನಪತ್ರದಾನಪಾಲ  
42 ನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದಿಯಾನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವ  
43 ಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಛೇದತಂಪದಮ್ || ಸ್ವದತ್ತ  
44 ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಮ್ | ಪರದತ್ತ  
45 ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತ | ಏಕೈವ  
46 ಭಗಿನೀಲೋಕೇವೇಷಾಮೇವ ಭೂಭುಜಾಂ | ನಭೀ  
47 ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾನುಪಾಲನಂ ||

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ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಶಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ  
ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭ  
2 ಮೂಲಸ್ತಂಭಾಯುಕಾಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಧಸ್ಸಪಾತುನಃ |  
3 ಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿಫತೃಶ್ರಿಯಂದಧೌ ||  
4 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳಃ  
5 ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರವಣ  
6 ಬಹುಳಶುಕ್ಲಪಕ್ಷವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರರಾಮದೇವರಾಯ  
7 ಮಹಾರಾಯರೈಯ್ಯನವರು ವಿದ್ಯಾನಗರದಲ್ಲುರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲುಶ್ರೀಮ  
8 ತು ಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದ ರಣಬೈಚೇಗೌಡರೈಯ್ಯನವರಪೌತ್ರರಾದಮುಕ್ಕಡಿರಣಬೈರೇಗೌಡರೈ  
9 ಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರೈಯ್ಯನವರಳುಕಿಯಲ್ಲಿಶ್ರೀಮಧ್ವರಾಜ  
10 ವ್ಯಾಖ್ಯಾತೃಗಳಾದಆತ್ರೇಯಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮ  
11 ಪುಣ್ಯದಲನಂತಾಚಾರ್ಯರವರಪೌತ್ರರಾದವೇನೂರು ವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರ ಪುತ್ರರಾದಂ  
12 ತಗಿರಿಅಶ್ವತ್ಥನಾರಾಯಣಾಚಾರ್ಯರವರಶ್ರೀಮಧ್ವಶಾಸ್ತ್ರವ್ಯಾಖ್ಯಾತೃಗಳಾದಆತ್ರೇಯಗೋತ್ರ  
13 ರಾದ ಆಪಸ್ತಂಬಸೂತ್ರರಾದಯಜುರ್ವ್ಯಾಖ್ಯಾಯಿಗಳಾದಅವಂತಿತಿಮ್ಮಾಚಾರ್ಯರವರ  
14 ಪೌತ್ರರಾದರಾಮಾಚಾರ್ಯರವರಪುತ್ರರಾದವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರಸಹುಭದ್ರಪುತ್ರರಾದಂ  
15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದಸದಾಕವಯ್ಯನವರ  
16 ಪೌತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಶಾನುಭೋಗಲಕ್ಷ್ಮೀಪತಿಯಾಗಿದ್ದರಕೊಟ್ಟಭೂಸ್ವಾ  
17 ಸ್ತೃದದಾನವತ್ರಕ್ರಮವೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಆಕ್ಕ ಮಂಜುಳಿಗ್ರಾಮದಲ್ಲಿಹೊಲಖಂಡದ್ದೇಂಟಿಂಟಿಂಟಿಂ  
18 ಭೂಮಿಯನ್ನು ಈಸೂರೇಶ್ವರರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿಸಹಿರಣ್ಣದೇವದಾನಧಾರಾಧಾರಕವಾಗಿಧಾರಿಸಿ  
19 ದು ಶ್ರೀವೆಂಕಟರಮಣಪ್ರೀತಿಯಾಗಿತ್ರಿಕುಣಯುಕ್ತವಾಗಿತ್ರಿಪುರಂಷದ್ದೇಶ್ಯವಾಗಿತ್ರಿವಾಚಕದಲ್ಲಿಯೂವಿಶೇಷ  
20 ತೇಕರಣಯುಕ್ತರಾಗಿ ಕೊಟ್ಟ ವಾದಕಾರಣವಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪದ್ಯದಲ್ಲಿಯೂಆಚಂದ್ರಾಕಸ್ಥಾಯಿಗಳಾಗಿ  
21 ನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿಹುದೆಂದೊಬರಕೊಟ್ಟ ಭೂಸ್ವಾಸ್ಥ್ಯದ ದಾನಪತ್ರ  
22 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದಿಯಾನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಮವಾಪೋತಿಪಾಲನಾದಚ್ಛೇದತಂಪದಮ್ ||  
23 ಸ್ವದತ್ತ ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನೇ | ಪರದತ್ತ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತು ||

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ಅದೇ ಶಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ವಶದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯ  
2 ಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಧಸ್ಸಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿ  
3 ಫತೃಶ್ರಿಯಂದಧೌ ||  
4 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳಃ ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರವಣ  
5 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಶ್ರೀರಾಮದೇವರಾಯಮಹಾರಾಯ  
6 ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲುಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ  
7 ರೈಯ್ಯನವರಪುತ್ರರಾದಂ  
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- 7 ಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಆಶ್ವಲಾ  
ಯನಸೂತ್ರ  
8 ರಾದಯಕಶಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಲ್ಲಿ  
ರುವ ಲಕ್ಷ್ಮೀಪತಯ್ಯಗೆಬರಸಿಕೊಟ್ಟಭೂದಾನದದಾ  
9 ನಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಅಳುವಿಕೆಗೆಸಲುವ ಹೊಳವನಹಳ್ಳಿಸೀಮೆಯಜುಮುಂಗಲೀತೀರದಲ್ಲುಕಪ್ಪರಗೊಂಡನ  
ಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂ  
10 ಮಿದುಗೇನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಕಕುನತಿಮ್ಮನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಸಹಾನಿದೇಶಮಾಡಿನೂತನವಾಗಿ  
ಅಕ್ಕಮಾಂಬುಧಿ  
11 ಗ್ರಾಮವನ್ನುಕಟ್ಟಿಸಿದನಿಮಿತ್ತದುಗ್ಗೇನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಯಲ್ಲನಿಗಿಹೊಲಖ || ಹತ್ತುಕೊಳಗಹೊಮಿ  
ಯನ್ನುಶಿಲಾಸ್ತಾಪನೆ  
12 ಮಾಡಿಸೂರೋಪರಾಗಪುಣ್ಯಕಾಲಪಲ್ಲೂಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಗೆಬಿದುಕೊಟ್ಟಧೇವಾದ  
ಕಾರಣ  
13 ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರ  
ಪುತ್ರರಾದ  
14 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕಶಾಖಾಧ್ಯಾಯಿಗಳಾದ  
ಸದಾಶಿವಯ್ಯ  
15 ನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ಯಾನಭೋಗಲಕ್ಷ್ಮುಮೀಪತಯ್ಯಗೆಯಾಹತ್ತು ಕೊಳಗಹೊಲ  
ವನ್ನುನಮ್ಮಕೊರಟ  
16 ಗೆರೆಯವರಿಗುಪ್ರಿಯಾಗಿಧಾರೆಯನಿಜಿದುಕೊಟ್ಟವಾದ್ದರಿಂದ ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡ  
ರಯ್ಯನವರ  
17 ಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಭಾರ  
ದ್ವಾಜಗೋತ್ರರಾದಆ  
18 ಶ್ವಲಾಯನಸೂತ್ರರಾದಯಕಶಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನ  
ಹಳ್ಳಿ ಸ್ಥಳದಕಾ  
19 ನುಭಾಗಲಕ್ಷ್ಮುಮೀಪತಯ್ಯಗೆನಮ್ಮ ಪಿತ್ತಪಿತಾಮಹಪ್ರತಾಮಹರಿಗೆಸಾಲೋಕ್ಕಸಾಮೀಪ್ಯಸಾರೂಪ್ಯಸಾಯುಜ್ಯ  
ಪದವಿಲಗಬೇಕೆಂದು ತ್ರಿಪು  
20 ರುವೋದ್ದೇಶ್ಯವಾಗಿತ್ರಿಕರಣಯುಕ್ತವಾಗಿತ್ರಿವಚನದಲ್ಲಿಯೂ ಯೇಕಾಂತಕರಣಯುಕ್ತವಾಗಿಯೂ ಹತ್ತುಕೊಳಗ  
ಹೊಲವನ್ನು ಧಾರೆನೆಣೆ  
21 ದುಕೊಟ್ಟವಾಗಿನೀವುನಿಮ್ಮಪುತ್ರಪುತ್ರಪಾರಂಪರ್ಯದಲಿಯುಚಿತವಾದ್ರಾಕರ್ತವ್ಯಯಿಗಳಾಗಿಅನುಭವಿಸಿಕೊಂಡುಸುಖದಲ್ಲಿ  
ಯಿಹುದು  
22 ಯಂದುಖರಿಸಿಕೊಟ್ಟಭೂಸ್ವಸ್ತೃದದಾನಪತ್ರ  
23 ದಾನಪಾಲನಯೋರ್ನುಧೈದಾನಾಚ್ಛೇದಿಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾವೋತಿಪಾಲನಾದಚ್ಛೇತಂಪದಂ |  
ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ—  
24 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ  
25 ಭವೇತ್ || ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ  
26 ಮಿಪಾಸ್ತತತಮುಜ್ಜವಲಧರ್ಮಚಿತ್ತಾಮದ್ಧರ್ಮಮೇವಪರಿಪಾಲನಮಾಚರಂತುತತ್ಪ್ರದುಕಾವ್ಯಯ . ಕಿರಸಾವ  
ಹಾಮಿ || ಶ್ರೀ ||  
27 ಲಕ್ಷ್ಮೀರಮಣ

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ಅದೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನ ಕರಿಬಸವಯ್ಯನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಂಭಾಗ)

- 1 ಕ್ರೋಧನಸಂವಭಗದವಾರ್ಗಸಿರಸುಂ
- 2 ಸೋಮವಾರಶ್ರೀಮತುಕೋಯಾರದ
- 3 ಮಹಾನಾಡಪ್ರಭುತರಣೂರಣಂ
- 4 ನಪಗೌಡರುಹೂಸೂರನಾಡಪ್ರ
- 5 ಭುಸಂಣಾಣಿರರು ಬೂದಲಿಯಚ
- 6 ಉಡಿಐಡಿಉದೊಕೂರ ಅಉಭ
- 7 ಳಿಡಿಹೊನಕೆರೆಯತಿಪಾಡಿ
- 8 ಎಲೆಉಪಧರಣಿಸಿಟಿಯರಮಕ್ಕಳುಮೀ
- 9 ರಸಿಟ್ಟಿಯರುಬಾದಲಅದಿಸಿಟಿಯ

(ಹಿಂಭಾಗ)

- 10 ರುವೊಳಗಾದಸಾಲಮೂಲೆಯಸಮ
- 11 ಸ್ತಹಲರುಹದಿನೆಂಟುಜ್ಜಾತಿಯ
- 12 ರುಕೊಟ್ಟ ಸಾಸನ ಅನಾಥಪ್ರಭುವಿನಾಯ
- 13 ಕದೇವರಲಿವಜಭಸಣಿಗೆಯನಿಕ್ಕಿವಿ
- 14 ಲೆಯೂರಪೋಚಿಟ್ಟಿಯರಚಲುವಾ
- 15 ಡಿಮಲಿಸಿಟಿಗೆಕೊಟ್ಟತೇಜಪನುಗೊಂ
- 16 ಡೆಯವಳಿಗೆಮೃನಾಡುದೇಶದನೆ
- 17 ಟತನವನಕೊಟ್ಟವಾಗಿನಾಉಚ
- 18 ತಗೆಕೊಟ್ಟಮಾನ್ಯಆತನ . . . .



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ಅದೇ ಹೊಳೆ ಎನಹಳ್ಳಿ ಯಜಮಾನ ಕರಿಬಸಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ಮತ್ತುಂದು ತಾಮ್ರಾಸದ ಸಕ್ಕು.

- 1 ಸಿದ್ಧಾರ್ಥನವತ್ಸರದಭಾಧ್ಯಪದಸುಬ್ಬಲಸೋಮ
- 2 ವಾರಪೂರ್ವಪ್ರಾತಃ ಮುಖಾತ್ ರವಕ್ಷಿಣಜಿತುಸಮ
- 3 ದ್ರಾಧಿಪತಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ
- 4 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪಹರಿಹರಮಹಾ
- 5 ರಾಯರು—ನಮ್ಮ ಕುಮಾರರಿಗೆ
- 6 ಪ್ರಧಾನರುಹೆಗ್ಗಡೆಗೌಡಶೆಟ್ಟಿಗಳು
- 7 ಪರಿವಾರವುಳ್ಳವರಾಗದಸಾಲಮೂ
- 8 ಲೆಯಸಮಸ್ತ ಹಲಗೆನಾಯಕರಿಗೊಂಕದಅಧಿ
- 9 ಕಾರಗಳಿಗೆನಿರೂಪಯಲಿಯೂರವಿಶ್ವನಾಥಕೆ
- 10 ಟ್ಟಯ—ಕ್ರೈಸ್ತನಾಗಶೆಟ್ಟಿಕಾಮಿಶೆಟ್ಟಿಗಳುನಮ್ಮ
- 11 ಚೆತ್ತಕೆಹಿರಿ ದಾಗಬಂದರಾಗಿನಾವುಮನ್ನಿಸಿನ
- 12 ಮೃಕರೂಣಾದಿಂದಲೂಕೊಟ್ಟ ಶಾಸನದಕ್ರಮ
- 13 ಬೆಂಕೆಂದರೆ—ಅವರಿಗೆಪಾಲಕಿಕಳ
- 14 ಸದಬಳಿಸುತ್ತಿ ಗೆಗ್ರಾನುಗದ್ದಾಣುಂ
- 15 ಟುಗಿಕೊಟ್ಟವಾಗಿದೆಯೇಗೆಗೆ—೧ ಚೆಕ್ಕ
- 16 ರಿಗೆ—ಳಿಗೆದೇವರವರ್ತನದಲೂಅಂ
- 17 ಗಂಸಂತಂಕ್ರೈಸ್ತಂಱುಭಯ
- 18 ಗಬೇಹಾರಿಗಳ—ಹೇರುಗಳಿಗೆಕೊಂಬ
- 19 ಕಟ್ಟಲಿಉಭಯಗಪತಗಾಂಂಕ್ರೈಸ್ತಮಾನ್ಯ
- 20 ಗಂಕ್ರೈಸ್ತಮಾನ್ಯನಿಭಾರಂಂಕ್ರೈಸ್ತಗೇಅಡಕೆ
- 21 ಹೇರುಂಂ—ಗಂತುಪ್ಪಯಣ್ಣಗೆಹೇರು
- 22 ಂಂ—ಗೇಳಿಉಪ್ಪನಹೇರುಂಂಕ್ರೈಸ್ತಗಂ
- 23 ಯುಳ್ಳಹೇರುಂಂಕ್ರೈಸ್ತಗಂವಿದಳದಹೇರುಂಂಕ್ರೈಸ್ತ
- 24 ಗೂದಪಸದಹೇರುಂಂಕ್ರೈಸ್ತಗಂ
- 25 ಚತುರಸಮುದ್ರದಬಳಗಾದದೇಶಕ್ಕೆಪೃಥ್ವೀಕೆ

- 26 ಟ್ಟುಳುಕುವದೇಶಕ್ಕೆಬಂದರೂಮುದ್ರಾ
- 27 ವೀಳೆಯೂಕೂರೇವಡಿಬಿಡು—೨
- 28 ಪ್ರಕಾರಕೊಟ್ಟಅದೇಶಕ್ಕೆಕಳಾರಾದ
- 29 ವರುಚಿಟ್ಟಯ್ಯಾನ್ಯವೈಯತ್ತಿಕ್ಕಿಕ್ಕಿಮುದ್ರಾ
- 30 ಅವಂತಾಪ್ರಮಾಪವಂತಾಬೆವರವಿಕ್ಕಿಕ್ಕಿ
- 31 ರೆಯತ್ತಯಮ್ಮಪಸುವಂತಾಬಿಡುಮಾ
- 32 ಕೆಕ್ಕಮುತ್ತಪವಳವಟ್ಟಪುಷ್ಪರಾಗವಪ್ಪ
- 33 ನೀಲಗೋವೇಧಿಕವೃಥಾಸ್ತನವರತ್ತಮೂಕಾ
- 34 ಗಿಜಿನಿಮಹಾಚಿತ್ರಾವನೇತ್ರಾವನಗಮಾ
- 35 ಹಂಸವಾಣಿಂಹಾವಣಿಂಹಾವಣಿ
- 36 ಪುಷ್ಪವಣಿಂಹಾವಣಿಂಹಾವಣಿ
- 37 ದಲಿಬಿಡಿಯಂಗದ್ದಿಣ್ಣಾಗತೊದಿಯಲ್ಲಿರೂಕಾಲ
- 38 ಪವವಟ್ಟಪವಾಣಿಯೇಬಿಡವಾಗವಸ್ತುಗೂ
- 39 ಮುಂತಾದಸರ್ವಗಂಧಕಸ್ತುರಿಕಪ್ಪಾರ
- 40 ಬಾವಣಿಯವಾಣಿಂಹಾವಣಿಂಹಾವಣಿ
- 41 ಹೇರುಮೇಣಿನಿಭಾರವಿಭಾಜೆರುಳ್ಳುಪ್ಪ
- 42 ಹೇರುಹಳ್ಳಿಯವೇಳೆಯಣ್ಣುತುಪ್ಪದವೇರು
- 43 ವಿದಳದಹೇರುದವಸದಹೇರುಮುಂತಾದ
- 44 ಸಮಸ್ತಬೆಹಾರಕ್ಕೆಹಂದ್ರಸೂರ್ಯರುಷನಕ
- 45 ಅವರಮಕ್ಕಳಮಕ್ಕಳತರಾಂತರವಸ್ತುನಮ್ಮ
- 46 ಉಪ್ಪುಪುಷ್ಪಯಮಾಗವಸ್ತುಪುಷ್ಪಯಮಾಗವಸ್ತು
- 47 ತಳಲಸೂಕದನಾಯಕರುಸಮ್ಮತವಾಗಿ
- 48 ಅದಕ್ಕೆಅನೇಕಮಾನ್ಯಅವುಅವುಅವುಅವು
- 49 ಆಯುಷ್ಯಕ್ಕೆಗವೆಬಿಟ್ಟಿಕ್ಕಿಕ್ಕಿಗವೆಬಿಟ್ಟಿ
- 50 ಕೊಡಕೆಮನೆಅಂಗದಿಮಾನ್ಯವಾಗಿಅಗದಾ

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ಹೊಳೆ ಎನಹಳ್ಳಿ ಹೋಬಳಿ ಅಕ್ಕಾಜಹಳ್ಳಿಯಿಂದ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ತೊಂಡೇನಾಗಿ ಮೋಗುವ ದಾರಿ  
ಎಡಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—'—0"×3'—0"

- 1 ಶ್ರೀಮುಕ್ತಸಂವತ್ಸರದಮಾರ್ಗಸರಸುದ್ಧ
- 2 ೧೫ನೋವೆವಾರದಲ್ಲು ಕೊನೆಯ
- 3 ಹಾಳಿನಯಲಡ್ಡಮಲ್ಲೆಯನಾಯಕನಮ

- 4 ಗಜಪ್ಪಯನಾಯಕನಮಾನಿಸಿದ
- 5 ಪವಾರಿಯಕುಂಬದೇವಂದಿಯ
- 6 ಬೆವೋಜನಕೆಲವ

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ಅದೇ ಅಕ್ಕಾಜಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಪಾಳು ಕಟ್ಟಡದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.  
ಪ್ರಮಾಣ—3'—0"×'—6".

- 1 ಕಾಲಿವಾಹನಕರ್ಪಂ
- 2 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ
- 3 ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ
- 4 ಚಾವಣಿಗೆಸಲುವಿತ್ತಿನಾಡ

- 5 ಶ್ರೀಮತುಕೋರದರಾಯರಿಗೆ
- 6 ಸ್ವಾಮಿಗಳೊಪ್ಪಮಾನ್ಯವಾಗಿ
- 7 ಹುಟ್ಟುವಯಮುಟ್ಟಿಸಿನುಕ್ಕೆಯಾದಮಾನ್ಯವರು
- 8 ಸಲುಕೊಡಮರ ಗ್ರಾಮಸ್ಥ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

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ಅದೇ ಹೆಬ್ಬೂರು ಹೋಬಳಿ ಹೆಬ್ಬೂರುಕೆರೆಯ ಬಳಿಗೆ ಹೋಗಲಿಡದಲ್ಲಿ  
ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(೧ ಹಲಗೆ) ಪ್ರಮಾಣ—3'—3"×2'—9"

- 1 ಕುಳವಂಸ್ತು
- 2 ಕಾಡುವೆಟ್ಟಿಬಡೆಯರ್
- 3 ಪರಸ . . . ನಾಚಿಯಹೆಗ್ಗ
- 4 ಯಗಲೂಡರಿಗೆಹೆಗ್ಗಡೆ

- 5 ತನದನಾಯಕನವನು
- 6 ಕೊಟ್ಟುಅದಕೆಕೊಟ್ಟಬಿಡಿ
- 7 ಅಯ್ಯಳಾರಕೆಪ್ಪುರೋ
- 8 ಪಾಪಕ್ಕೆಳವರು

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ಕೋರಾ ಹೋಬಳಿ ಬೊಮ್ಮಸಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗದ್ದೆಗಳ  
ಮೇಲ್ಭಾಗದ ತಿಟ್ಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ--2'—6" × 1'—6"

- 1 ಸ್ವಸ್ತಿವೀರಬೊಮ್ಮರಸರ
- 2 ಬಾವೂರನಾಳುವಲ್ಲಿ
- 3 ಕಿಞ್ಜಿಯಕಾರ್ನಾತುಬುವಿಂ

- 4 ಡಿನೋಳಕಾದುಸತ್ತಂಕಲ್ಲ
- 5 . . . ದೋಮ್ಮಣ್ಣಯ್ಯಂಶ್ರೀ

## 125

ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಪಾಳು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಳಾತೀತಸಂವತ್ಸರತಂಗಳೆಣ್ಣು ನೂಪುಟ್ಟು . . . . . ಹಸಸಂ
- 2 ವತ್ಸರಂಪ್ರವರ್ತಿಸೆ . . . . . ಸೂದಗಾವಣ್ಣು . .
- 3 . . . . . ದೇವರಾಸೂದಗ್ಗಂನಿವೇದ್ಯಕ್ಕಂ . . . .
- 4 . . . . . ಮಂಗಳಸಮುದ್ರ . . . . . ಗಂಡುಗಂಕುನಿ .
- 5 . . . . . ಗೆಯ್ದು ಕಾಸಿಯ
- 6 . . . . . ಜಿವಿಟ್ಟಿಗೆಯ್ದು ಈವಿ

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| Virapa Nâyaka, <i>chief</i> ,                       | 77                    | Vithalêśvara, <i>god</i> ,   | 86     |
| Virappagauḍa, <i>male</i> ,                         | 47                    | Viṭṭapparasar, <i>an officer under the Râshtrakûta prince Kambayya</i> , | 88     |
| Virappa Voḍeyar, <i>chief</i> ,                     | 76                    | Viyamman, <i>male</i> ,  | 71     |
| Virâṭarâjanagara, <i>s. a. Hânagal, fort</i> ,      | 50                    | Vojabegâvuṇḍi, <i>wife of Bijjagâvunda</i> ,                             | 40     |
| Virâṭarâjapura, <i>do</i>                           | 51                    | Vrîshadêva, <i>son of Rudradêva, king of Nêpâl</i> ,                     | 25, 26 |
| • Virupayya Voḍeyar, <i>chief</i> ,                 | 74                    | Vyâsa, <i>sage</i> ,   | 30, 31 |
| Vishṇu or Vishṇuvardhana, <i>Hoysala king</i> ,     | 7, 45, 50, 57, 60, 62 |  |        |

## Y.

|                                       |                |                                   |        |
|---------------------------------------|----------------|-----------------------------------|--------|
| Yâdava, <i>race</i> ,                 | 46, 51, 58, 60 | Yelavahallî, <i>village</i> ,     | 84     |
| Yajamân Karibasavayya, <i>male</i> ,  | 99, 100        | Yeleyûr, <i>village</i> ,         | 101    |
| Yalabarige, <i>village</i> ,          | 92             | Yeluvaladasîme, <i>division</i> , | 52     |
| Yalahaka Malleyanâyaka, <i>male</i> , | 101            | Yôgânarasimha, <i>god</i> ,       | 2, 5   |
| Yânametṭtalahallî, <i>village</i> ,   | 89             | Yôgappa, <i>male</i> ,            | 98, 99 |